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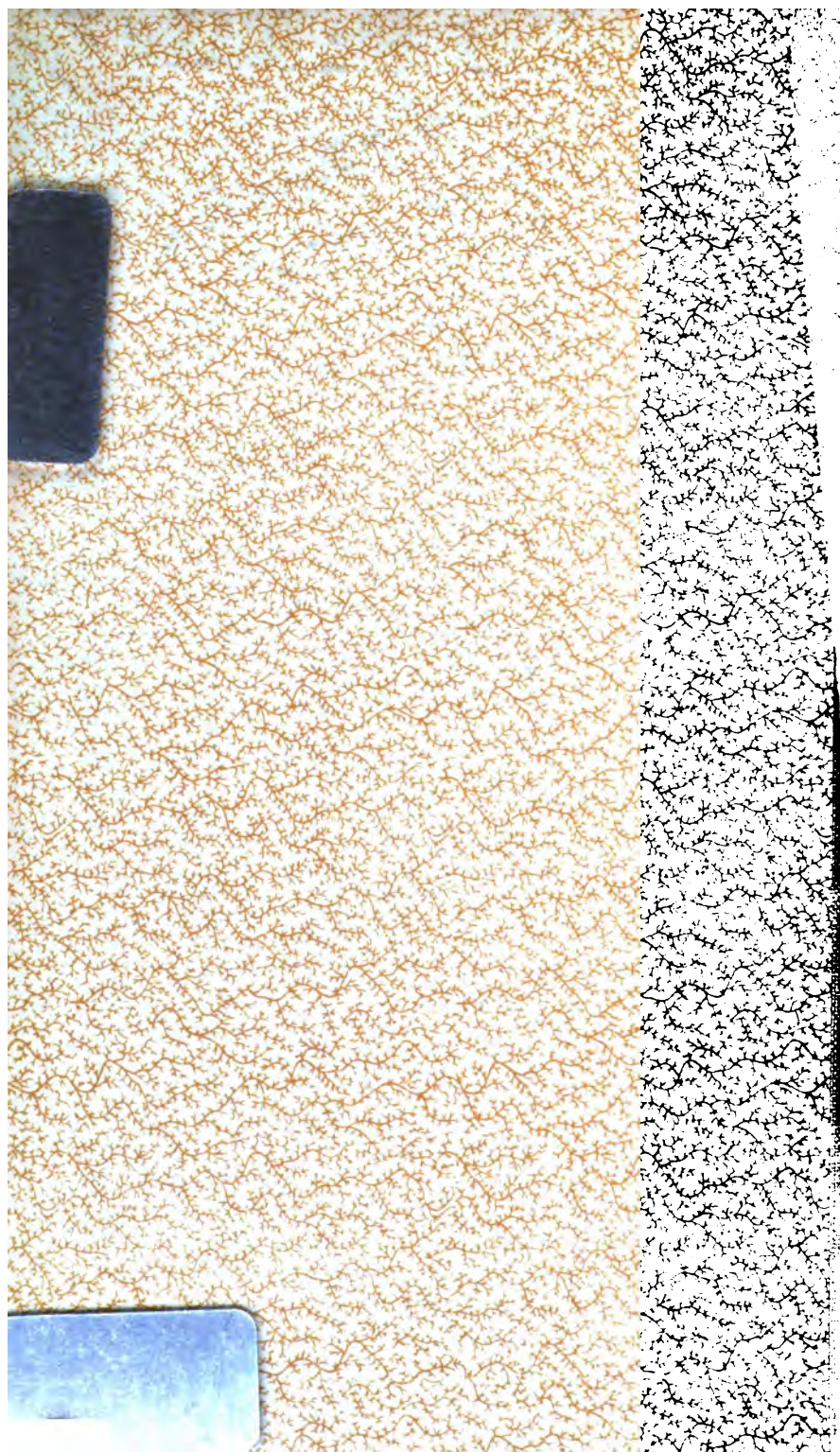
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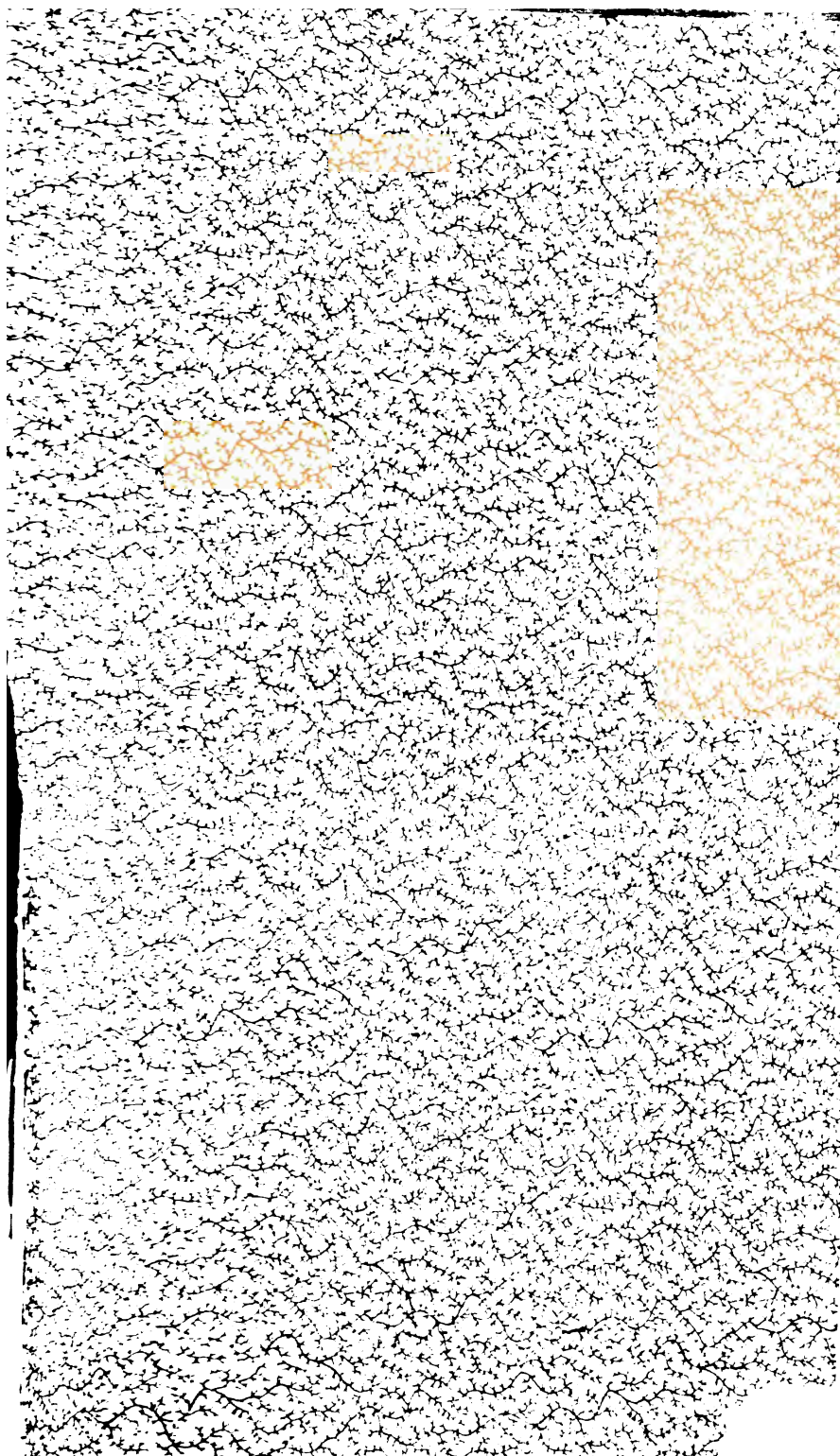
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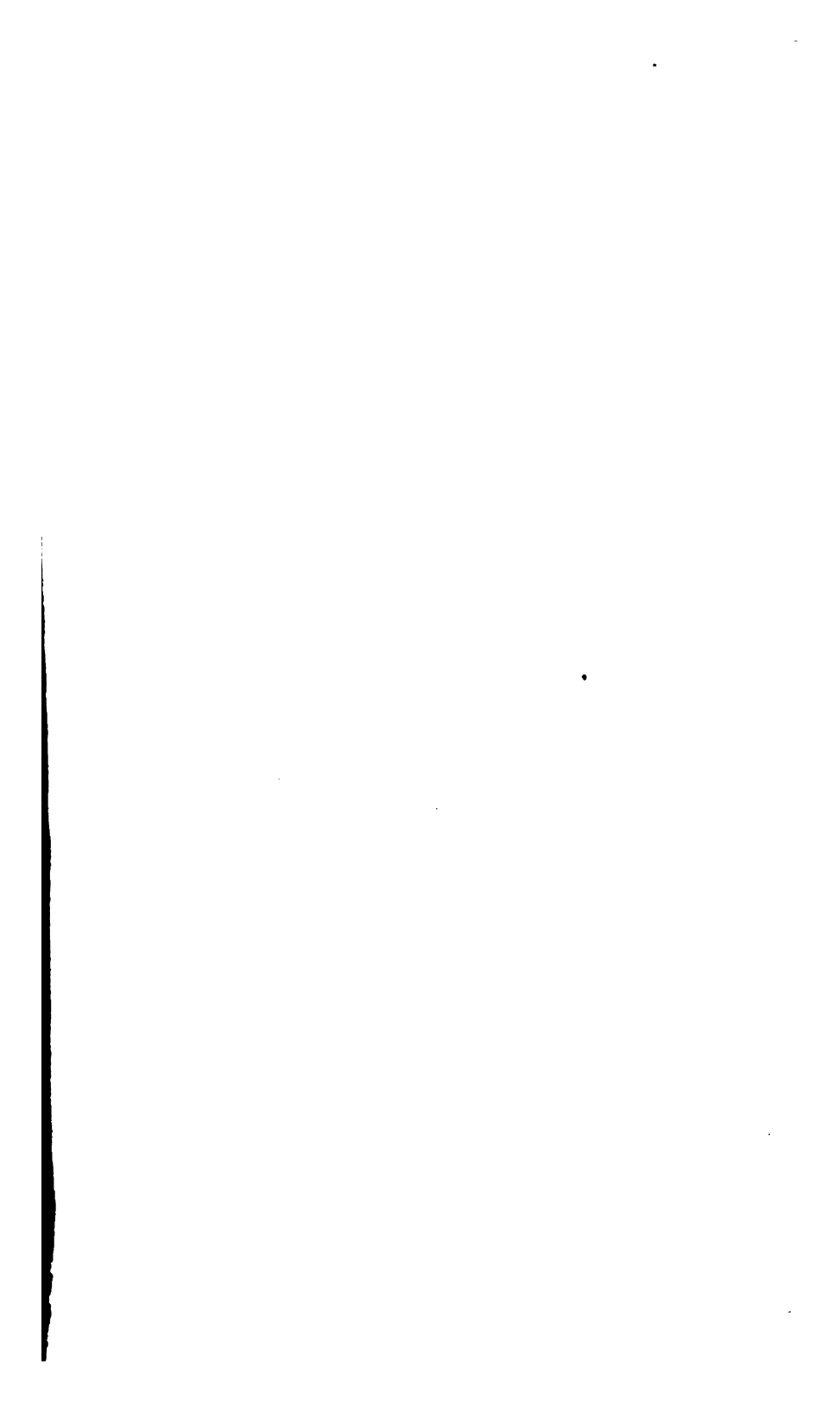
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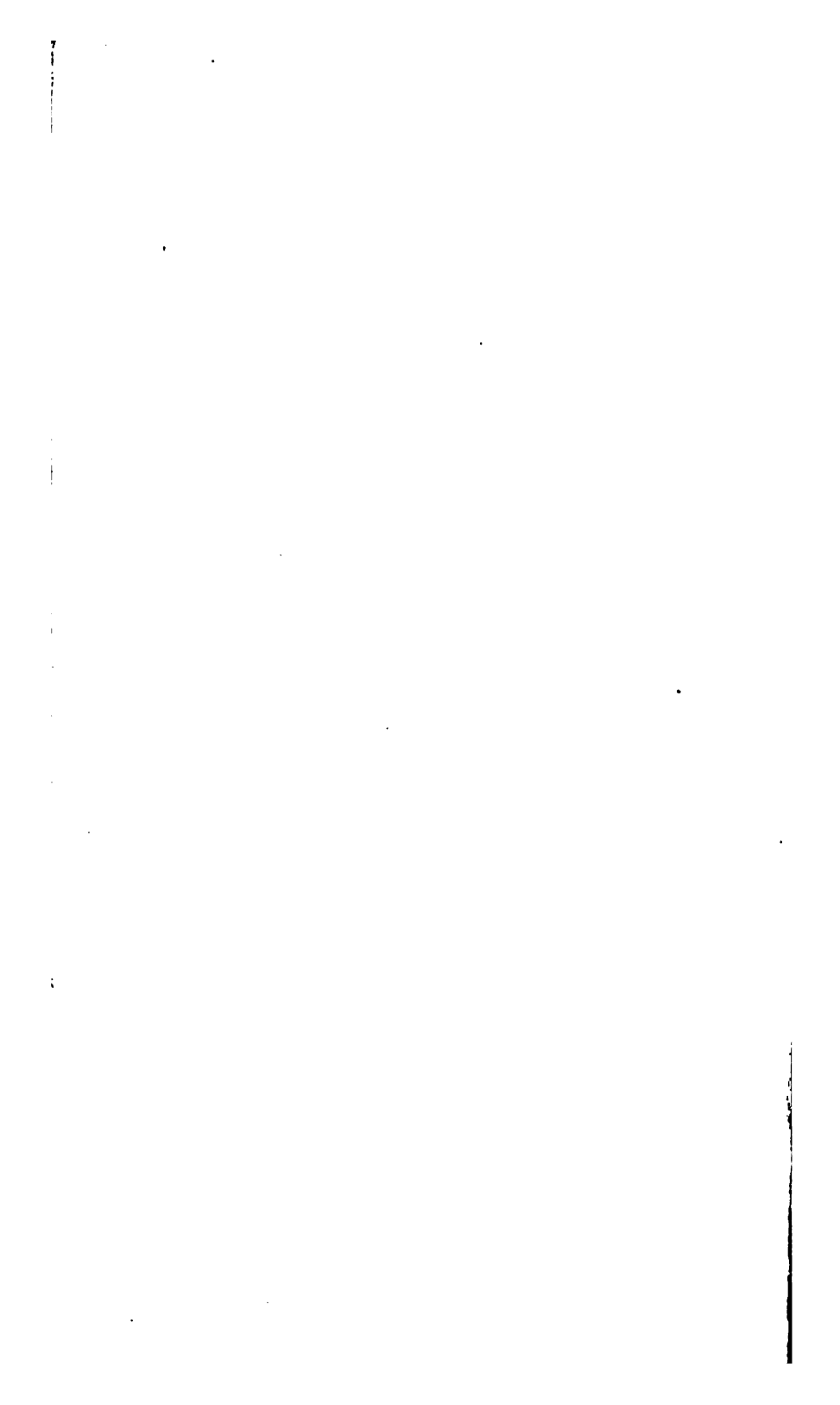
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THE
ANALYTICAL REVIEW,

OR
HISTORY OF LITERATURE,
DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.



CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSE-

QUENCE, WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

" At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
" censura tempus teratur; sed plane *historice* res ipsæ narrentur, iudicium
" *parcius* interponatur."

BACON *de historia literaria* conscribenda.

V O L. XIII.

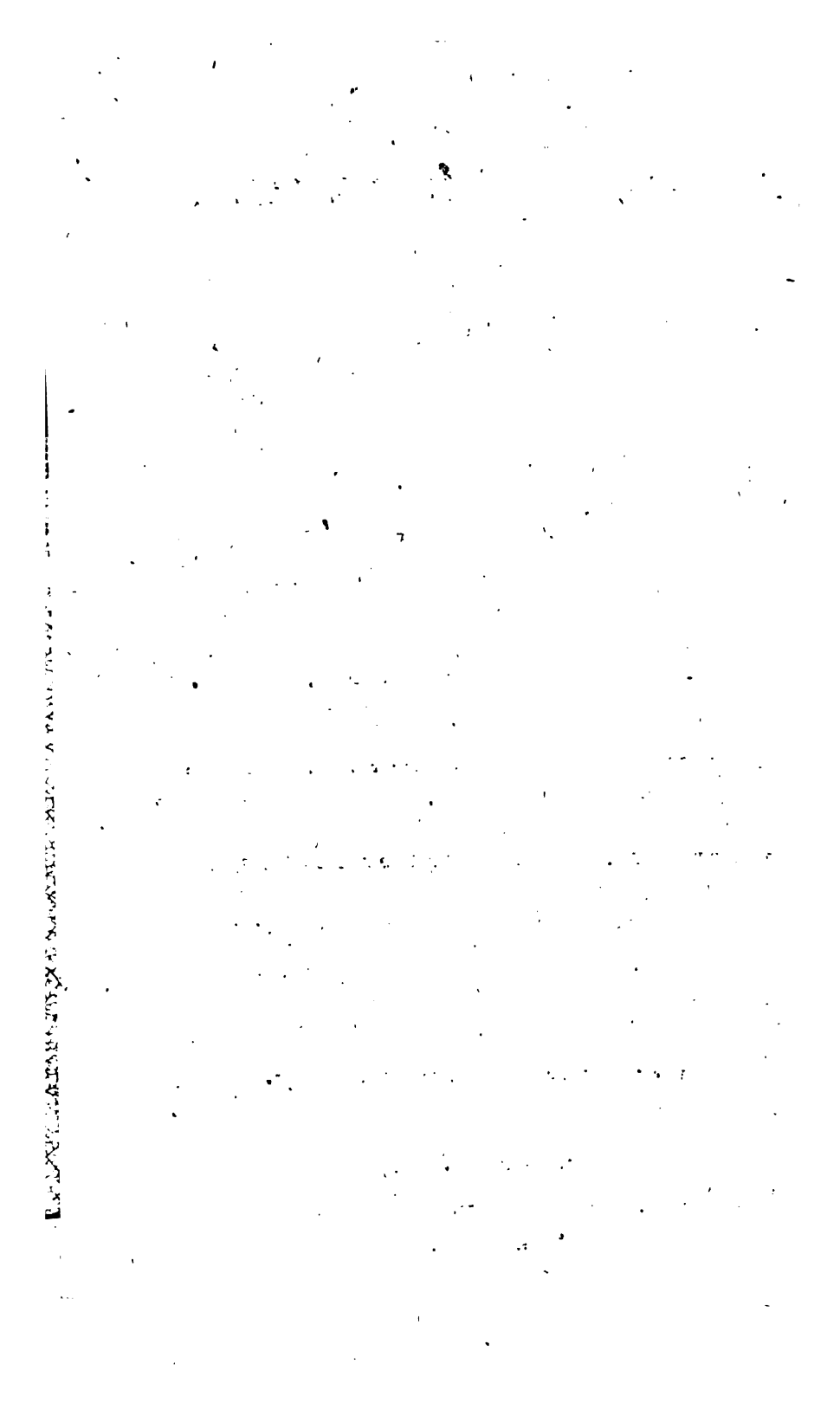
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M DCC XCIII.





T H E

ANALYTICAL REVIEW,

For M A Y, 1792.

ART. 1. *Antiquities of Ireland.* By Edward Ledwich, LL. B. M. R. I. and F. A. S. of London and Scotland. 4to. about 500 pa. and 37 plates. Pr. 2l. 2s. in boards. Dublin, Greuber; London, Dilly. 1790.

THE volume now before us, consists of a collection of essays on the antiquities of Ireland. They were written at such times as could be spared 'from clerical and domestic avocations,' and the public are indebted for their appearance, to the Rev. dean Coote, 'who devotes a large portion of an ample fortune to its noblest use, the encouragement of letters, arts, and industry.'

In our account of this article, we shall take the several papers as they occur; and endeavour to give a short analysis of each.

1. *Of the colonization of Ireland in early ages.*—After mentioning and ridiculing the idle tales concerning Noah's granddaughter, Partholanus, Milefius, &c. &c. and their arrival in Ireland in very remote times, the author is of opinion, that the identity of the Erse and Irish languages, affords complete evidence that Ireland was peopled from Scotland; for it seems highly improbable to him, that a small body of its inhabitants sent forth from an obscure corner, should be adequate to the colonization of the isles and highlands of Scotland, or that a nation which had bravely resisted the Roman prowess, could so far degenerate, as to submit to, and accept the language of a handful of invaders.

The original Irish were part of the Celtes, the first grand class who sailed from the Mulls of Cantire and Galloway, and these possessed the island, and continued to multiply till disturbed by the *Firbolgs*, a branch of the second class, or great Scythian swarm.

The *Firbolgs* were Belgæ from the northern parts of Gaul; like the other rude nations of antiquity, and like the antient Greeks as recorded by Thucydides, they practised piracy and war. The period of their arrival in Ireland is uncertain, but as they were a maritime and mercantile people it was not long after they were seated in Britain, that they explored this country,

and established colonies in it. From the testimony of Ptolemy, we may with some degree of certainty affirm, that the Belgæ possessed all the south-east parts of Ireland, and that they emigrated not from Britain, but from Belgic Gaul, and Germany.

The Picts seem to be the next strangers who settled here. Stillingfleet from arguments hitherto unanswered, proves that they came from Scandinavia, and consequently were a Gothic or Scythian tribe. In the Irish chronicles we find that *Lugaidh*, an Irish monarch, espoused a Pictish princess, somewhat previous to A. D. 15; and that in 128, the Picts and Irish joined in plundering the Roman provinces of Britain.

The Scots issued from, and were a tribe of the same fruitful Scythian hive; they rendered themselves remarkable by their conquests and their ferocity, and repeatedly landed in Ireland, sometimes with the hopes of procuring booty, and at other times with the more daring intention of entirely subjugating it.

Harald Harfagre, king of Norway, a prince fond of naval enterprizes, about 903 fitted out a well appointed fleet, under the command of his two sons, Thorgils and Trotho, with which they ravaged Scotland, Wales, and Ireland; these two brothers settled in Dublin, and were the first Normen who reduced it under their power.

Our author very justly observes, that it is impossible to write on a subject like the present, with any degree of certainty, as a regular and connected series of events, is only to be found in the chronology of polished ages.

II. *The history and antiquities of Glendaloch, in the county of Wicklow.*—Glendaloch, or Glendalough, is situate in the barony of Ballynacor, in the county of Wicklow, 22 miles south of Dublin, and from the earliest ages seems to have been a favourite seat of superstition. It is surrounded on all sides, except towards the east, by stupendous mountains, which throw a gloom on the vale below, well suited to inspire religious dread, and horror. The tribe of wild and ignorant savages who here first fixed their abode, deprived of the light of letters, and unoccupied in any amusing or profitable employment, were a prey to melancholy thoughts, and the basest passions. Their fears animated every rustling leaf, and whispering gale, and invisible beings multiplied with the objects of their senses. The gloomy vale, the dark cave, the thick forest, and cloud-capt mountain, were the chosen seats of these aerial spirits, and there they were supposed to celebrate their nocturnal orgies. These idle fears could only be appeased by the bold pretensions of pagan priests to mystic and superhatural powers, which were supposed capable of taming the most obstinate dæmon, and of protecting the terrified savage.

The

The first christian preachers among these barbarians chose to lay claim to the power of their predecessors; they continued the reign of superstition, and only diversified its form. Glendaloch had before been peopled with evil spirits, and its lakes filled with great and devouring serpents; the interposition of some saint was therefore necessary, under whose protection the inhabitants might live secure from temporal and spiritual evils.

At a loss for a patron, they adopted a practice, common throughout Europe in the dark ages, that of personifying rivers, mountains, &c. This custom had already reached Ireland; the Shannon was under the guardianship of St. Senanus; the town of Down, of St. Dunus; and the mountain Kevn at Glendaloch, was consigned to the special care of St. Kevin. The numerous miracles performed by this saint are supported by the testimony of a variety of writers, who propagated and perhaps believed them: We shall content ourselves with quoting an instance of the patience of this holy man;—

‘On a certain time putting his hand out of the window, and lifting it up to heaven according to custom, a black-bird perched on it, and using it as a nest, dropped her eggs there. The saint pitied the bird, and neither closed or drew his hand in, but indefatigably kept it stretched out until she brought forth her young.’

The reliques of St. Kevin brought a prodigious number of zealous and bigoted votaries to his shrine, and a naked and barren wilderness was thus quickly adorned with churches and houses.

III. *The history of the Irish Culdees: with the antiquities of Monaincha in the county of Tipperary.*—The celebrated monastic order of the Culdees was founded in Ireland during the 6th century, by Columba, who is said to have been descended from an illustrious family, and to have been born A. D. 522. He was educated at St. Finian's at Clonard, where he acquired the rudiments of that knowledge and discipline, which were afterwards productive of such eminent advantages to christianity in Ireland, Scotland, and England. In 546, he founded the monastery of Durrough, and established such admirable rules for his monks, that they soon became as conspicuous for erudition as sanctity of manners, and were distinguished by the honourable appellation of Culdees, which according to * Shaw, is derived from *Ceil-de*, or servant of God. Possessing a powerful eloquence, and an unabating zeal, his talents acquired him such reputation, that he was called forth from the practice of ascetic virtues, to the regulation of state affairs. Having soon after instigated a bloody war, without just cause, he abjured his native country, by a voluntary exile, and imposed on himself a mission to the unconverted Picts; such was his success on this

* Hist. of Moray, p. 251.

occasion, that the isle of Hy, now called Iona, one of the Hebrides, was given him, on which he constructed a monastery.

As to the Culdees, they are said to have been distinguished for a love of letters, and an inviolable attachment to religion, but their institutes being unfriendly to those of the church of Rome, their adversaries who were devoted to that see, have consigned their name and tenets to oblivion. Like the British monks they supported themselves by the labour of their own hands; they usually married, but always abstained from their wives when it came to their turn to officiate.

Monaincha, or the *boggy isle*, was one of their ancient seats; it lies about a mile south from the road leading from Borroshin-Ossory to Roscria, and is three miles distant from the latter. The ruins of the Culdean abbey, &c. are accurately described by our author.

IV. *Of the Ogham characters, and alphabetic elements of the antient Irish.*—According to Keyzler, Oga, Ogum, and Ogma are old Celtic words implying letters written in cypher, and indirectly an occult science. In this article the author combats and rejects the pretensions of his countrymen to an original alphabet. An engraved table contains a variety of Irish and British Ogums.

V. *Of the antient Irish coins: with the antiquities of Athassel, in the county of Tipperary.*—Here again Mr. Ledwich wounds the national pride of the Irish, by detracting from the antiquity of their coins.

‘If coin,’ says he, ‘is the criterion of civilization, the Irish through every period of their history, must have been little removed from barbarism.’

He ridicules the unblushing confidence of those who describe mints erected several hundred years before the incarnation, and yet cannot afford any specimen of their productions. He affirms that there was not any mint in Ireland antecedent to the 9th century, and that this was then introduced by the Ostmen, whose coins were only current among themselves; he even asserts that English money did not acquire currency before the middle of the 14th century. The following is a horrid picture of the manners and oppressions of a former age.

‘No man endeavoured to acquire property, when his children were not to inherit it. If one became wealthy through industry, or other means, the arbitrary *cuttings*, *seizings*, and *confinings* of his lord, soon reduced him to a level with his other beggarly slaves. This lord looked no farther than the support of barbarous magnificence and hospitality: he received his rents in butter, oatmeal, pork, and beeves. To such the English laws and English name carried an hated sound, because it alarmed their pride and independence, and they feared with the loss of dignity and possessions, an emancipation of their vassals. In a word, their general policy and municipal regulations extinguished every inclination, and repressed every motive to industry, manufac-

tures.

tures, trade and wealth. Can we wonder then, at their having no coin of their own, or at their not desiring that of others?

The Priory of Athassel, was founded by William Fitz-Adelm de Burke, about the year 1200 : the ruins of this building indicate its former magnitude and splendour.

VI. *Observations on the stone-roofed chapels of the antient Irish: with the antiquities of Cashel in the county of Tipperary.*—Notwithstanding the boastful tales of O'Connor and Lynch, it is here asserted that the Irish had neither domestic edifices, nor religious structures of lime and stone, antecedent to the great northern invasion in the 9th century. The church of St. Doulach, situated about four miles east of Dublin, on the road to Malahide, has a double stone roof. Near the church of Portaferry, stands a chapel covered with a coved arch of stone, so closely and firmly cemented, that it does not appear to admit the water. There is also a very antient *crypt*, in an isle in the Shannon, not far from Killaloe, but that of the greatest magnitude, and best architecture, is Cormac's chapel at Cashel, which stands on a high insulated rock. This, which is one of the most curious fabrics in these kingdoms, is said to have a striking resemblance to the church of St. Peter at Oxford.

VII. *A review of Irish literature in the middle age.*—The invasion of England by the Anglo-Saxons in the middle of the 5th century was an event extremely calamitous to that country, but productive of the happiest consequences to Ireland, by driving many learned and pious men thither, who promoted the study of letters, and strengthened infant christianity among the inhabitants. Our author can discover no other adequate cause for the quick and rapid advances made by his countrymen in literature, but the emigration of the British clergy in this, and the next age. During the 6th century, the British clergy still continuing to fly from the exterminating fury of the Anglo-Saxon power, many who retired to this island, opened schools, and sacred and profane literature were cultivated in the Irish abbies; in that of Roscarbury in the county of Cork, St. Brendon taught the liberal arts. The religious establishments in the 6th, 7th, and 8th centuries, together with the discouragement of literature by the Roman pontiffs, were circumstances that tended to make Ireland the school of learning to the western world. That illustrious ornament of the imperial purple, Charles, so justly surnamed the Great, warmed with an ardent zeal to disseminate knowledge throughout his extensive dominions, attracted from all parts of Europe, and more especially from Ireland, men of the greatest reputation to second his views.

In the ninth century, the muses began to desert their antient seat, and to seek protection in foreign climates from the Ostman invasion. In the 10th, 11th, and 12th centuries, Ireland still

preserved her literary reputation, although she could not escape the contagion and infelicity of the times.

Osbern, a monk of Canterbury, observes that learning must have been natural to the Irish from long habit, and that there were many and illustrious men among them admirably instructed in sacred and profane literature. We shall be the better able to estimate the value of this eulogium, by knowing that Osbern is praised by an excellent judge*, for the beauty and eloquence of his Latin style, and for his matchless skill in music.

‘Thus we see,’ adds the author, towards the conclusion of this article, ‘that the vicissitudes of human affairs, had not for many ages obscured our literature, or drawn over this favoured isle the dark veil of ignorance or illiteracy. But what neither domestic convulsions, the ravages of barbarians, or all-devouring time could effect, was quickly accomplished by the establishment of a corrupt religion. We no sooner embraced that of Rome, than we lost our genius and our superiority.’

The antiquities of Devenish in the county of Fermanagh.—Devenish, corrupted from *Dav-inis*, or the Ox’s eye, is an island in Lough Erne, a few miles distant from Enniskillen. St. Leger founded a monastery there in 563.

‘We learn from Usher and Ware, that it was originally a Culdean establishment, where the celebrated disciples of St. Columba, continued to exercise their piety and virtue, till overborne by superstition, and an intolerant religion. The oldest erections here, are St. Morlaife’s house, and a fine round tower, both probably coeval. These I apprehend were Dano-Hibernian works.’

VIII. *Of the ancient forts and castles in Ireland; with the antiquities of Dunamase and Ley Castle, in the Queen’s county.*—Our author is of opinion, that from the mode of life, and the paucity of the Celtes (the primeval possessors of Ireland) they had not much need of forts, as there did not exist many causes of jealousy or war; he does not however deny their ‘capability of securing themselves or their property by earthen works.’ On the arrival of the Firbolgs, a series of hostilities immediately commenced between the new and the old inhabitants, and rising grounds and conical hills began to be preferred, as more defensible, and less liable to surprise. The *raths* were elevated spots, some measuring not more than ten or fifteen yards in diameter, while others contained eighteen or twenty English acres, in proportion to the power, and property of the Toparch. Round the fortifications that enclosed these, the clan resided, and within them they retreated from danger. The *dun* or *din* was another kind of fort, and the same as the Welch *dinas*; this was originally an insulated rock. *Daingean* is a Celtic word, answering to the Teutonic *bawen*, or English bawn, from its being constructed, and secured by branches of trees,

* Guil. Malmsh. de Reg. Ang. c. 8,

Ledwich's *Antiquities of Ireland.*

The *rath*, the *dun*, and the *daingean*, with their fosses, ramparts, and pallisades, were the only forts among the Irish, antecedent to the Norman invasion in 1169. On the arrival of Henry II., he secured his conquests by means of stone castles.

It is worthy of remark, that all the Irish castles, till the reign of James I., were built by English masons; and on English plans, and that the natives, who always considered them as places of confinement, could not be brought for ages to adopt them as instruments of defence.

Dunamase, formerly a place of great strength, is situated in the Queen's county, about four miles from Maryborough; and the castle of Ley, one of the oldest structures erected by the English, stands near Portarlinton in the same county.

ix. *A specimen of the natural history of Ireland, and of the manners of the Irish in the 12th century.*—This article seems to be chiefly compiled from Giraldus Cambrensis. It is not unworthy of observation, that the barbarous mode of drawing the plough by means of the horse's tail, is practised in some parts of Ireland at this very day, notwithstanding the exertions of government to suppress it. We are told that in 1612, a penalty of ten shillings was levied for every plough so drawn in Ulster, and that this barbarous practice was so general, that the sum amounted in one year to 870l.!

x. *Of the music of the ancient Irish, as cultivated by their bards:* By William Beauford; M. A.—Poetry and music have been cultivated amidst the rudest and most savage nations of antiquity, and we are taught to believe by modern discoveries, that no people exists without them. The original music of all countries was vocal, and seems to have at first arisen from the extemporaneous hymns and songs in praise of their deities and their heroes. The old inhabitants of Ireland, denominated their vocal music, or that in which their poems and songs were sung, *Pheateadb* or *Peiteadb*, that is, narrative music. The Hibernian bards are here said to have received much instruction in the melodious part of their music, from that cultivated by the Christian clergy. It is suggested that O'Carrol, about 1330, and Cruise, two eminent harpers, were most probably the first who tuned their harps 'on the true diatonic, harmonic principles.' With the state of the ancient Irish melodies of the middle ages, we are not acquainted, few having reached our time; but the native music at present found among the descendants of the Aboriginal inhabitants, is extremely characteristic, and strongly expressive of the language, and the genius of the people.

Barbarous nations seldom possess a variety of musical instruments, and it does not appear that the ancient inhabitants of either Britain or Ireland, had them, in any number, prior to the arrival of the Romans. The original use of these, was

either to sustain the voice, or to beat time to the several performers in their general concerts. Under this idea, our author thinks they may be reduced to two species, that is, Organic, and Rhythmical. Of the Irish organic or wind instruments, the natives mention several, under the different names of *fluic*, *flac*, *adhrac*, &c. &c. which were different names for the bugle horn. The *goll-trompa* or trumpet of the strangers, was the brazen horn used by the Danes, Normans, and English. The *trompa*, which resembled the modern trumpet, was the military musical instrument of the Saxons, Franks, and Normans; the *pioba mala*, or bagpipes, the *cuirleagh-cuil*, or elbow-pipes, &c. Of the Irish rhythmical instruments, the *tiompan* or drum; the *crotal* and the *crotalin* seem to have been the principal. The *claresch* or harp, which is here supposed to be of Teutonic or Scythic origin, is the only Irish stringed instrument mentioned by Cambrensis.

From this examination of the music of the old inhabitants of Ireland, it appears, that their bards cultivated that art in a stile equal, if not superior, to their neighbours; but even in this, if compared with the moderns as an art, candour must acknowledge that they were nearly barbarians. Among the Irish, music had probably attained its utmost point of perfection in the time of Cambrensis, from which period it was on the decline, and although in subsequent ages it was reduced more to a regular art, it still continued to decrease in vigour, and at length expired with the Bardic order.'

Antiquities of old Leighlin, in the county of Carlow.—

During the English and Irish wars, the town and diocese of Leighlin experienced many vicissitudes of fortune. Except the cathedral which is kept in tolerable repair, and used as a parochial church, no vestiges of this place now remain.

XI. *Of the political constitution and laws of the ancient Irish.*—

The prohibition of the ancient municipal laws within the English pale, and the discouragement of them wherever the English power and interest extended, with their total disuse, and extinction in the reign of James I. are circumstances which render this a subject extremely difficult to be treated of with any great degree of perspicuity. The succession to the Irish throne was elective, but the choice was generally made from the *Riog Dama*, or royal stock, or progeny of the three sons of Milesius, 'the imaginary hero of bards and sepachies.' The person elected, was the brother, uncle, cousin-german, or other near relation of the reigning prince, for, by 'the law of Tanistry,' the oldest and worthiest of the surname was chosen. Whatever might have been the policy of this law, it was highly injurious to the public peace, by exciting competitions, and animating factions. Walfsh * confesses, that out of 200

* Prospect. p. 2. Ware by Harris, p. 89,

kings, 170 died premature and violent deaths : Such was the precarious tenure to the Irish throne ! The *flath*, or chief of every tribe was also elected ; the manner is thus pointed out in a Brehon law *.

“ No usurper shall force himself on a tribe, on the election of a proper chief ; but the chiefs of kin of every tribe shall assemble, and remain three nights in the election of a proper chief, doing all things for the best, and the satisfaction of the people.”

* Here (adds our author) ‘ we perceive an uniform system ; the heads of the tribes chose a kief and the nobility elected a tanist. The Teutonic origin of this custom, is clearly evinced by the German practice at this day of electing a king of the Romans, the presumptive heir of the empire, and that not by the nobility at large, but in the *wahltag*, or particular assembly of the electors.’

The revenues of the Irish kings arose from their demesnes, tributes, and fines ; the first of these were inalienable. The power of the feudatories over their vassals, was the same as the king over his feudatories. The nobility consisted of various orders, such as *righ*, *neimed*, *toíche*, or *toíseach*, *tiarna*, and *flath*. *Righ* seems to signify a provincial king, *tiarna* the chief of a large district ; *toíseach*, the military leader ; and *flath*, the ruler of one or more *raths*. The monarchy of Munster contained no less than eighteen kings. The person who administered the laws, was called *brathamb* or *brehon* ; he sat either on the acclivity or summit of a hill, to hear and decide upon the causes brought before him, and had the eleventh part of the fine or mulct. Baron Finglafs, in 1534, complains how reproachful it is to Englishmen, ‘ that the laws and statutes made in the land, are not observed or kept even eight days after making them, when Irishmen keep and observe stable the laws they make upon hills in their country.’

Abbey of Knockmoy, county of Galloway.—This monastery was founded in 1189, by Cathal O'Connor, monarch of Ireland, in consequence of a vow. The fresco paintings which adorn the tomb of Cathal at Knockmoy, have been said to be allegorical, by an ingenious writer in the *Hibernian Critical Review* ; but our author thinks, that it consists of direct allusions to some well known facts in the ancient history of Ireland.

XII. *Of the round towers in Ireland*.—These *cloghaed* or round towers, have opened a fruitful field for conjecture : our author supposes them to be *ostman*, or Danish works erected as bell-towers. ‘ Their figure,’ we are told, ‘ somewhat resembles those slender high round steeples, described by travellers in Turkey, that are called *minarets*, adjoining to their mosques or temples.’

XIII. *The antiquities of new Grange, in the county of Meath*.—It was a law of Odin, the great gothic deity and legislator, that

large *barrows* should be raised to perpetuate the memory of celebrated chiefs. These were composed of stones and earth, the whole formed with infinite labour, and some art.

‘The altitude of the mount at new Grange, from the horizontal floor of the cave, is about seventy feet. The circumference at top, is three hundred, and the base covers two acres of ground. It is founded on an amazing collection of stones, and covered with gravel and earth.’ Governor Pownall observes, that the mode of burial, and the species of sepulchral ornaments at New Grange, may be traced through Denmark, Sweden, Russia, Poland, and the *Stepps* of Tartary.

XIV. *Of the ancient Irish dress.*—Very little to be depended upon, has occurred to our author on this subject, antecedent to the 8th century. An Irish canon of that age* decrees, ‘that every clerk, from the door-keeper to the priest, who shall be seen without his tunic, and who does not cover the nakedness of his belly, shall be separated from the church.’ This clerical tunic, was at first a long loose garment with sleeves; it was afterwards shortened, and reached no farther than the knees; the most ancient Irish dress of which we have any certain account, was barely a skin mantle. The Firbolgs, or Belgic colonies, introduced the woollen manufacture into Ireland, and with it the *sagum*, or woollen mantle. Giraldus Cambrensis, speaking of the Irish in the 12th century, says, ‘they are but lightly clad in woollen garments, barbarously shaped, and for the most part black, because the sheep of the country are black.’ Naturalists tell us with great truth, that the colours of animals, are often their greatest security from destruction; by these means, the smaller evade the larger insects; thus hares, assuming a white colour in winter, when snow abounds, elude their sharp-sighted enemies. ‘What nature thus kindly does for animals,’ adds our author, ‘reflection does for man. The Highlanders, formerly exercised in perpetual rapine, the better to conceal themselves, gave to their clothes an heath tincture; the black clothing of the Irish was for the same purpose, being the colour of their bogs, their constant retreat.’ We do not think Mr. L. fully justified in this last assertion, for we are inclined to believe with Cambrensis, that the dingy colour of their garments, may more fairly be attributed to the breed of black sheep with which their country abounded, (the fleeces of which were not susceptible of any dye) than to the ingenious reason here suggested.

While the Irish preserved their native language and dress, there was no hope of civilizing them, or bringing them to an acquiescence in the government and laws of England. Our

* S. Patric. Opusc. Ware, p. 42, 43.

princes were well aware of this, and endeavoured, by means of penal statutes, to reduce the Irish to a conformity with their other subjects. The suppression of monasteries, and the reformation of religion, in the reigns of Henry VIII. and Elizabeth, were infinitely more conducive in reclaiming them from barbarism, than all the severity of the laws.

xv. *The antiquities of the Irish church.*—The church-history of Ireland, buried as it has been ‘amidst the trash of fabulous, puerile, and contemptible legends,’ is a work of great difficulty. According to our author, the writings of Vincent, Beauvais, Moronus, Vafaldus, O’Sullivan, and Colgan, concerning the first preachers of the gospel in that island, are ‘figments entirely unworthy of notice.’ The miraculous life of Patrick is examined by him with great attention, but even the existence of this wonder-working saint, who is said to have ‘produced fire from ice, expelled the devil from a heifer, and changed water into honey,’ is questioned. ‘The fact is,’ adds he, and we find it has been amply confirmed, ‘that Christianity flourished in Ireland long before the age of St. Patrick, and that it was at first preached, not by Roman, but by Asiatic missionaries, or their disciples, the latter dissenting in various important particulars from the former.’ The bounds of our review will not permit us to enter more largely into this article.

xvi. *Miscellaneous antiquities.*—It is affirmed, contrary to the opinion of colonel Vallancey, that the arms made use of by the Celtic inhabitants of Ireland, were simple in their construction, and such as characterise a barbarous and uncivilized people. Spears and arrows headed with stone, or flint, were the instruments made use of by them in war, and these indicate the rudest state of society. The Firbolgs, or Belgic colonies, introduced the use of brass and copper, and formed their military weapons from these metals. Numbers of them have been discovered of late years, and also a variety of bracelets, broches, &c. of which we cannot give a proper idea, without the aid of plates. We are told, that until lately, drinking-cups of human skulls, were to be seen in the dwellings of some Irish families!

We have thus taken a survey of Mr. Ledwich’s *Essays on the Antiquities of Ireland*. Instead of relying on etymology, like many of his predecessors, he has had recourse, when possible, to written authorities, which he first examines separately, and then compares with each other.

His present work exhibits abundant marks of learning and industry, and seems chiefly to be wanting in a happy and ingenious arrangement, which would have aided inquiry, and prevented the reader’s patience and curiosity from being often fatigued, and sometimes exhausted.

ART. II. *Farther Observations on the Discovery of America, by Prince Madog ab Owen Gwynedd, about the Year 1170. Containing the Account given by General Bowles, the Creek or Cherokee Indian, lately in London, and by several others, of a Welsh Tribe, or Tribes of Indians, now living in the western Parts of North America.* By John Williams, LL.D. 8vo. 51 p. pr. 1s. 6d. White and Son. 1792.

WE have already taken notice of a pamphlet written by the same author, entitled, 'An Enquiry into the Truth of the tradition, concerning the Discovery of America, by Prince Madog ab Owen Gwynedd, about the Year 1170,' &c. (see Anal. Rev. Vol. ix. p. 401.) and we shall now pay some attention to the present, which may be considered as a supplement to it.

The improbability, nay impossibility, of prince Madog's discovery of the western continent without the assistance of the mariner's compass, which was then unknown, having been often suggested, that difficulty is here attempted to be surmounted by a reference to history. It is asserted by many authors that the Greeks and Phœnicians performed voyages to Britain, and visited the coasts of the Baltic, without the knowledge of the magnetic needle, and hence it is inferred that there is nothing so extraordinary in the discovery alluded to. It does not appear, we are told, that this prince had any idea of a western continent, when he set sail, for he was not led by inclination, but forced by necessity and prudence to leave his native country. He directed his course southward; but adverse winds and strong currents might drive him westward till he fell in with the American coast.—

'This voyage, therefore, was not more *inexplicable* than those of the Phœnicians and Grecians, nor was his return to his native country so difficult to be accounted for, as hath usually been thought. If in returning to Britain he fell into that current which runs northward on that coast, and was carried by it to the latitude of Britain, which he could well know by the height of the sun by day, and of the pole-star by night, which as a sailor he could not be unacquainted with; then knowing that Britain lay eastward, on his right hand, altering his course, and going eastward, he could not well fail of coming to Britain. The pole-star is not only a safe guide to the north and south, but also to the east and west; at least, sufficient to prevent his sailing on one point, when he intended to sail on one opposite.'

Such are the arguments made use of by Dr. Williams, in support of the very extraordinary voyage of prince Madog; we shall now adduce some new facts tending to prove the actual existence of a tribe on the continent of America, whose progenitors are supposed to have been Welsh, or, more properly speaking, Britons.

The

The first testimony is that of a person here called 'General Bowles,' who came lately into this country, under pretence of being charged with an embassy from the Cherokee Indians.

'When Mr. Owen (a friend of the author's) told the general the occasion of his waiting upon him, and that it was to enquire whether he knew any thing of a tribe of Welsh Indians, he replied that he well did, and that they are called the Padoucas, or White Indians. (Mr. Owen, previous to his interview with Mr. Bowles, thought that the Padoucas were the Welsh tribe.)

'When a map was laid before Bowles, on which that name was inscribed, he said, "these are the people," and shewed the limits of their country. He added, that in general they are called the White Padoucas, but those who live in the northern parts of their country are termed the "Black Padoucas." On being asked the reason, he replied; "because they are a mixture of the white Padoucas, and other Indians; and therefore are of a darker complexion. The white Padoucas are as you are, (Mr. Owen is a Welshman) having some of them sandy, some red, and some black hair." He also said that they are very numerous, and are considered as one of the most warlike tribes on that continent. When he was informed of the time and circumstances of Madog's navigation, he observed, "they must have been as early as that period, otherwise they could not have engreased to be so numerous a people." He affirmed that he had travelled their southern boundary from one side to the other, but allowed that he had never entered into their country. He was of opinion that they first came to the Floridas, or about the mouths of the Mississippi, and finding that a low and rather a bad soil, they pushed forward by degrees till they arrived at, and settled in the country where they now live, it being a high and hilly country, but as fertile and delightful a spot as any in the world.'

It does not appear, however, from this, that Bowles had ever seen any of the 'Padoucas,' or white Indians, here alluded to; and it is afterwards stated, that he had grounded his opinions on the relation of a Welshman, who had escaped from the mines of Mexico, and having made his way across the continent, happened to pass through this tribe, 'and at once found himself in the midst of a people with whom he could converse.' Among other particulars this man stated, 'that they had several books, which were most religiously preserved in skins, and were considered by them as mysteries.'

Mr. Price, another chief, who was born among the Creeks, says, that he did not understand the Welsh tongue, 'but that his father, who was a Welshman, had frequent interviews, and conversed with the Padoucas in his native language.'

Sir John Caldwell told Mr. Williams (a gentleman known to the author) that during the late war he was stationed on the eastern side of the Mississippi; that he lived long in that part of the country, acquired a perfect knowledge of the inhabitants, was adopted, &c. 'and that he was informed by them that

that the Panis, or, as the English pronounce it, the *Pawnees*, are a people considerably civilized, (who) cultivated the ground and built houses. Some Welshmen in his company understood their language, which they said was Welsh.' Sir John also informed Mr. W. that Mr. Pond, 'a very sensible intelligent trader,' had often frequented their country, and affirmed 'that the Panis are whiter and more civilized than any other Indian tribe.' The testimonies of Mr. Binon, Mr. Rimington, a letter from Mr. Cochran to governor Dinweiddie, &c. &c. are adduced in confirmation and support of our author's opinion.

Dr. Williams is exceedingly anxious that a subscription should be entered into, in order to ascertain whether such a tribe, or tribes, actually exist; and as the expence of this undertaking would not, according to his conjecture, exceed 500 or 600l. we really think, at a period when a society has been established on purpose to explore the unknown interior parts of Africa, &c. &c. that the sacrifice of such a trifle would not be an object of much consideration, in an age and country like that which we now live in.

ART. III. *The Marches of the British Armies in the Peninsula of India, during the Campaigns of 1790 and 1791; illustrated and explained by Reference to a Map, compiled from authentic Documents, transmitted by Earl Cornwallis from India.* By Major Rennel. 8vo. 114 Pa. Pr. 7s. 6d. 2d Edition. Nicol. 1792.

MAJOR Rennel's long residence in India, and his acknowledged skill in Asiatic geography, render him fully competent to the present undertaking. The subject chosen by him is an interesting one, and as the present article contains the only regular and connected narrative as yet published of the late operations of the British forces in India, we shall pay particular attention to it.

It being at length resolved to declare war against the sultan of Mysore, the grand Carnatic army assembled in the southern provinces, in May, 1790. The general plan of the campaign was to reduce the Coimbatore country, and other bordering tracts below the Gauts, and then to advance by the Gujelhetty pass to the siege of Seringapatam. While this, which would not only have ensured provisions for the campaign above the Gauts, but deprived the sultan of one of his principal resources, was undertaken by the grand army, the Bombay troops, under general Abercrombie, were to have reduced the country lying on the west of the Gauts, and afterwards to have co-operated with general Medows, as circumstances might require, or permit. In the mean time the safety of the Carnatic

Carnatic was provided for, by a force, stiled, from its position, the centre army, under the command of colonel Kelly: it was stationed in the line between Madras and the passes leading to Mysore, and was to be reinforced by a strong detachment from Bengal, under colonel Cockrell.

Such was the disposition of the British forces meant to be employed in this war. As to our allies, the Poonah Mahrattas, and the Nizam, they were respectively to attack the enemy's dominions, in the quarters bordering on their own country; and then to penetrate towards Seringapatam, as to a common centre. The better to enable them to execute these designs, a brigade of British troops was annexed to each of their armies.

General Meadows joined the grand army in the plain of Trichinopoly, on the 24th of May.—

'This spot,' says our author, 'is rendered memorable, by the victories of Lawrence, and the heroes of his times, when the Mysoreans were rabble, and their chief, Hyder Ali, an unpractised soldier. But such are the mutations in human affairs, that one of these parties, a handful of British troops, then in the capacity of auxiliaries to the Nabob of Arcot, became in the course of a few years after, the arbiters of empire in India: and the other their most powerful and determined enemy! It is an unpleasant reflection (continues he) that a necessity should have existed, for a progressive increase of our military force in India. But it is a necessary consequence of our wars, to make better soldiers of those we contend with. An army of 7000 in the field established our power; 27,000 only support it.'

When the general saw the line under arms, he expressed his pleasure at its appearance. Indeed the strength and appointments of this, were far superior to those of any other army that had ever taken the field in India; it consisted of about 14,000 effective men, and its discipline was at the highest point it could possibly attain.

On the 26th, the British troops marched from the plain of Trichinopoly towards the Coimbatore country, carrying with them forty-five days provisions; on the 15th of June, they entered Tippoo's country, took possession of the fort of Carroor, and halted at the town of Coimbatore, on the 22d of July: this place is situated near the eastern foot of the Gaurs, and is reckoned the capital of the surrounding tract of country. Towards the latter end of August, colonel Floyd reduced Damicotta, and Sattimungalum, the latter of which was peculiarly important, on account of its situation.

Tippoo, who seems to have been at length alarmed, descended the Guejelhetty pass, on the 12th of September, and on the following day cannonaded colonel Floyd's detachment, which was posted on the south of the Bowanny; that officer found it necessary on the succeeding night to prepare to fall back towards Coimbatore; in this retreat, which seems to have been

been conducted with great ability, the troops under his command displayed a bold and undaunted conduct, that finally ended in checking the enemy in their pursuit.

General Medows soon after left Vellady, and made two marches to the eastward, in order to offer Tippoo battle; but the sultan had fallen back to Sattimungalum. In the mean time, the British army began to be in want of provisions; it was therefore found necessary to return to Coimbettore, for the double purpose of receiving supplies, and covering the siege of Palicaudcherry, which surrendered the day before their arrival. On the 20th of September, the grand army marched once more in quest of Tippoo, who, as usual, decamped on their approach. On the 15th of October, we find general Medows again at Coimbettore, and on the 17th the garrison of Daraporum arrived in his camp, under an escort of the enemy's troops, conformable to the terms of the capitulation. They 'spoke in high terms of their honourable treatment; excepting that the parole, not to serve during the war, was in some measure exacted from them.'

It was now evident, that such was the rapidity of Tippoo's marches, that no army appointed like ours, was able to bring him to action in the open country, for he could advance, retreat, penetrate the line, cut off the stragglers, and accomplish all the purposes of a predatory war, with impunity. In fine, general Medows, who had effected a junction with colonel Maxwell, on the 17th of November, arrived at Varnee on the 12th of January, and thus closed the first campaign.

On the 29th of January, 1791, earl Cornwallis joined the army at Vellout. General Medows was now second in command; the superintendence of the Carnatic was left to general Musgrave. The army, which had been supplied with part of the battering train, consisting of 12 eighteen pounders, eight small mortars, &c. marched in two columns towards Vellore on the 5th of February, and on the 11th encamped in the neighbourhood of that fortress, where two twenty-four pounders arrived in addition to the artillery.

From the direction of the march hitherto, it was supposed that lord Cornwallis intended to enter the Mysore country by the Barramaul valley, and the sultan was so firmly persuaded of this, that his whole attention seems to have been directed towards the passes in that quarter; the British troops therefore experienced no sort of interruption whatever, during the five days march from Vellore to Muglee.

On the 20th of February, the army gained the head of the pass, and encamped at Palamnaire, a short way beyond it.—The pass is described thus:

'Several parts of it are steep, particularly the second, and longest ascent, of about 500 yards, which at the top has rather a sharp

sharp turn to the left. The road was new and well made, and neither rugged nor stony. The draft bullocks were not taken out of the yokes, and with the assistance of the troops at the drag ropes, and the elephants pushing from behind, the whole of the heavy guns were got up, in a few hours. Several other considerable ascents as well as descents occurred, in going through the rest of the pass, which is altogether about six miles through. As we understand this (adds our author) to be the shortest and easiest pass, up the great eastern range, it may easily be conceived, how much the difficulty of ascending it might have been increased, by the presence of a bold, active enemy, already in possession of the southern passes, had either of those within our knowledge been attempted.

The range of ascents usually denominated gauts, which presents a stupendous rampart towards the Carnatic, and a vast terrace towards Mysore, is so elevated as to influence the seasons as well as the military operations in both countries. The level of this terrace, supported by the gauts, must necessarily rise as it extends westward, for all the rivers come from that quarter; the edge therefore of the table land fronting the Malabar coast is several hundred feet higher than the other, and on that side, it falls with so abrupt a descent, that it merits the term of a wall.

This tract of elevated country forms the theatre of lord Cornwallis's campaign of 1791.

On the 22d of February the order of battle was published, and the bullocks mustered, of which 27,000 were found fit for service; eighty elephants also were in the camp. The army left Palampanai on the 24th of February, and, after eight marches (89 miles), with the intermission of two halts, arrived on the 5th of March, at Bangalore, where it encamped, on the N. E. side of that fortress, just out of gun-shot. On the next morning, the pettah, or town, and the northern and eastern faces of the fort or citadel were reconnoitred; on the afternoon of that day, some of the staff officers and engineers having again gone out for the same purpose, escorted by the whole of the cavalry, and Gowdie's brigade of infantry, colonel Floyd, taking advantage of the separation of the rear of Tippoo's army from the main body, pursued and attacked it with the horse under his command; but, after receiving a severe wound, he was at length obliged to retreat with considerable loss.

On the 7th the pettah was stormed and taken; a select party of the enemy attempted, but in vain, to regain possession of it, on the afternoon of the same day; and at eleven o'clock of the evening of the 21st, the fort was also stormed and carried, with inconsiderable loss on the part of the assailants. The Bahadur, Bahauder Khan, a venerable soldier, highly esteemed by his master, fell, like Velasquez, at the foot of the colours; about

about 1000 of the garrison shared the same fate; 300, mostly wounded, were taken, and 2000 are said to have escaped. Our loss was only about 50 officers and men, killed and wounded. Vast quantities of military stores, and 124 pieces of ordnance were found in the fort; there was a foundry for cannon in the pettah, and work-shops of all kinds for arms and accoutrements. The capture of Bangalore was attended with the most beneficial consequences to the victorious army; this circumstance also produced the surrender of Darwar and Copool, which were then besieged by our allies, and it occasioned the revolt of Tippoo's poligars, in the vicinity of our new acquisitions.

On the 28th of March, the army left the neighbourhood of Bangalore, and marched to the N. N. E. towards Chinna-Balabaram, but the nizam's troops, who were expected on the 3d, not appearing, lord Cornwallis moved to the eastward on the 5th of April. While the army remained here the bullocks were mustered; it was then found that 12,000 had died since the 24th of February, and of the 20,000 that remained, a great number were in a very weak state. On the 7th, part of the nizam's army arrived, and from 14 to 16,000 more 'in quality hardly deserving the name of troops, and very ill officered,' effected a junction on the 12th. Colonel Oldham also joined with supplies of provisions, and a reinforcement of infantry, on the 19th.

On the 25th, the day of halt at Vackaber, lord Cornwallis declared his intention of proceeding immediately to Seringapatam, and on application to the officers to reduce their baggage, and supply the surplus cattle for the purpose of carrying shot and stores for the siege, an arrangement was made, by which 2,500 bullocks were transferred from private to public use; the nizam's people also carried 5000 eighteen pound shot, reckoned equal to 800 bullock loads. The rout towards Cankanelly was preferred, as it led to the neighbourhood of the Cauvery river, which was intended to be crossed, in order to join general Abercromby previous to the siege.

Tippoo having drawn his forces out of the island of Seringapatam, occupied a strong position near to the British army, and it was determined by lord Cornwallis to endeavour to surprise him in this station. Accordingly his lordship marched from Arakeery at the head of the principal part of his troops, at eleven o'clock on the evening of the 14th, leaving orders for the nizam's horse to follow early in the morning; but the night proving wet and stormy, the troops were found to have advanced only a few miles at day-break; the enemy, however, was attacked, forced to retire, and was pursued until the island batteries opened and checked the progress of the conquerors; not however before 'the whole island and city of Seringapatam' had

had afforded 'a noble prospect' to part of the victorious troops. During this action, the nizam's cavalry rather incommoded than assisted our army.

After a necessary halt of two days, lord Cornwallis moved towards the ford of Kanambaddy, in order to attempt a junction with general Abercromby. The extreme weakness of the draft cattle was very apparent on the 18th of May, and a march of twelve miles on the succeeding day, required as many hours to perform it in, although the troops assisted in drawing the guns.

Every idea of removing the heavy artillery was now relinquished, and the innumerable evils arising from the multitude of camp followers, began to be severely felt. The project, therefore, of a junction with general Abercrombie's army was abandoned; and as the siege of Seringapatam could not now possibly take place, on account of the swelling of the Cauvery, the advanced state of the season, &c., all that could be attempted was, by remaining in their present camp to check the progress of Tippoo's troops, until the Bombay army had time to retreat.

On the 26th the grand army moved from Kanambaddy to the north-east on its return towards Bangalore; and in the course of this day's march, to the infinite surprise of the commander in chief, intelligence was brought him of the near approach of the Mahratta troops, commanded by Purseram Bhow, and Hurry Punt Furkya, who actually joined on the 28th, to the number of 30,000 men. On the 6th of June, the combined armies left the neighbourhood of Seringapatam, and on the 25th of the same month, Purseram Bhow, took his station in the Sera country, while lord Cornwallis, with Hurry Punt, and the nizam's horse, marched towards Bangalore, where they arrived on the 11th of July.

Before we take leave of this interesting article, of which we have only attempted a faint out-line, we cannot refrain from quoting a passage, which, when the local knowledge of major Rennel is considered, must tend to preclude any sanguine ideas relative to our future conquests in this part of Asia.

'Those who have been in the habit of considering the management of our Indian warfare, as a task that any one could perform, and with as little force as they chose to employ, will now alter their opinions, on a retrospect of the three wars maintained by Hyder Ali and his son against us, in the course of 25 years: in which they appear to have progressively improved in generalship and in discipline, as well as increased in power. Our former contests were against undisciplined troops, unprovided with manageable artillery, and generally attacking without much system, either of attack or defence. It was reserved for the Mysoreans to put our prowess and discipline to the test, and he who could have arrived at that point, might possibly, had he been left to pursue

purfue his plans without interruption, have revived the Mohamadan empire in India, and began a new dynasty of Mysorean emperors in his own person.'

This work is printed in such a manner as to afford a beautiful specimen of English typography.

ART. IV. *Narrative of the Operations of the British Army in India, from the 21st of April to the 16th of July, 1791; with a particular Account of the Action on the 15th of May, near Seringapatam.* 4to. p. 19. pr. 4s. 6d. sewed. Faden. 1792.

THIS narrative contains a general, but less detailed account, than the former, of the more recent operations of our army in India against the sultan of Mysore.

After a description of the battle in the neighbourhood of the enemy's capital, we are presented with the following short account of that metropolis.

'From the hills we had a fine view of Seringapatam. The island is surrounded by an intrenchment, and batteries, seemingly well constructed, are raised to defend the passage of the river. The fort is large and irregular. Several out-works in the European style are on the land side, but those parts washed by the river appear to be in the old Indian manner of fortification. It is surrounded by a double wall, and contains many handsome buildings. The rest of the island is taken up with some neat gardens and an extensive pertah (or suburb), in the open parts of which, and on the glacis of the fort, Tippoo encamped part of his army; the rest were on the south side of the river. The island was so full of men and cattle, that shot thrown into it at random could not fail to do serious mischief.'

Our present author, who, however, acknowledges that the sultan's troops behaved with unusual gallantry, seems to be sanguine in hopes of future conquest.

'We now know the situation and strength of the place, and the nature of the country which surrounds it, of which before we were entirely ignorant; we know the utmost of the difficulties we have to encounter, and when we again move forward, we shall be perfectly provided against them. Till then the sultan has a short reprieve; and we cannot believe his troops will ever again meet ours in the field, with that apparent steadiness they shewed on the 15th instant. They had then every inducement to exertion; rewards had been distributed among them with a liberal hand; promises were made of still greater recompence in the event of victory; and their master had used every effort to persuade them, that nothing but confidence was wanting to insure their success. No argument of religious prejudice had been neglected, and every endeavour had been made to rouse them, from personal and family attachment, to exert themselves in their sovereign's cause. Their position was strong by nature, and strengthened by art; their numbers enormous, and, in the event

of ill success, their retreat was certain. After all, though they stood better than we have ever before seen them do, yet they did not stand well; theirs was not an active exertion of valour, but a passive negligence of danger. It proved their want of real discipline:—and their hesitation as our troops approached them, evidently marked the contention in their minds between individual bravery, and the want of mutual confidence in each other. Their ill success, and the loss they sustained, which of course fell heaviest on those who were the last to retreat, will prevent them hereafter from engaging in a contest, to which repeated experience has proved them utterly unequal.

A plan of the order of battle, and a sketch of the position of the two armies, during the action of the 15th of May, are annexed to this pamphlet, which is printed with uncommon elegance.

S.

ART. V. *Oriental Repertory*. Published at the Charge of the East-India Company. By Alexander Dalrymple. 4to. No. I. p. 96. price 14s. stitched. No. II. p. 160 and 5 plates, price 17s. 6d. stitched. Elmsley. 1791.

MANY Very valuable pieces concerning the geography, commerce, history, and manners of the eastern parts, being lost from the want of a channel to introduce them to public view, Mr. Dalrymple was induced many years ago to draw up a scheme for such an occasional publication. The scheme did not take place at that time; but the East-India company having now liberally granted 200l. as a fund, Mr. Dalrymple has undertaken the task of publishing, and promises that no pains shall be wanting in him to promote the undertaking.

He proposes to separate the tracts under the classes of 1. Geography and Astronomy. 2. Meteorology. 3. Commerce and Manufactures. 4. Natural History. 5. Literature, Sciences, Arts, Manners, Customs and Religion of the Indians. 6. Miscellaneous.

He intends giving a preference to recent communications, before those pieces which have been long in his possession: and signifies, that he shall perhaps introduce parts of his own voyages.

The *first number* of the *Repertory* opens with a curious detail of the circumstances attending the cultivation of pepper, in the Circars, by the indefatigable labours of Dr. William Roxburgh, taken from a series of letters; which contain occasionally other subjects of public advantage and curiosity. This is followed by an account of the method of cultivating the pepper at Tellicherry.

2. A letter from Dr. A. Anderson to Dr. Roxburgh, concerning the climate and productions of the Travancore coun-

3. A description of the tree-indigo or *nerium-tinctorium*,
 4. Summary account of the weather at Nagpore, by lieutenant J. S. Ewart.

5. Lists of the casts or classes of Indians who eat animal food ; and of those who do not.

6. Memoir of a sketch of the roads into the Combum and Cudapah countries, by lieutenant W. Caulfield Lennon.

Account of the construction of the plan of the roads from Nellore to the Western Passes, and to Ongole, &c. measured in 1788, By Colin Mackenzie.

Abstract of the distances of the principal places from Nellore to the Passes of Rampour and Samiserum.

7. Voyage to Cochin-China, extracted by Mr. Dalrymple at Madras, and collated with a MS. now at the India-house.

8. Produce of different grain sown in the district of Vizagapatam.

The cultivation of pepper in the Circars, appears to be an object of great consequence ; and much credit is due to Dr. Roxburgh, by whose assiduous endeavours, this valuable plant was introduced into cultivation there, in 1787, so effectually, that in a little time his plantations contained between 40 and 50,000 plants. Dr. R. however did not direct his whole attention to pepper. He had procured some cinnamon trees and two nutmeg trees. He raised some thousand plants of the sappan wood tree, got additional supplies of bread fruit trees, and was endeavouring to introduce the sago palm, and rearing of silk-worms, &c.

Dr. Anderson, besides some important observations on pepper, gives an account of the bread fruit tree growing most luxuriantly at Cochin, &c.

The tree-indigo promises to be a valuable acquisition in dyeing, because it is little liable to accidents from weather, requires no care, and is found wild in great abundance in barren tracts.

The account of Cochin-China is from a journal of Mr. Bowyear. In 1695, the gentlemen at Fort St. George, whilst Nath. Higginson, esq; was president, fitted out the ship *Dolphin*, on a voyage to that country, and Mr. Thomas Bowyear was appointed *supra-cargo*. They sailed in May 1695, and returned the 2d of April, 1697. Mr. Bowyear seems to have been a very intelligent and discreet man. After his return he was sent to Pegu. Mr. Higginson appears to have been an honest, conscientious, public spirited man ; several schemes were laid during his administration, for extending our commerce ; a correspondence was opened with the king of Succadana or Borneo ; the settlements in the dominions of Pegu, were re-established, and a correspondence was renewed with Acheen.

Borri's account of Cochin-China is generally esteemed; but this voyage of Mr. B. is at least half a century later. The state of this and the adjacent countries appears to be still nearly the same as here described.

This memoir contains instructions to Mr. B. what measures to pursue in attempting to obtain a settlement—letters to and from the king of Cochin-China—and Mr. Bowyear's journal of his proceedings and observations.

The *second Number* contains, 1. Letter concerning an expedition to the island Negrais, on the western part of the coast of Pegu; together with an account of the adjacent countries.

There is much curious information in this letter, though very defective.

2. The consequence of settling an European colony on the island Negrais; by the late governor Saunders.

This paper derives some consequence from its having been the foundation of the Negrais expedition, in 1753.

3, 4, 5, 6. Captain Baker's observations at Persaim, in 1755.—Journal of his embassy to the king of the Buragmahns.—Short character of that king.—Short account of that country.

These papers are from MSS. given by the captain to Mr. Dalrymple, during the course of their voyage in the *Cuddalore*, in 1759.

Mr. D. has inserted in the introduction an account of Pegu, which he received also from captain Baker.

7. Account of the English proceedings at Dagoon, in 1755.

8. Ensign Lister's embassy to the king of Ava, in 1757.

9. Treaty concluded with the king of Ava.

10. Brief account of the trade in Arrackan, in 1761, by Mr. William Turner.

11. Some particulars relative to Tippoo Sultaun, his revenues, establishment of troops, &c. &c. From the information of one of Tippoo's officers.

12. Account of Nair princes on the Malabar coast.

For these two articles Mr. D. is indebted to captain Clements.

13. Some account of Cochin-China, by Mr. Robert Kirkop, who was there in the year 1750.

This, as Mr. D. observes, besides its intrinsic merit, has the advantage of being one link in the chain of European acquaintance with that country.

14. List of different kinds of grain in the Chicacole Circar, by Claud Russell, esq.

In this number are the following plates—Aya river, by captain Baker—The same from another MS.—Plans of Darampary and Tinghery Cotah—Plan of Seringapatnam with the sections—and, Plan with sections of Colar.

Mr. D. informs us, that he is indebted to governor Hornby for the plan of Seringapatnam, which was the original French MS., and that governor Boddam communicated another, which was evidently a copy of this, though with some differences.

An extract from the particulars relative to Tippo Sultaun, dated in December, 1790, may not perhaps, at this crisis, be unacceptable to our readers.

‘ He is about forty-three years of age, his constitution much impaired. He is five feet eight or nine inches high ; now rather inclining to fat ; there is much fire in his countenance ; he wears whiskers, but no beard ; is very active, and sometimes takes long walks. He has eleven children, of whom only two are married. His disposition is cruel, his temper passionate and revengeful. His policy has been ruinous to his revenues, and hurtful to his government.

‘ He sometimes rises at seven o’clock, but more commonly at eight or nine. On halting days he washes and takes medicine ; the barber then begins to shave him, during which the news-writer comes in with the letters, that have arrived by the *sap-pauls*, and relates the news of the several countries, as he has received it. The officer commanding his guard then comes in, and makes his report, after which the adjutants of corps come and make a report of their respective corps. About twelve o’clock he goes to dinner, which is over in about an hour ; he then holds his *darbar*, and transacts all business, civil and military, until five o’clock ; he then gives out the parole, which he takes from the planets or signs of the zodiac, writing it himself in a book, which is deposited with his own guard ; where the adjutant-generals come and take it ; after which he lays down, and sleeps about an hour, rises and makes his second meal : the secretaries are then called in, they read the letters that have been received during the day, and he gives his orders for answering them ; all this done, and the letters prepared for dispatch, about two or three in the morning he goes to rest. On marching days where there is no immediate exigency, the army seldom moves before eight o’clock, after Tippoo has taken his breakfast ; he goes in his palanquin, on the march, and if any thing particular occurs, he immediately mounts his horse.’

A great curiosity having now gone abroad concerning these very distant countries, the public no doubt will anxiously wish for a continuation of this interesting work, in such able hands as Mr. Dalrymple’s.

M. T.

ART. VI. Enfield’s *History of Philosophy*.

[Continued from Vol. XII. p. 254.]

HAVING in a former review spoken of this work as a history of opinions, and not of fables, we wished to have presented our readers with extracts comprehending the leading doctrines of the most eminent philosophers among the ancient Greeks.

But

But we shall only select one example, as a specimen of the manner in which this part of the history is treated, and of that liberality, which invariably characterizes our author, when delineating the characters of pagans.

There is no character of antiquity more justly celebrated than that of Socrates, and none of whom more honourable mention should be made, in a work like the present. Socrates was born of parents in a low rank of life. His father was a statuary; his mother a midwife. He was brought up to his father's occupation, and continued for some time to practise the art of a statuary at Athens. He was at length noticed by Crito, an Athenian of great wealth, on account of his genius and probity, and the education of Crito's children was entrusted to him. By this mean he had an opportunity of attending the lectures of the most eminent philosophers; and relinquishing his manual occupation, he devoted himself entirely to his favourite studies. Possessed of uncommon talents, and having acquired a great variety of knowledge, he at length appears at Athens as a true philosopher, rescuing the Athenian youth from the deceitful reasonings of the sophists, and conducting them in the path of wisdom to true dignity and happiness. Vol. I. p. 159.

The method of instruction, which Socrates chiefly made use of, was, to propose a series of questions to the person with whom he conversed, in order to lead him to some unforeseen conclusion. He first gained the consent of his respondent to some obvious truths, and then obliged him to admit others, from their relation, or resemblance, to those to which they had already assented. Without making use of any direct argument or persuasion, he chose to lead the person he meant to instruct, to deduce the truths of which he wished to convince him, as a necessary consequence from his own concessions. He commonly conducted these conferences with such address, as to conceal his design, till the respondent had advanced too far to recede. On some occasions, he made use of ironical language, that vain men might be caught in their own replies, and be obliged to confess their ignorance. He never assumed the air of a morose and rigid preceptor, but communicated useful instruction with all the ease and pleasantries of polite conversation.

Socrates was not less distinguished by his modesty than by his wisdom. His discourses betray no marks of arrogance or vanity. He professed "to know only this, that he knew nothing." In this declaration, which he frequently repeated, he had no other intention, than to convince his hearers of the narrow limits of the human understanding. Nothing was farther from his thoughts, than to encourage universal scepticism: on moral subjects he always expressed himself with confidence and decision; but he was desirous of exposing to contempt the arrogance of those pretenders to science, who would acknowledge themselves ignorant of nothing. The truth was, that Socrates, though eminently furnished, as we have already seen, with every kind of learning, preferred moral to speculative wisdom. Convinced that philosophy

is valuable, not as it furnishes questions for the schools, but as it provides men with a law of life, he censured his predecessors for spending all their time in abstruse researches into nature, and taking no pains to render themselves useful to mankind. His favourite maxim was; whatever is above us, doth not concern us. He estimated the value of knowledge by its utility, and recommended the study of geometry, astronomy and other sciences, only so far as they admit of a practical application to the purposes of human life. His great object, in all his conferences and discourses, was to lead men into an acquaintance with themselves; to convince them of their follies and vices; to inspire them with the love of virtue; and to furnish them with useful moral instructions. Cicero might, therefore, very justly say of Socrates, that he was the first who called down philosophy from heaven to earth, and introduced her into the public walks and domestic retirements of men, that she might instruct them concerning life and manners.

The moral lessons which Socrates taught, he himself diligently practised; whence he excelled other philosophers in personal merit, no less than in his method of instruction. His conduct was uniformly such as became a teacher of moral wisdom.

Through his whole life, this good man discovered a mind superior to the attractions of wealth and power. Contrary to the general practice of the preceptors of his time, he instructed his pupils without receiving from them any gratuity. He frequently refused rich presents, which were offered him by Alcibiades and others, though importunately urged to accept them by his wife. The chief men of Athens were his stewards: they sent him in provisions, as they apprehended he wanted them; he took what his present wants required, and returned the rest. Observing the numerous articles of luxury, which were exposed to sale in Athens, he exclaimed, "How many things are there, which I do not want!" With Socrates, moderation supplied the place of wealth. In his cloathing and food, he consulted only the demands of nature. He commonly appeared in a neat, but plain cloak, with his feet uncovered. Though his table was only supplied with simple fare, he did not scruple to invite men of superior rank to partake of his meals. When his wife, upon some such occasion, expressed her dissatisfaction on being no better provided, he desired her to give herself no concern; for if his guests were wise men, they would be contented with whatever they found at his table; if otherwise, they were unworthy of notice. Whilst others, says he, live to eat, wise men eat to live. He found by experience that temperance is the parent of health. It was owing to his perfect regularity in this respect, that he escaped infection in the midst of the plague, which proved so fatal to his fellow citizens.

This quotation being produced as an example of the manner, in which our author treats the characters and opinions of the other Grecian philosophers, we are obliged to pass over a very interesting part of the narration concerning Socrates, and insert his opinions: P. 174.

• Socrates,

Socrates, continues our author, 'left behind him nothing in writing; but his illustrious pupils, Xenophon and Plato, have, in some measure, supplied this defect. The Memoirs of Socrates, written by Xenophon, afford, however, a much more accurate idea of the opinions of Socrates, and of his manner of teaching, than the Dialogues of Plato, who every where mixes his own conceptions and diction, and, as we shall afterwards see, those of other philosophers, with the ideas and language of his master. It is related, that when Socrates heard Plato recite his *Lyfis*, he said, "How much does this young man make me say, which I never conceived!" Xenophon denies that Socrates ever taught natural philosophy, or any mathematical science, and charges with misrepresentation and falsehood those who had ascribed to him dissertations of this kind; probably referring to Plato, in whose works Socrates is introduced as discoursing upon these subjects. The truth appears to be, that the distinguishing character of Socrates was that of a moral philosopher.

The doctrine of Socrates, concerning God and religion, was rather practical than speculative. But he did not neglect to build the structure of religious faith, upon the firm foundation of an appeal to natural appearances. He taught, that the supreme Being, though invisible, is clearly seen in his works, which at once demonstrate his existence, and his wise and benevolent providence. This point is established, with great perspicuity and force of reasoning, in his conferences with Aristodemus, and with Euthydemus. "Reflect," says he, "that your own mind directs your body by its volitions, and you must be convinced that the intelligence of the universe disposes all things according to his pleasure.—Can you imagine, that your eye is capable of discerning distant objects, and that the eye of God cannot, at the same instant, see all things; or that, whilst your mind contemplates the affairs of different countries, the understanding of God cannot attend, at once, to all the affairs of the universe? Such is the nature of the divinity, that he sees all things, hears all things, is every where present, and constantly superintends all events." Again—"He who disposes and directs the universe, who is the source of all that is fair and good, who, amidst successive changes, preserves the course of nature unimpaired, and to whose laws all beings are subject, this supreme Deity, though himself invisible, is manifestly seen in his magnificent operations.—Learn, then, from the things which are produced, to infer the existence of an invisible power, and to reverence the divinity."

Besides the one supreme Deity, Socrates admitted the existence of beings who possess a middle station between God and man, to whose immediate agency he ascribed the ordinary *phenomena* of nature, and whom he supposed to be particularly concerned in the management of human affairs. Hence, speaking of the gods, who take care of men, he says, "Let it suffice you, whilst you observe their works, to revere and honour the gods: and be persuaded, that this is the way in which they make themselves known; for, among all the gods, who bestow blessings upon men, there are none, who, in the distribution of their favours, make themselves visible to mortals." Hence, he spoke of thunder, wind,

wind, and other agents in nature, as servants of God, and encouraged the practice of divination, under the notion, that the gods sometimes discover future events to good men.

‘ If these opinions concerning the supreme Being, and the subordinate divinities, be compared, there will be no difficulty in perceiving the grounds upon which Socrates, though an advocate for the existence of one sovereign power, admitted the worship of inferior divinities. Hence he declared it to be the duty of every one, in the performance of religious rites, to follow the customs of his country. At the same time, he taught, that the merit of all religious offerings depends upon the character of the worshipper, and that the gods take pleasure in the sacrifices of none but the truly pious. “The man,” says he, “who honours the gods according to his ability, ought to be cheerful, and hope for the greatest blessings: for, from whom may we reasonably entertain higher expectations, than from those who are most able to serve us? or how can we secure their kindness, but by pleasing them? or, how please them better, than by obedience?”

‘ Concerning the human soul, the opinion of Socrates, according to Xenophon, was, that it is allied to the divine Being, not by a participation of essence, but by a similarity of nature; that man excels all other animals in the faculty of reason, and that the existence of good men will be continued after death, in a state in which they will receive the reward of their virtue. Although it appears that, on this latter topic, Socrates was not wholly free from uncertainty, the consolation which he professed to derive from this source in the immediate prospect of death, leaves little room to doubt, that he entertained a real belief and expectation of immortality. The doctrine which Cicero ascribes to Socrates, on this head, is, that the human soul is a divine principle, which, when it passes out of the body, returns to heaven; and that this passage is most easy to those who have, in this life, made the greatest progress in virtue.

‘ The system of morality, which Socrates made it the business of his life to teach, was raised upon the firm basis of religion. The first principles of virtuous conduct, which are common to all mankind, are, according to this excellent moralist, laws of God: and the conclusive argument by which he supports this opinion is, that no man departs from these principles with impunity. “It is frequently possible,” says he, “for men to screen themselves from the penalty of human laws, but no man can be unjust, or ungrateful, without suffering for his crime: hence, I conclude, that these laws must have proceeded from a more excellent legislator than man.” Socrates taught, that true felicity is not to be derived from external possessions, but from wisdom, which consists in the knowledge and practice of virtue; that the cultivation of virtuous manners is necessarily attended with pleasure, as well as profit; that the honest man alone is happy; and that it is absurd to attempt to separate things, which are in nature so closely united as virtue and interest.

It was not till late that the Romans discovered much inclination for philosophy. The rise of it is to be dated from an embassy,

assy, which the Athenians sent to the Romans, deprecating a fine, which had been inflicted on them. By this visit of philosophers from Greece, the Roman youth caught a spirit of inquiry, and became admirers of the Greek learning. 'The Greek philosophy having been thus transplanted to Rome, the exotic plant flourished with vigour in its new soil.'

In this part of the history, which describes the state of philosophy among the Greeks and Romans, we would just observe, that the reader is brought acquainted with most of the more solid writers of antiquity. And we think it an excellence in the present work, that wherever a title to a book in a foreign language is mentioned, or a quotation made from a foreign writer, a translation is usually subjoined. And if men of learning would be always thus condescending, at least on popular and interesting subjects, they would, we apprehend, render important service to the less informed, but inquisitive reader, without interrupting the pleasure of the generous and polished scholar.

When barbarism overwhelmed the Roman empire, philosophy was cultivated by the Arabians: which, however, was by no means encouraged by 'their illiterate prophet,' or assisted by the genius of his religion. This, like all state religions, was so formed, as to keep the people in ignorance. The accession of the family of the Abbassides, however, (which was in the one hundred and twentieth year of the Hegira, or the seven hundred and forty-ninth of the Christian æra) proved the dawning of philosophy, which in the caliphate of Abel-Abbas Al-Mamon appeared in meridian splendour. From this period, several eminent philosophers appeared among the Saracens, of whom the most distinguished was Averroes.

On tracing the state of philosophy among the christian fathers, our author has proved himself to be, not only a person of extensive reading, and clear discernment, but superior to many of those theological prejudices, which too often betray christian writers into trifling; and which, instead of suffering them to be inquirers after facts, have made them little more than silly visionaries, or sturdy polemics.

The history of philosophy among the oriental christians, from the seventh century to the taking of Constantinople; among the western christians, from the seventh century to the twelfth, and the history of that barbarous jargon, called The Scholastic Philosophy, will suggest many important reflections to the philosophical inquirer, on the credulity of the human mind, when under the power of superstition, and the tendency of superstition to weaken the human understanding, and to retard the progress of philosophy.

The latter part of this work which commences with the revival of letters, and concludes with the beginning of the pre-

present century, comprehending the times, when learning was rescued from the thorns and briars of barbarism, and philosophy restored to its ancient honours, is highly important.

(Vol. II. p. 413.) 'If, at this period, philosophy was much indebted to the revival of letters, it was not less benefited by the reformation of religion. For, no sooner did the friends of truth and virtue apply themselves to the correction of religious errors, and endeavour to free mankind from the yoke of ecclesiastical domination, to which the whole western world had for many ages tamely submitted, than philosophy, which had been loaded with the same chains with religion, began to lift up her head, and to breathe a freer air. Determined no longer to yield implicit obedience to human authority, but to exercise their own understandings, and follow their own judgments, these bold reformers prosecuted religious and philosophical enquiries with an independent spirit, which soon led them to discover the futility and absurdity of the scholastic method of philosophising, and enabled them at the same time, in a great measure, to correct the errors of philosophy; and to reform the corruptions of religion.'

'The study of ancient languages being now revived, and the arts of eloquence and criticism having now resumed their ancient station, the reformers were soon convinced, that ignorance and barbarism had been among the principal causes of the corruption of doctrine and discipline in the church. Hence, whilst these honest and zealous friends of truth ardently longed for the reformation of religion, they were earnestly desirous to see philosophy restored to its former purity; and their bold attempts to subdue religious error and prejudice indirectly contributed to the correction of philosophy, and the advancement of learning.'

In the chapter 'on modern attempts to improve dialectics and metaphysics,' the account of Mr. Locke and his writings is highly judicious.

We shall close our extracts with an interesting account of the first luminary in the bright constellation of philosophers, the immortal Newton. p. 606.

'Isaac Newton was born at Woolstrobe, in Lincolnshire, in the year one thousand six hundred and forty-two. He received his first instruction at the grammar school at Grantham. He gave early indications of that sublime genius, which afterwards performed such wonders, in his insatiable thirst after knowledge, and the almost intuitive facility with which he first conceived the theorems of Euclid. Though not inattentive to classical studies, he directed the chief exertions of his penetrating and exalted understanding towards mathematical science, in which, not contented with a perfect comprehension of whatever had been already done by others, he was wonderfully assiduous and successful in investigating new truths.

'The university of Cambridge boasts the honour of having educated Newton. His first preceptor was the celebrated geometer Isaac Barrow. In one thousand six hundred and sixty-seven, Newton took his degree of master of arts, and was soon afterwards admitted fellow of Trinity college, and appointed Lucasian

easton professor of mathematics. In one thousand six hundred and eighty-eight, he was chosen representative in the convention parliament for the university, and continued to adorn this high station till the dissolution of this parliament in the year one thousand seven hundred and one; he was also appointed master of the mint, and in this post rendered signal service to the public. In the year one thousand seven hundred and three, he was elected president of the royal society, and remained in that office as long as he lived.

‘ Whilst Newton gave many proofs of his astonishing capacity for mathematical researches, he shewed himself possessed of a mind equally capable of extending the knowledge of nature, by the reports which he made to the royal society of many curious and important experiments in natural philosophy. In the year one thousand six hundred and seventy-one, his papers on the properties of light were read to that society, from which it appeared that colour, which had hitherto been explained by ingenious but unsupported hypotheses, was in fact owing to a property in the rays of light hitherto unobserved, their different degrees of refrangibility. These papers were afterwards completed; and, in the year one thousand seven hundred and four, the whole was published in three books, under the general title of “*Optics; or, a Treatise of the Reflections, Refractions, Inflexions, and Colours of Light.*”

‘ The result of this great philosopher’s successful endeavours to subject the *phenomena* of nature to the laws of mathematics, was first communicated to the public in the year one thousand six hundred and eighty-seven, in the immortal work entitled, *Philosophiæ naturalis Principia mathematica*, “*Mathematical Principles of Natural Philosophy*.” this was succeeded by several treatises purely mathematical, in which the wonderful genius of this great geometrician is further displayed. His *Method of Fluxions* was first published in one thousand seven hundred and four.

‘ In the midst of his philosophical and mathematical labours, Newton found leisure to attend to critical inquiries. He wrote a treatise “*On the Chronology of ancient Kingdoms*,” in which, from a diligent comparison of various notes of time in ancient writers with each other, and with astronomical *phenomena*, he concludes, that, in former systems of chronology, the more remote events of ancient history are placed too far backwards. He also wrote commentaries on Daniel, and on the Revelations.

‘ Notwithstanding the strenuous exertion of the faculties, which the profound researches of this philosopher must have required, he lived to the eighty-fifth year of his age. This glory of the British nation, and ornament of human nature, left the world in the year one thousand seven hundred and twenty-seven. During his life he rose to higher reputation, and after his death obtained a greater name, than had been the lot of any former philosopher.”

p. 610. ‘ To give the reader a perfect idea of the philosophy of Newton, would be to conduct him through every part of his philosophical works. We must content ourselves with a brief account of the design and plan of his *Principia*, and a few miscella-

nous observations chiefly extracted from the *Queries* subjoined to his *Optics*.

‘ Dissatisfied with the hypothetical grounds on which former philosophers, particularly Des Cartes, had raised the structure of natural philosophy, Newton adopted the manner of philosophising introduced by lord Bacon, and determined to raise a system of natural philosophy on the basis of experiment. He laid it down as a fundamental rule, that nothing is to be assumed as a principle, which is not established by observation and experience, and that no hypothesis is to be admitted into physics, except as a question, the truth of which is to be examined by its agreement with appearances. “Whatever,” says he, “is not deduced from *phenomena*, is to be called an hypothesis: and hypotheses, whether physical or metaphysical, whether of occult qualities or mechanical, have no place in experimental philosophy.” In this philosophy, propositions are drawn from *phenomena*, and are rendered general by induction. This plan of philosophising he pursued in two different methods, the analytic and synthetic; collecting from certain *phenomena* the forces of nature, and the more simple laws of these forces, and then proceeding, on the foundation of these, to establish the rest. In explaining, for example, the system of the world, he first proves from experience that the power of gravitation belongs to all bodies: then, assuming this as an established principle, he demonstrates by mathematical reasoning, that the earth and sun, and all the planets, mutually attract each other, and that the smallest parts of matter in each have their several attractive forces, which are as their quantities of matter, and which, at different distances, are inversely as the squares of their distances. In investigating the theorems of the *Principia*, Newton made use of his own analytical method of fluxions; but, in explaining his system, he has followed the synthetic method of the ancients, and demonstrated the theorems geometrically.

‘ The leading design of the *Principia* is, from certain *phenomena* of motion to investigate the forces of nature, and then, from these forces to demonstrate the manner in which other *phenomena* are produced. The former is the end towards which the general propositions in the first and second books are directed; the third book affords an example of the latter, in the explanation of the system of the world.

‘ The laws of motion, which are the foundation of the Newtonian system are these three: 1. Every body perseveres in its state of rest, or of uniform motion in a right line, unless compelled, by some force impressed upon it, to change its state. 2. The change of motion is proportional to the force impressed, and is made in the direction of the right line in which that force is impressed. 3. To every action an equal reaction is always opposed; or the mutual actions of two bodies upon each other are equal, and in contrary directions.

‘ On the grounds of these laws, and certain corollaries deducible from them, by the help of geometrical principles and reasonings Newton, in the first book, demonstrates in what manner centripetal forces may be found; what is the motion of bodies in

excentric conic sections ; how, from given *foci*, elliptic, parabolic, and hyperbolic orbits may be found ; how the orbits are to be found when neither focus is given ; how the motions may be found in given orbits ; what are the laws of the rectilineal ascent and descent of bodies ; how the orbits of bodies revolving by means of any centripetal force may be found ; what is the motion of bodies in moveable orbits, and what the motion of the *apfides* ; what is the motion of bodies in given superficies, and the reciprocal motion of pendulums ; what are the motions of the bodies tending towards each other with centripetal forces ; and what the attractive forces of bodies spherical, or not spherical. In the second book, Newton treats of the motion of bodies which are resisted in the ratio of their velocities ; of the motion of bodies resisted in the duplicate ratio of their velocities ; of the motion of bodies resisted partly in the ratio of the velocities, and partly in the duplicate of the same ratio ; of the circular motion of bodies in resisting mediums ; of the density and compression of fluids ; of the motion and resistance of pendulums ; of the motion of fluids, and the resistance made to projected bodies ; of motion propagated through fluids ; and of the circular motion of fluids.

By the propositions mathematically demonstrated in these books, chiefly those of the first three sections, the author, in the third book, derives from the celestial *phenomena*, the forces of gravitation with which bodies tend towards the sun and the several planets. He then proceeds, by other propositions, which are also mathematical, to deduce from these forces the motions of the planets, the comets, the moon, and the tides ; to ascertain the magnitude and form of the planets ; and to explain the cause of the precession of the equinoxes.

With respect to Dr. E.'s share in this work, we would remind the reader, that it is not to be considered as a mere translation. As a representation of Brucker, we think it judiciously arranged, and ingeniously epitomized. Of the composition, we have already spoken, as possessed of ease and elegance, and find no reason to alter our judgment. Dr. E. we think has introduced the German historian in such a dress, as cannot fail to recommend him to the man of literature, as well as to the mere English reader, who seeks for instruction in an entertaining form.

A. Y.

ART. VII. *An Account of the Trial of Samuel George Grant, before a General Court Martial, held at Chatham Barracks, on Wednesday, March 21, 1792, and seven following Days, for having advised and persuaded Francis Heritage and Francis Stephenson, two Drummers in the Coldstream Regiment, to desert.* By John Martin, of Richmond-buildings, Soho, Solicitor for the Prisoner, Author of *An Enquiry into the State of the legal and judicial Polity of Scotland.* 8vo. p. 116. pr. 2s. 6d. Johnson. 1792.

THERE is no species of usurpation, of which a free people ought to be so jealous, as that of a military court, which is rather tolerated than authorised by the common law of England, of which, indeed, it seems to be an invasion. On such occasions, neither the rank, situation, nor character of the person supposed to be aggrieved, ought to have the least influence upon the public mind; because that violation of justice, which prostrates the ruffian of to-day, may overwhelm the honest and virtuous citizen of to-morrow.

Samuel George Grant entered into partnership, on the 20th of December, 1790, with James Rutherford, of Charing-cross, and the business they were engaged in (one not of the most honourable kind) was that of enlisting, or, more properly speaking, *procuring* men for the king's and East-India company's service.

Among others, the prisoner was employed by captain Alexander Campbell, of the 74th regiment of foot, to raise a certain number of recruits for him; and such was his assiduity and success, that his employer expressed the most earnest wish that he himself would enter, and be attested, a circumstance which would have been peculiarly beneficial to the captain, as it would have at once enabled him to have secured the exclusive possession of an useful recruiting serjeant, and to charge the pay allowed Grant to government.

The prisoner, however, declined such a serious engagement, and it does not appear in proof, that he was ever enlisted or attested; in short, he never passed through the necessary ceremonies to entitle him to be called, either *de jure* or *de facto*, a soldier.

About the beginning of last January, two drummers belonging to the duke of York's (the Coldstream) regiment of foot, applied to Grant to be enlisted. This was accordingly done, and they were carried on board an East-Indiaman. Here his conduct appears to have been culpable in the extreme, for there is little doubt but that he was privy to their desertion; yet the municipal law ought alone to have been resorted to for his punishment.

On the 3d of February, two several penalties of 5l. each were levied on his goods, 'for receiving regimental necessities,' and on the 17th of the same month he was seized by a serjeant of the Coldstream, and soon after committed as a deserter to the Savoy prison. A writ of *habeas corpus* was then sued out, but on the return made, in consequence of the affidavits of the two drummers, who had been taken from on board the Melville Castle, the prisoner was remanded by lord Kenyon, who would allow no delay whatever to his solicitor, to consider the same.

Grant was soon after brought to a court-martial at Chatham-barracks; he objected, however, to the jurisdiction of his court, as not being *competent*, but this was over-ruled.

The first question to be determined was, *whether or not the prisoner is actually a soldier?*

And here another preliminary question presents itself, says Mr. Martin, 'viz. by whom shall this question be determined? The common law of England in this point is strongly expressed in the 18th chapter of *magna charta*.' "No man shall be taken or imprisoned, or be disseised of his freedoms or liberties, or free customs, or be outlawed or exiled, or any otherways destroyed; nor we will not pass upon him, nor condemn him; but by lawful judgment of his peers, or by the law of the land." "By the *lawful judgment of his peers*, lord Coke says is meant the verdict of his equals, that is of men of his own condition; and by the law of the land is meant, the *due course and process of law*."

If this adjudication (adds he) by the military court is good, it carries with it the most alarming consequences to the liberty of the subject: for thereby the civil liberty of every man in the kingdom is placed under the controul of courts-martial, who may, if they please, adjudge any man to be a soldier, and punish him by martial law; and the present trial affords a striking instance how far military men may be disposed to extend their jurisdiction upon a prosecution instituted by command of a prince of the blood royal.

We look upon this to be a subject deserving the most serious enquiry and consideration, and cannot help observing, before we conclude this article, that the present trial seems to have been conducted in a manner, that ought to make the people exceedingly jealous of the extension of military jurisdiction; and awake to that *bias* which is naturally produced from the dependent situation of those who administer martial law.

ART. VIII. *An Account of the Expences incurred by the Solicitors employed by the House of Commons, in the Impeachment against Warren Hastings, Esq; with Observations.* 8vo. p. 155. pr. 2s. 6d. Debrett. 1792.

WE are told in the preface, that the charges of Mr. Hastings's impeachment are here submitted to the public inspection, 'as a great curiosity.' We perceive by the account current of Messrs. Wallis and Troward, the solicitors, that their bill, from the commencement of the prosecution to the 8th of March, 1791, amounts to the sum of 36,960l. 2s. 9d. This does not, however, include all the expences incurred by the nation; for we are informed that the additional *items* for building and keeping the scaffolding in Westminster-hall in repair; the gratuity to heralds; the charges of printing, fees of clerks, messengers, &c. will swell the account to a much larger sum, and that 60,000l. will be expended before the trial is closed.

'The minister of England,' says the editor, 'has unequivocally given to Mr. Hastings, the credit of having preserved the eastern empire to Great-Britain in the last war. In the same war we lost a great empire in the west. The annual expences of the great empire we have *lost*, are not, as we are informed from tolerable authority, above one hundred and twenty thousand pounds under its *new constitution*. Under *our old constitution*, we willingly pay *half that sum*, to bring a man to justice, who has preserved, what the India minister has emphatically called the *brightest jewel in the British crown*; a most singular and curious circumstance, and well worthy the attention of the philosopher, the moralist, and the historian.'

In the first year of the impeachment (1788) the court sat thirty-five days, thirteen of which 'were consumed in speeches,' and yet the two articles of the Benares and Begum charges were not concluded.

In the next year (1789) the court went through 'one half of one article only,' and though it 'nominally sat eighteen days,' the lords were sent eleven times to their own house, to determine upon the admissibility of evidence; so that in point of fact, there was not so much *real business* done in 'the whole of the second year, as in two days of the first.'

In the third year (1790) the court sat seventeen days, and finished 'the other half' of the article of presents.

In the fourth year (1791) the court sat five days only, and closed the prosecution with the article of contracts.

It is impossible for us to enter into the *minutiae* of the expences here complained of, 'as a profuse waste of the public money.' We shall, therefore, content ourselves with stating the respective charges in the gross.

	£.	s.	d.
Amount of bill, from the commencement of the prosecution to 1788, May 14	8,565	14	10
Ditto, from 1788, May 17, to 1788, Sept. 15	2,332	9	4
Amount of money paid to witnesses, India clerks, and officers of the house of commons, for session 1788, as settled by the managers, and allowed by the treasury	1,782	1	6
Amount of bill from 1788, Sept. 17, to 1789, July 14	7,652	15	6
Ditto, from 1789, July 15, to 1790, June 9	7,782	1	4
Ditto, from 1790, June 16, to 1791, June 6	6,984	13	11
Ditto, from 1791, June 12, to 1792, March 8	1,860	6	4
	£. 36,960	2	9

s.

ART.

ART. IX. *The Evidences of the Jewish and Christian Revelations.* By the Rev. Henry Murray, A. B. Second Edition. 8vo. 275 Pages. Price 4s. sewed. Dublin, Moore; London, Robinsons. 1791.

ON so beaten a topic as that of the evidences of Revelation, it is not to be expected that new arguments of great weight in determining the question, should be discovered. There is, however, some merit in arranging old arguments in such a method, as to bring them, like converging rays, to their proper point; and still more in stating them with such clearness, as to give them their full effect in producing conviction. In both these respects this publication is of value.

The method of the work, though the author has given his readers no assistance in discovering it either by a table of contents, or an index, is accurate, and appears to be the result of an extensive acquaintance with the subject.

A concise survey is in the first place taken of natural religion, to prove that with respect to its true theory, the ancient heathens were exceedingly ignorant; that in the practice of its duties they fell into gross and childish absurdities; and that they were neither capable of framing a perfect system of morals, nor, if framed, of enforcing it by sufficient sanctions. Hence it is inferred, that under the government of a wise and good Deity, a revelation may be reasonably expected, and consequently, that when any revelation comes with all the authenticity of human testimony, consistent in its parts, and not inconsistent with the knowledge which the glimmerings of natural religion afford us, it ought to be received. It is next enquired whether the Jewish and Christian revelation possesses these characters. The sublime nature of the Deity expressed in the Old Testament, the peculiar suitableness of the Jewish law to the purpose of preserving the belief and worship of one God, the purity of its moral precepts, and the wisdom of its civil institutions; the unparalleled excellence of the Christian law, both in its moral code, and the efficacious motives by which it enforces the practice of virtue; and the actual effect of the principles and institution of these religions on the state of mankind, are insisted upon as internal characters, which render their divine original highly probable.

The way being thus prepared, the author next proceeds to the more direct evidence arising from the authenticity of the sacred books, and the credibility of their historical contents. With respect to the Old Testament, the absurdity of supposing the Pentateuch to be written by Ezra, or by any other than Moses, or of conceiving any other of the Hebrew scriptures, historical, poetical or prophetical to have been forged, is shewn from a variety of arguments both internal and external; the con-

current testimony of Jewish and Pagan writers to their credibility, is adduced; and the Jewish dispensation is maintained to have been of great use in preserving the knowledge and worship of one God, to "hold up the candle of revelation to a benighted world," and to prepare the way for the coming of Christ. A distinct examination of some of the principal objections against the Jewish revelation is subjoined, particularly those drawn from the history of the fall, from the variety of colour found in the human race, from the late date which it assigns to the creation of the world, from the Jewish ceremonies, from the destruction of the Canaanites, &c. With respect to the New Testament, the authenticity of its books is established upon the concurrent testimony of a number of Christian fathers by whom they are frequently and fully cited, and of the early Christian churches by whom they were received, as well as by many internal circumstances, particularly their wonderful agreement in minute particulars with the well-known history of the times. In order to complete the proof, the direct evidence, arising from prophecy and miracles, is distinctly stated.

The nature and design of the evidence from *prophecy* is explained; reasons are assigned for the apparent irregularity and obscurity of the prophecies; the propriety of supposing them capable of a double application is maintained; much stress is laid upon the coincidence of the numerous prophecies of the Messiah in the person of Christ; the time of the appearance of Christ is shewn to agree with the expectation of the Jews concerning the Messiah; and particular notice is taken of the prophecy of Moses concerning the future state of the Jews, and that of Christ concerning the destruction of Jerusalem; and the Jewish prophets and Pagan oracles are compared, to shew that the latter are as inferior to the former, as counterfeit to sterling coin.

In stating the evidence from *MIRACLES*, the possibility of such immediate interpositions of divine power in attestation of a truth is maintained: it is argued, that it is no sufficient proof that any supposed fact has not happened, that it does not agree with experience; that the evidence from testimony may be so decisive as to overcome every difficulty arising from the previous improbability of the event; and that if a divine revelation be at all made, miracles are necessary to prepare the way for its reception. That the miracles recorded in the scriptures were really wrought, is concluded from the following considerations: That with respect to the Jewish miracles, the relation of them is interwoven with and inseparable from the civil history: with respect to the miracles of Christ, that unless they are admitted, the common facts related in the New Testament are

are wholly unaccountable, particularly the steady adherence of his disciples and the hatred of the Jews; that had Christ known himself incapable of performing miracles, it would have been extreme folly to found his pretensions upon them, and wholly impossible that he should upon this ground have made so many converts; that the apostles bore their testimony to these miracles in the very age, and on the very spot, where they were said to be performed; they concurred in this attestation, and the constant profession of Christianity, at the expence of their worldly substance and the hazard of their lives; and lastly, that the Christian religion taught by a few poor and illiterate men was so generally embraced. The miracles of the resurrection of Christ, and of the gift of tongues to the apostles, are distinctly considered, and the concurrent testimony of Jews and Gentiles, enemies to the miracles of Christ, is adduced. In fine, the Heathen miracles are compared with the Christian, and shown to differ from them essentially in many particulars. To these arguments the author adds others drawn from the life and manners of Christ, from the conduct and sufferings of the Apostles and primitive Christians. The work concludes with a comparison of the evidence of the Christian religion with that of Mahometanism; remarks on the surprizing correspondence of types and antitypes, in the scriptures; and a refutation of sundry objections drawn from the supposed obscurity of the scriptures, from the want of universality in Christianity both with respect to time and place, and from the mysterious nature of its doctrines.

Of the forcible manner in which this writer exhibits his arguments we shall give a specimen or two. In vindication of the authenticity of the Pentateuch, in reply to those writers who supposed them the forgery of Ezra, Mr. M. argues thus: p. 29.

It cannot be said, that the Jews were prone to adopt books as divine, without examination. They rejected the Apocrypha, which is a continued eulogium upon this people, describing them as contending manfully with powerful monarchs, for their laws and religion; whilst the books which they have admitted, represent them as rebels to both. It cannot be denied, that an attempt to impose writings upon a nation, containing their history, their civil and ecclesiastical polity, would be considered as a chimerical project. But if this history and these laws should be found agreeable neither to the passions of the princes, priests, or people, such a scheme becomes utterly improbable. This improbability is, if possible, heightened in the present case: for, as the Israelites were early settled in the land of Canaan, a man must believe that they had always some form of government, which would make a change in aftertimes harder, particularly as the laws in the Pentateuch are so strict about property. Besides, it well deserves the reader's attention, that no valid reason has been given, why any person or persons should bestow the immense pains, evidently necessary for composing the law and the

prophets. All fictions have an end and design. The author of this would, therefore, have consulted either his own reputation, the reputation of the Levites, of his nation, or their ancestors. But who can assert that Ezra consulted his own fame? The only encomium passed upon him in the whole scripture is, that he was a *ready scribe in the law of Moses*; too small a compliment surely, to engage him in so arduous a work. Who can assert that he consulted the honour of the priests and Levites? The inhumanity of their ancestor to the Shechemites, is related with every aggravating circumstance. He is called by his father an instrument of cruelty, who declares that he will be divided in Jacob, and scattered in Israel. Agreeably to this declaration, the Levites had no portion of inheritance among their brethren, but are classed among the strangers, the fatherless and the widows, as objects worthy of commiseration. The negligent conduct of the priests in the time of Joash, their impieties and debaucheries under Eli, is not the language of one who courted sacerdotal applause. As to the national character of the Jews, it is unnecessary to tell either Christians or Infidels of their ingratitude, stubbornness and idolatry: these have been a topic for ridicule among the latter. Neither are their patriarchs or chief worthies without blemish. The failings of each are minutely set down, whilst their virtues are of such a kind, as would not acquire any extraordinary veneration from Gentiles, who would look rather for heroes of ancient renown, than for shepherds of courteous benevolent demeanour. The prophecies which passed among the Hebrews for divine, were directly opposite to their favourite propensities. These foretell, in plain terms, the calling of the Gentiles, the rejection of the Jews, and above all, the mean estate of the Messiah. "O daughter of Jerusalem, thy King cometh to thee lowly, and riding upon an ass." Who is so ignorant of Jewish prejudices, as to think that this could be the native effusion of a Jew. In short, their prophets are full of denunciations against kings, priests and people. The laws by which they were guided, were not more agreeable. These are such as no people, if left to themselves, would receive, or no man think of imposing. Would any man, for instance, make a law, that their ground should remain unfown every seventh year; that they should leave their frontiers unguarded three times annually, after having provoked the neighbouring nations; that they should be separated from all intercourse with the heathen, by ceremonies, which made them odious to others, and were a burthen to themselves. If, indeed, you suppose the legislator assured of providential interposition, the whole is reasonable; while, on the contrary hypothesis, nothing can be more irreconcilable with every idea of policy and common sense. It is not thus that men forge. There are some forgeries, in which, as no one has an interest in their truth, falsehood may pass undetected: but these books were the deeds by which the Jews held their estates, and by which all matters of plea, ecclesiastical and civil, were decided. There was no action, nay scarce a thought of any individuals within that community, which some law or other does not respect: so that a man who can believe that our statute books

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and our New Testament could be imposed fraudulently upon us, may believe also, that the Old Testament was passed upon them at their return from captivity. Besides, supposing it possible that their laws and customs were changed after that period; if we reason from analogy, we must suppose that they, like other nations, would have adopted the laws of their conquerors, not such as they did. We should have had their adoration directed to two principles, to fire, and to the host of heaven; we should have had no temples built to God; but sacrifices offered on high places. It is also worthy of remark, that from changes of circumstances, several of their laws were useless from that time, as Maimonides has observed. It is therefore unreasonable to believe that Ezra was the author of these laws; or that a stiff-necked and rebellious people would submit tamely to such an egregious imposition.

To make the absurdity of this hypothesis still more flagrant, I wish much that a man would read over the book, of which, both Christians and Deists allow Ezra to be the author, I mean that which bears his name. It would not require much candour to draw from him an acknowledgment, that, on the supposition of an imposture, it is most injudiciously planned. He begins it by declaring, that the people were classed according to their tribes; that there was a genealogy of the priests; that they and the Levites were divided according to their courses; that they looked for *urim* and *thummim*; that there was an altar built according to the law; morning and evening sacrifice; the feast of passover and unleavened bread; and that these things were observed before he came from Persia at all; i. e. he supposes they observed the essentials of this law, which, however, he was to forge afterward. I beg that the deistical reader will consider this, and then ask himself whether it be possible that such open and capital deceptions could be played off against any people with success.

Though he may allow this to be impracticable, yet he may still wish to persuade himself, that a project so difficult might have been carried by temporizing with, and flattering all parties. But this cannot be said in the present case. He did not temporize with the rich, because they were compelled to restore the lands of the poor which they had engrossed; which they certainly would not have done, if they knew that the law ordaining this restitution was forged. See how many reasons are assigned by Montague, to account for the rich and powerful of Sparta resigning their lands, not one of which can apply in the present instance. He did not temporize with the priests or people, for he forced them to put away their strange and idolatrous wives which they had married contrary to the law, and he has even made the names of the principal delinquents public. Undoubtedly, men wounded in so tender a point, would gladly have detected any forgery or alteration in the canon.

It is natural to think also, that if he conducted his schemes by the arts of adulation, he must have complimented the Benjamites, for their tribe formed a very respectable portion of the remnant which returned; yet this does not at all accord with the
account

account given of their conduct, in the case of the Levite of Ephraim, for which enormity their whole body was extirpated, except six hundred men. In every point of view, this hypothesis of a fiction is irrational. If Ezra forged the scriptures, where did Nehemiah get the zeal, which prompted him to throw up the high office of cup-bearer to the Persian king, to bear affliction with the people of God? How came it to pass, that such refractory Jews, as refused to conform to his regulations, set up the same law elsewhere? How came it to pass, that they who remained in the dispersion, sent their offerings to Judea, and went up in aftertimes to worship according to that law, at great trouble and expence? Why did the Hebrews bear up against such opposition in building their temple, and soon after undergo death in great numbers, for adhering to this law, i. e. to an imposition which they must have known to be such? It has been asserted, that the Jews lost their language in the captivity, and that they were the most barbarous of mankind at that period. These two assertions, though advanced for a different end, would, if true, prove that no man could write in that variety of style observable from Moses to Malachi; as also, that those stupid Jews could not be the authors of their own admirable laws. Thus, it often happens that the overweening imaginations of infidelity, recoil upon itself. But it cannot be said that their language was lost at that period. Though the captivity from the time of Jehoiakim lasted seventy years, yet from the utter desolation of the temple, and the last carrying away, it endured but about fifty; so that such of them as were seventy or eighty at their return, had been twenty or thirty when they were transplanted. Ezekiel, Zechariah, Haggai and Malachi, wrote their prophecies in Hebrew about this time. It would certainly be a hardy assertion to say, that Ezra *might* have written these under their names. To pass his own for the works of cotemporaries, would be too flagrant a deceit. It would be quite irrelative to his design to say that such men lived, and wrote at that era, if they never wrote at all. A child must have seen the folly and inutility of such an attempt, and much more Ezra, who, on the scheme of infidelity, must have been artful indeed. I entreat unbelievers to consider, whether it be at all probable that he would do this, or that he would invent Daniel's prophecies, and yet suppose them to have been given publicly at Babylon; or that he would have invented Cyrus's decree, which, according to their ideas, he must have done, because the scripture is referred to therein. From the testimony of the Jews, and such ancients as have investigated the subject, we are informed that he changed the old Hebrew character for the present Chaldaic, because the latter was better known to the people, and is more elegant and convenient, as may be seen by a comparison. It is doubtful whether he interspersed elucidations, such as putting the modern names of places for the ancients, and so on, because these may be in general otherwise accounted for. But if he did, this very procedure is a new proof that he was no impostor, as he would scrupulously have avoided what would so obviously detect him. From the old Hebrew or Samaritan letters, not being used after the captivity,

we are supplied with another proof. In these ages, shekels are dug up in Palestine, having *Jerusalem the holy*, inscribed upon them in this old character; these must therefore be older than Ezra, and consequently the Jews regarded themselves as a peculiar and holy people before his days. Gibbon thinks that the *Aethiopians* learned the distinction of meats, and the sabbath from the Jews, who, in a *very early period*, settled on the fides of the Red Sea. But there still remains one unanswerable argument to shew that Ezra could not invent the Old Testament, and that is, the many plain prophecies contained therein, which have been wonderfully fulfilled since, and are fulfilling at this day. This is a proof which all the sophistry of the sons of men can never evade.

The following is our author's representation of the arguments for Christianity arising from the character of Christ. p. 200.

'The character of Jesus Christ, must, in my opinion, be very perplexing to a Deist pretending to reflection. What can be more astonishing, that that he, if not the Messiah indeed, should conceive a scheme such as that which he adopted, so directly the reverse of what his countrymen cherished? Designing men ever lay their doctrines in the prejudices of the people. All the mock Messiahs flattered them with the hopes of temporal deliverance; but Christ endeavoured to root prejudices out of their minds. They expected a conqueror, he denied that he was one; they loved traditions, he rejected them; he spared neither Pharisees, Sadducees or people; he interpreted the scriptures in a manner different from that received among them, and in a way more agreeable to common sense. He practised no ridiculous austerities, which gain so much upon the vulgar; at twelve the same dignity appears in him as at thirty; and, what is unparalleled, he knew his office and destination at that tender age; yet he never received the lectures of rabbies or philosophers. Now when we hear a child speak something quite above his years, we conclude that he must have received it from a master; yet there was no one upon earth from whom our Saviour could imbibe the doctrines which he delivered. It is very strange to hear him teaching with the authority of a lawgiver, without power in his hands, and establishing his commands with such sanctions as are fittest to work upon the heart of man. He speaks with surprising assurance of the fate of his religion, telling his disciples that they would be brought before kings and governors for his sake; that they would be scourged, crucified, and persecuted from city to city; that his gospel should be preached unto all nations. It was just after his disciples had acknowledged his pretensions, that he told them he must die a shameful death. Let an unbeliever lay his hand on his heart, and ask himself whether an impostor would damp the ardour of his followers in this manner?

'It is observable that where natural religion left any thing defective, his revelation just supplies that, but never gratifies one question of mere curiosity, which, however, would have pleased the vulgar mightily. Neither did he give into the then prevailing passion for ritual observances; he makes almost the whole of his worship to consist in a spiritual temper, and instituted only two
simple

simple ceremonies, viz. Baptism and the Supper of the Lord. There is in his teaching such a mixture of dignity and condescension, that illiterate men, like the evangelists, could never have conceived it, without an original to copy after. Take any human invention, for instance, Zenophon's Memorables, and compare it with Christ's mode of instruction. What is he then, when the greatest light of Paganism thus shrinks before him? Socrates argues *for* and *against*; seems rather studious of perplexing others, than of opening truths; uses ridicule and satire: uses several sophisms which cannot stand the test; falls in with the errors of Polytheism. It is mentioned as a great thing, that he and Xenocrates reformed, each a man, viz. Phædon and Polemon. Christ's images and allusions are to be found in nature, therefore ever natural; whereas Socrates alludes to the less known manners and arts of Athens. The references of the former to a way, to a vine, to corn, to sheep, and to such circumstances as a present view suggested, are far more eloquent, when applied to the common people, than the artificial rules of method. He never affects to say smart things, like the Sophists, though he never appears to more advantage than upon difficult questions and trying situations. The philosophers despised the vulgar, filling their discourses with speculations for the rich and great; whereas the poor had peculiar attention from him. Pythagoras began with imposing a silence of five years upon his disciples, teaching them, in the mean time, from behind a curtain, that they might not see his person; but where does Christ affect ostentatious parade? He disclaimed the office of a judge; he fled from those who would have made him king; he did not innovate in civil affairs; he taught and practised obedience to rulers; he courted not the rich, neither Nicodemus, nor the young man who had large possessions, he sent him away sorrowful. In his gospel will be found specimens of every virtue, piety to God, love to man, a mind free from vanity, from avarice, from ambition, from pleasure, and a doctrine exempt from all fanaticism and perturbation of mind. It is remarkable, that the Jews accuse Christ of no fault, either in their Talmud or elsewhere; neither do any of the heathen writers, though they mention his punishment. The unwillingness of a man of Pilate's cruel character, to condemn him, testifies his innocence very strongly. In short, let a man feign to himself a divine messenger, coming to teach men by precept and example; and ask in what he could surpass him. Even Rousseau acknowledges that the majesty of the gospel astonishes him, and that its holiness speaks to his heart. And who was he, who thus exalted and improved the religion of the philosophers, making it the religion of the vulgar? The reputed son of a carpenter, who had not where to lay his head, who never invited or allured one follower by temporal hopes, but instead thereof, told them, they must bear their cross, and deny themselves. Many sages of merit, whom infidels would in their bigotry propose as patterns, in preference to Jesus, attempted partial reformation ineffectually. How comes it then, that this humble, suffering, crucified man should be the author of the conversion of so many Gentiles, the destroyer of so much idolatry?

The Persians demolished images; the Jews compassed heaven and earth to make a proselyte; yet neither ever brought over a single kingdom: much less would the *foolishness of preaching*, i. e. the cross of Christ, if God were not with it. Simon and Dositheus pretended to be great personages; they said it was unnecessary to suffer death for the truth, and that idolatry was indifferent. A person would think therefore, that they would get more followers than Jesus; yet, in the time of Origen, they had thirty only.

There is nothing to oppose to these undeniable facts. It is easy to assert obstinately, that he was superstitious, an enthusiast, or a deceiver; to make opposite characters, never found in the same man, unite in him, rather than acknowledge his mission; to make him such a compound of prudence and folly, of ignorance and knowledge, of goodness and wickedness, as never appeared in the world. But wise and considerate men, who feel that their opinions on this subject, may, one day, be attended with very momentous consequences, will ever spurn at such unfounded presumptions.

This work is certainly the result of extensive reading, and a close attention to the subject, and may be perused with advantage, as a summary review of the evidences of revelation; but it would have been more useful, if the author had been more particular and frequent in his references to ancient authorities; and it would have been more pleasing, if he had been less dogmatical in his assertions, and less severe in his censures. It is an injury to the best cause, to make use of unfounded assertions, or inconclusive reasonings in its support. Of these we are much mistaken if we do not meet with examples in this volume. It is surely too general an assertion to say, with respect to the heathen morality, that it omitted the authority of God as a foundation of obligation. The early prevalence of the custom of marriage, avoiding incest, and the universal reception of the number *ten* as a climacteric number, are not *decisive* proofs of an original revelation, or primitive religion, of which Paganism was a heresy. That Pythagoras was instructed in Judea, and Zoroaster was the servant of Daniel, are facts so exceedingly doubtful, that they should not have been asserted, even as probable, without some proof. It is in vain to bring plausible arguments, to shew the impossibility of interpolating the scriptures, after the decisive proof which Mr. Porson has brought, that the verse in the first epistle of John concerning the *three witnesses*, is an interpolation. Since interpolations and corruptions have been possible in the text of the New Testament, as well as in other ancient books, it is no presumption in favour of the inspiration of Matthew, that he ascribes to Jeremiah a passage which is found in Zechariah. The argument from types, or symbols, depends too much upon fancy, to be of much weight with those who make their appeal to reason. Not to multiply objections against a work, which is on the whole executed with ability, we shall only add, that it appears

appears to us by no means judicious, for the friends of Christianity to be perpetually loading unbelievers with odious names, calling them, as our author does, 'a forry tribe,' and denouncing upon them a sentence of condemnation. When will mankind learn, that conviction is not to be produced by abuse, but by argument alone?

ART. x. *An Enquiry into the Expediency and Propriety of Public or Social Worship.* By G. Wakefield, B. A. &c. A new Edition, with Additions. 8vo. 66 p. pr. 2s. Deighton. 1792.

THIS second edition of a work, which on account of the novelty of its arguments has employed some share of the public attention, we announce to the public, because it contains some variations and additions which materially affect the question in dispute. The sum of them is as follows.

The public worship of the Jews was liturgic, and comprehended petitions as well as thanksgivings and doxologies. 'If it be admitted, that the apostles practised social prayer, it may be presumed that it contained nothing like united petitions concerning individual wants and worldly conveniencies. But the practice of the apostles, whatever it was, with respect to social worship, considering their continuance in Judaical ceremonies, and how little their own conceptions were spiritualized, and much less those of their hearers, to suitable apprehensions of the genuine character of the gospel, with some other peculiarities of those times, is no obligatory precedent to us. Nevertheless it may be expedient for the present, till mankind are better instructed, and thence better able to conform to the real power and spirit of Christianity, to acquiesce in some such plan of public worship as the following: P. 55.

'The service should begin with select portions of scripture, digested into something of order and similarity, in different sets for different times, with a view to all the variety, which the Bible can supply; and should be known by the people, as the only means of interesting and securing their attention. These portions should be short, and their subject, the *supreme dominion, the universal providence, wisdom, and goodness of Jehovah.*

'These should be followed by similar portions from the *New Testament*, relative to the redemption and resurrection of mankind, and other topics, which distinguish *Christianity* from *Judaism*. These also should be *short*.

'After this a *hymn* might be sung, expressive of praise and gratitude to the supreme Being. I see nothing, I acknowledge, improper in this practice: on the contrary, I am of opinion, grounded on observation, that *singing*, especially when accompanied by solemn *music*, has a wonderful efficacy in soothing the passions, inspiring a devout tranquillity of temper, and elevating the soul to heavenly contemplations, and a contempt for earthly pursuits

pursuits and pleasures in competition with heaven and immortality.

Then should follow an *exposition* of some portion of the *New Testament*, to be closed by a practical *exhortation*: and the whole service should conclude with a short address from the minister to God, supplicating pure affections to receive the precepts of the gospel with sincerity, and fortitude to resist every temptation to sin, perseverance in the open profession of *Christianity*, and resignation under every calamity of life, till our appointed time from the Lord shall come. But all this in a pure *evangelical* spirit of devotion, without any mixture of *petitions* relative to the mere *prosperity* and *accommodations* of the *present life*; of a mere *worldly* and *personal* nature, unconnected with eternity.

'This,' says Mr. W. 'I could indulge for a season to the weaknesses of *Christians* and the imperfect condition of religious knowledge; but, as far as relates to *public prayer*, without any authority from the *gospel* of *Jesus*, and indeed, *inconsistently* with its true character, if I am able to discover it.'

The general reply which Mr. Wakefield makes to his antagonists, consists of nothing more than a repetition of what he had before advanced, except that, in noticing Mr. Wilton's Defence of Public Worship, he proceeds so far as to deliver it as his persuasion, (considering the accommodations of our Lord, in opinions and actions not immoral, to the weaknesses of his followers, with the genius of the gospel, and the unspiritualized habits of those times,) that Jesus might allow and practise in those days what he by no means intended to be binding on his disciples in the more advanced ages of Christianity.

As to the new sarcasms which Mr. Wakefield has introduced into this edition, upon the prevalent forms of public worship; his contemptuous reflections upon respectable individuals and bodies of men, and his allusion to Prov. xxx. 18, 19. in reply to his female opponent Eusebia, as they have no concern with the point in dispute, and do the writer little credit, we pass them by without further notice.

ART. XI. *Letters to a Young Man, occasioned by Mr. Wakefield's Essay on Public Worship; to which is added, A Reply to Mr. Evan's Objections to the Observance of the Lord's Day.* By Joseph Priestley, LL.D. F.R.S. 8vo. 60 p. pr. 1s. 6d. Johnson. 1792.

Of each of these replies we shall give as brief an analysis as the nature of the argument will admit.

In vindication of public worship, Dr. Priestley's answer to Mr. Wakefield is as follows.

Admitting the reasonableness of prayer in general, it cannot be unreasonable that several persons, who all stand in the same relation to the great object of prayer, should join in the same form

form of devotion. The analogy between our relation to God and to our earthly parents is the ground of devotion, and this justifies social as well as private prayer. The idea of each individual applying to the supreme Being separately, and never, or not generally, in company, is new. All the different modes of devotion which the fancies of men have invented, have been only varieties of public worship.

In the Jewish religion, provision was made not only for social, but *national* worship, in the temple at Jerusalem. During the early period of the Hebrew church the people prayed in the great court of the temple, each person for himself, whilst the priests were offering incense in the holy place. To this were added hymns, consisting of joint addresses to the supreme Being in the plural number. Several of David's psalms, are of this kind. After the Babylonish captivity, the synagogue-worship consisted of reading the scriptures and prayers, and probably of singing also; for such is the worship of the Jews in their synagogues at this day, and their customs have not materially changed since the introduction of Christianity, and certainly not in imitation of the customs of Christians. As public prayer is known to have made a part of the service of the synagogue, as well as reading the scriptures, Jesus, when he attended the synagogue, doubtless, joined in the former as well as the latter. Had he neglected any part of the worship of the synagogue, he would no doubt have been severely censured, if not excommunicated, on that account. A neglect of this kind could not but have been objected against him by his adversaries.

To interpret John iv. 21. Matt. vi. 5, 6. as forbidding all public worship, is as unreasonable, as it would be to conclude that all sacrifices were forbidden to the Jews, because David says, "Thou desirest not sacrifice, else would I give it." All that Jesus Christ intended by what he said to the woman of Samaria was, that the Gentiles would have no concern either with the temple on Mount Gerizim, or with that at Jerusalem, as places of national worship; and that no worship of this kind was of any consequence compared with that of the heart. That Jesus did not intend his directions about praying in the closet only to be understood literally, is evident from his own practice. He only meant to express his disapprobation of the ostentation of the Scribes and Pharisees in their devotion. The Lord's prayer is best suited to social worship, both in matter and form, and is almost entirely borrowed from prayers then in use among the Jews. That the apostles were, on extraordinary occasions at least, to pray jointly, appears from Matt. xviii. 19.

The apostles, being Jews, were accustomed to the forms of the synagogue; and after they separated from the Jews, and procured

procured a place of worship of their own, doubtless continued to do as they had done before in the synagogue: public prayer, having been customary, would not be omitted. Even the officers and discipline of the christian church were borrowed from those of the Jewish synagogue. The practice of public worship among the early christians was not an innovation but a continuation; otherwise it would be easy to trace its origin, and ascribe it to its proper author. We frequently read of the apostles and other christians assembling; and on almost all these occasions there were prayers. That prayers in which others were expected to join, were used in the public assemblies of christians in the time of the apostles, is evident from 1 Cor. xiv. 16. where it is supposed that the audience was expected to say amen to the prayer, which therefore must have been delivered with an audible voice. To say amen to the public prayer was also the custom in the Jewish synagogue.

If we be to disregard the practice of Christ and his apostles, under the notion that it only suited the infancy of christianity, unbounded scope will be given to fancy; the subjects of prayer may be limited at pleasure, and even prayer itself altogether neglected. If we follow either the precept or example of scripture, health or any temporal blessing may be innocently prayed for; our Lord authorizes us to pray for our *daily bread*. We may express our desire of what we conceive to be good for us, with due submission to the will of God. Christ prayed, "Father, if it be possible," &c. Every affection is strengthened by proper exercise; and the social affections, among which are included the devotional, are best expressed in company. Both piety and benevolence are cherished in social acts of worship; the mind is improved by a repetition of good impressions; and if benefit may arise from hearing a good moral discourse, improvement may be expected from a repetition of the same sentiments and ideas expressed in the form of a prayer. Habit may enable a person to bear, to relish, and to be improved by devotional exercises of considerable length. If we discontinue religious exercises in public, we shall in time become less disposed to them in private, and be in danger of losing all sense of *habitual devotion*, except what may remain from former impressions. In all matters of great importance it is our wisdom not to depend wholly upon voluntary acts, but to lay ourselves under a kind of necessity of doing that which is only ultimately, and not immediately and obviously, beneficial to us. If a young person had nothing of the nature of a *task* imposed upon him, he would hardly be brought to learn any thing. Ostentation is certainly a bad thing; but indifference to religion is also a bad thing; and if a man through fear of being ostentatious will conceal his devotions or his charities, his example can have no effect. The tendency of the present times is not to-

wards ostentation, but towards indifference. As a man ought not to boast of his piety, so neither ought he to be ashamed of it.

In reply to Mr. Evanſon's objections to the obſervance of the Lord's day, after republishing a paper which appeared in the Theological Repository, Vol. vi., Dr. Priestley maintains, that it is evident from many authorities, especially that of Justin Martyr, that the public assemblies of Christians were from the time of the apostles held on the Lord's day, and that a considerable part of this day was alone devoted to the business of those assemblies, probably as much of it as is used in the same way by modern Christians. The Lord's day, he acknowledges, was never considered by the early Christians as a sabbath, or day of necessary rest from labour, but it was deemed sacred, and was soon celebrated as festival days were. There may be extraordinary calls for labour even on the Sunday; but the sanctity of the day, as far as concerns the appropriation of a considerable part of it to the purpose of public instruction and public worship, ought not to be given up. Social and cheerful entertainment, such as are not improper on other days, are by no means inconsistent with the acts of religion required of Christians on the Lord's day.

The preface to this publication contains a defence of the late Dr. Price, against the severe censure passed upon his character for learning in the preface to Mr. Wakefield's second edition of his Inquiry; of the conduct of the trustees and tutors of the Hackney college with respect to Mr. Wakefield; and of the dissenters in several particulars in which they have fallen under Mr. Wakefield's animadversions. A letter is subjoined from Mr. Morgan to Dr. Priestley, respecting Dr. Price's classical attainments.

ART. XII. *A Sermon on Public Worship and Instruction, preached on Sunday the 4th of September, 1791, at the Opening of St. Peter's Chapel, Edinburgh; with an occasional Prayer.* Published at the Request of the Congregation, to whom it is respectfully dedicated by their affectionate Pastor Charles Webster. 4to. 29 Pages. Price 1s. 6d. London, Rivingtons; Edinburgh, Gordon. 1791.

THE church, at the opening of which this discourse was preached, is erected for the use of a society of episcopalians, of that class formerly distinguished by the name of non-jurors, who profess to have continued an undisputed episcopalian succession without the countenance of the state, or any connexion with the church of England. On the death of the last hope of the royal family of Stuart, this body acknowledged, in a public declaration, and in their prayers, the present government, and

and consequently enjoy the benefit of toleration. The discourse is suitable to the occasion; sensible, pious, and by no means illiberal.

ART. XIII. *The Corruptions of Christianity considered as affecting its Truth. A Sermon preached before the Society in Scotland for propagating Christian Knowledge, at their Anniversary Meeting in the High Church of Edinburgh, on Thursday, June 2, 1791.* By Alexander Gerard, D. D. F. R. S. ED. Professor of Divinity in King's College, Aberdeen, and one of his Majesty's Chaplains in Ordinary in Scotland. To which is added an Appendix, containing an Abstract of the Proceedings of the Society from September 1, 1790. 8vo. 104 Pages. Edinburgh. 1792. [To be had by applying to the Rev. Dr. Hunter.]

DR. GERARD is now become one of those veterans in literature, whose name commands respect. In the walks of criticism and theology his writings have obtained general approbation. And we do not hesitate to assure our readers, that the expectation which his name may raise on the present occasion will not be disappointed. The subject is in some measure original, and it is treated with an extent of plan, and variety of thought, which clearly indicate a mind richly stored with knowledge, historical, theological, and moral. The first point which Dr. Gerard establishes is, that universally and invariably true religions have in course of time degenerated, and been corrupted; this he shows with respect to the primeval religion of mankind, the Jewish, and the christian; he then evinces that all false and corrupt religions have in time been amended and improved, particularly paganism, popery, and mahometanism; and lastly infers from these facts, that the corruptions introduced into christianity, not only cannot warrant the slightest suspicion, but that they yield some real presumption of its truth. The force of the argument depends so much upon the numerous facts to which the author alludes, that we should do injustice to the subject by attempting an analysis; we must therefore content ourselves with giving, in a short extract, the general conclusion which Dr. Gerard deduces from his premises.

‘ But from our detail of the fates of different religions, we venture farther to conclude, that the very fact objected, christianity having been corrupted, yields some real presumption of its truth. It is one feature which it has in common with all religions that have any claim to truth, and by which it differs from all religions indisputably false. This single feature is not sufficient for absolutely ascertaining, but it surely gives some indication, to which of the two families it belongs.

‘ The indication, however slender when we attend to the mere fact, will become stronger and more unequivocal when we examine the reasons of the fact. For we shall find that the contrariety of the fates of true and of false religions, arises from the very nature of the thing.—True religions are the work of God, all whose plans, proceeding from his infinite perfection, must be pure and complete. It is therefore impossible that they can be improved by the wisdom of man. But the weakness of his reason, and the power of his passions, scarcely suffer him to adhere to them, precisely as God gave them. Every deviation from them must be to the worse; and it must, by blurring reason and increasing the impulse of the passions, contribute to farther deviations; till they sink into the greatest degree of corruption which the vitiated faculties of their votaries can bear.—But false religions are the contrivances of men; and therefore, partaking in the errors and depravations of those narrow and polluted conceptions from which they spring, they must be always capable of amendment. Every alteration of men’s sentiments and views, though not implying considerable improvement, will discover some blemish which they find it needful to remove from their religion. In proportion as their understandings are improved, cultivated, and enlightened, they will advance to an ampler detection of its absurdities, and endeavour to correct them by progressive refinements; till at length the unsuccessfulness of all their efforts determine them to abandon it. Arrived at the point of its extreme degeneracy, every false religion destroys itself.—If it be thus, in the nature of the thing, inevitable that true religions are gradually corrupted into such as may be denominated false, and that these, after having been for some time stagnant, throw off their dregs and refine themselves, is it not a real presumption of the truth of Christianity, that it has had these revolutions?’

From the appendix we learn, that the society in Scotland for Propagating Christian Knowledge is in a very flourishing state, having lately received by an anonymous donation ten thousand pounds, and by a legacy from Peter Huguetan, lord Vanyrhovven, twenty thousand pounds. These large accessions to the funds have induced the managers to extend their plan of usefulness; and it is now under deliberation to enlarge the salary of their schoolmasters, to print a new edition of the Gaelic Bible, to establish a variety of new schools for literature and the principles of religion; to give encouragement to various branches of useful industry and manufactures, which may be introduced into the highlands and islands; to establish missionary ministers in parts of the country where they are peculiarly wanted, but to which the funds of the committee on the royal bounty do not permit them to send missionaries, and to make provision for training up young men in the Gaelic language for the ministry in the highlands and islands.

ART. XIV. *Five Sermons on the following Subjects, viz. The true Nature of the Christian Church, and the Impossibility of its being in Danger. The Scripture Idea of Heresy. Mysteries made plain. The Scripture Doctrine of Atonement. The Place, Object, and Manner of Christian Worship.* By George Rogers, M. A. Rector of Sproughton, in Suffolk, and late Fellow of Trinity College, Cambridge. 8vo. 100 p. pr. 2s. Ipswich, Shave and Co. London, Johnston. 1792.

WE cannot more properly explain to our readers the design, or inform them of the general character and spirit of these discourses, than in the author's own words.

'To dispel from christianity that dark cloud of *mystery*, which has so long been hanging over it, and to exhibit it in its native dress, in which we see it in the scriptures, and thus to recommend it to its votaries, and attach them to its service, was the design of this publication.'

This laudable design, avowed with so much manly firmness, is expressed in a manner which entitles the author to much commendation. At the same time that he asserts his opinions without reserve, he explains them with great perspicuity, and supports them by a simple appeal to the dictates of reason and to the authority of scripture.

The doctrine of the first discourse is, that the church of Christ was originally a society or body of christians, among whom there was a perfect equality, who had no other head than Jesus Christ, and over whom even the apostles had no other pre-eminence or power, than what related to their divine mission. This primitive church, our author represents as a perfect contrast to most of the churches which have been since formed under the christian name. The former he maintains can never be in danger, the danger of the latter he allows to be perpetually increasing.

The scripture idea of heresy is, according to our author's explanation, in the second discourse, not a pure mistake of judgment, but an embracing of doctrine known to be false by those who espouse it, out of disgust, pride, or envy, or from worldly principles; and it is maintained that where heresy is not taken up to serve bad purposes, but from a laudable opposition to gross errors and bad practices, it is not only innocent but commendable.

In the third sermon, preached on Trinity Sunday, the term *mystery* is explained, and clearly proved to be in the language of scripture, not something incomprehensible, but something which God hath revealed. The mystery of Emanuel,—'God manifest in the flesh,' does not mean that God himself was visible in the person of Christ, this would not have been a mystery, but an impossibility: but it signifies that the power, mercy and goodness of God were rendered conspicuous

in the person of Christ, the agent and instrument of the Almighty in his beneficent design towards men.'

The purport of the fourth discourse, on the atonement, is to prove that all the blessings of the gospel are simply derived from the goodness of God, and that all those terms in scripture, which seem to contradict this doctrine, and to imply the necessity of a vicarious sacrifice, in order to obtain the favour of God, were borrowed from the Jewish scriptures, and were addressed alone to the Jews, to remove their prejudices, and accommodate a new doctrine to old conceptions;

The last discourse contains many excellent observations on religious worship; it has been published before, and was noticed in our Review, Vol. VIII. p. 209.

ART. XV. *A Sermon preached in the Cathedral Church of Bangor, on Sunday September 25, 1791, at a General Ordination held by John Lord Bishop of Bangor.* By Peter Williams, A. M. Head-Master of Bangor School. Published at the request of his Lordship. 4to. 22 p. pr. 1s. Rivingtons, 1791.

THE chief object of this sermon is, to inculcate upon the clergy a sense of the importance of a diligent application to learning, and to caution them against making a perverse use of it, in encouraging a bold discussion of those mysteries which demand an implicit assent. The writer is of opinion, that the members of the church of England enjoy no small advantage in having a good system of articles, which, notwithstanding the abuse of some *short-sighted* cavillers, are drawn up with great moderation, on real scriptural authority. And, that he may give no encouragement to the heresies and schisms which abound in the present times, he advises his brethren to study the principles of philosophical science, not in the modern productions, which profess to teach these things, but in the acroatic writings of Aristotle. Does this friend to human learning wish us to imagine that mankind would be benefited by exchanging the substantial knowledge of modern philosophers, for the airy subtleties of the Aristotelian Dialectics?

ART. XVI. *Jealousy for the Lord of Hosts: and the pernicious Influence of Delay in religious Concerns. Two Discourses delivered at a Meeting of Ministers at Glipstone, in Northamptonshire, April 27, 1791. The former by John Sutcliffe, of Olney; the latter by Andrew Fuller, of Kettering.* Published at the Request of the Church and Ministers. 12mo. 30 ps. Price 6d. Vernor.

THE general design and character of these sermons, may be in some measure inferred from their titles; it may suffice to say, that they will be acceptable to that class of readers, who still retain the sentiments and taste of the puritanic age.

ART.

ART. XVII. *Vindiciæ Landavenses: or Strictures on the Bishop of Llandaff's Charge, in a Letter to his Lordship.* 4to. 19 pa. Price 1s. Oxford, Fletcher; London, Rivingtons. 1792.

THE writer of these strictures lavishes the highest encomiums on the bishop of Llandaff, to whom he willingly attributes all that is great in science, talents, and virtue. He accuses him, nevertheless, of 'using sinister attempts at popularity with a party, when he might be revered by all.' He agrees with the bishop in his reverence for liberty, and censures Mr. Burke 'for gilding the iron mask that veiled the features of despotism,' but thinks the bishop has been to the church what Mr. Burke was to the state.—We leave our pamphleteer to reconcile these inconsistencies.

He is 'shocked at the impiety of those who wish for the re-establishment of despotism in France, and would exult to see that kingdom plunged in carnage and blood, that one man, or the minions of one man, may have more power to do mischief.' He agrees entirely with the bishop in condemning pluralities, and gross inequality in the church; but condemns no less strongly the debasing and depraving circumstances of a popular election.

He 'cannot help smiling at the folly of that man, who, if he is a protestant, can sit down at the close of the 18th century to write a panegyric in praise of monasteries;' but thinks that some asylum upon that plan might be adopted for the voluntary retirement of religious persons wearied with civil life. A church establishment our author most strenuously contends for, and supports with all his might the Test and Corporation acts, which he styles (somewhat hyperbolically) the two grand pillars of church and state.

On the whole, there is nothing either in the matter or the style of this pamphlet to entitle it to particular notice.

ART. XVIII. *A genuine Letter as written in the English Language, by a native of Indostan, belonging to the Tribe or Cast of Malabar, in the honourable Company's Employ at Masulipatam, addressed to a protestant Missionary residing at Cuddalore.* 8vo. 38 pages. Price 1s. Ridgway. 1792.

THE forgery of some European infidel, containing only the most trite objections to the Christian revelation.

ART. XIX. *Annihilation no Punishment to the Wicked after the Day of Judgment; or the Curse of God on Adam's eating the forbidden Fruit, as proved from Scripture.* By Philip Burton, Esq; 8vo. 25 pages. Pr. 6d. Bassam. 1792.

FROM this profound investigation we learn, that the whole period of the kingdom of Christ, at his second coming, will be 1540 years; that of this period, a portion will be the millennium, or Christ's reign upon earth for a thousand years, &c.; the remaining years will be the long day of judgment, after which some sinners, having been 'a little chastised, shall be greatly rewarded;' while others, having proved incorrigible, shall be annihilated; and, after the long period of *universal contempt* through which they have passed, shall think annihilation no punishment. How all this is to be made out, the reader may inform himself upon very reasonable terms.

ART. XX. *A Recommendation of Family Religion: addressed to Christians of all Denominations.* By Benjamin Kingbury. 12mo. 10 pages. Price 2d. Johnson. 1792.

THIS piece was originally published as a preface to a volume of Family Prayers, and is reprinted, with some alterations, in this form, for the convenience of those who may be disposed to circulate a practical address on the subject of family religion among the common people.

ART. XXI. *A Concise View of Christianity; or, a Short Catechism, explaining some of the principal Doctrines of the Christian Religion; suited to young People; but principally intended for the Children of the Sunday Schools.* By the Rev. James Jarman. 12mo. 27 pag. pr. 4d. stitched. Matthews. 1792.

THE usefulness of sunday schools, as of all other institutions for education, must depend so much upon the plan of instruction adopted by the teachers, that it becomes a matter of very considerable moment, that no books be introduced into these schools but such as teach plain and important truths, in correct and simple language, such as the class of children, for whom these institutions are provided, may understand. Nothing can, in our judgment, be more remote from this character, than the short catechism here offered to the public, which is generally founded upon the Calvinistic system. Why must children in sunday schools be made to decide upon questions in metaphysics and theology, which have confounded the wisdom of philosophers in all ages?

ART. XXII. *The Religious Principles of a Presbyterian, founded on his Knowledge of Nature, and prescribed Authorities,* 12mo. 40 p. pr. 6d. Robinsons. 1792.

A CONFUSED and incoherent exhibition of tenets, little calculated either to explain, or to support, the system of any sect.

All

All that we learn from the pamphlet is, that the author is an Arian, an enemy to establishments, and a friend to the British constitution.

ART. XXIII. *Thoughts on the Propriety of fixing Easter Term.*

8vo. 18 p. pr. 1s. Cadell. 1792.

THIS publication is occasioned by the report, that a bill is shortly to be brought into parliament, to change the present fluctuating state of Easter term, and fix it to some precise period, independent of all considerations of Easter-day. Such a law, the writer apprehends, will seriously affect the religion of the country, by obliging men to attend as suitors in public courts, at seasons when they should be excused from this attendance, that they may have leisure for the performance of religious duties. To afford such leisure, was certainly the origin of the terms within the king's court at Westminster; but whether the provision has in fact materially contributed to the advancement of religion, or whether the institution of any holidays (except Sunday) to interfere with mens ordinary occupations, be either required by christianity, or consistent with sound policy, are previous questions, which must be determined, before the validity of this writer's arguments against the proposed bill can be admitted.

ART. XXIV. *Reasons for presenting to Parliament a Petition for the Repeal of certain Penal Statutes affecting Unitarian Christians.* 8vo. 20 p. pr. 6d. Johnson. 1792.

ONE of the great evils attending partial and oppressive systems of policy and religion, is, that when they are once established, it is with difficulty that even a general conviction of their injustice can procure their abolition. Intolerance and persecution have, in the present age, few avowed advocates; yet such is the fascinating power of prescription, and such the terror excited by that bugbear innovation, that laws which are expressly grounded upon intolerant principles, though perhaps seldom carried into effect, are nevertheless suffered to disgrace the statute-book of an enlightened nation. Many such still remain in the British code: and it was in hope of wiping off, in part at least, the stain of such sanguinary institutions, that a petition was lately presented to the house of commons, for the repeal of the statutes 9 and 10 Will. III., subjecting to certain penalties such persons as shall, in their preaching or writing, deny the doctrine of the trinity. This pamphlet enumerates the pains, legal disabilities and penalties, to which unitarian dissenters still remain liable by the laws of their country, and briefly, but clearly and forcibly, states the grounds, both of equity and policy, on which the petition proceeds —

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Few of our readers need to be informed that this petition has been rejected by the house of commons, by a majority of 142 to 63.

ART. XXV. *A Dialogue between a Clergyman of the Church of England and a Lay Gentleman: occasioned by the late Application to Parliament for the Repeal of certain penal Laws against the Anti-Trinitarians.* 8vo. 29 p. pr. 1s. Bladon, 1792.

THE object of this publication is, in the main, the same with that of the pamphlet noticed in the preceding article. It exhibits with equal force, though with less liberality, the reasons which may be expected to induce a repeal of the penal laws in question respecting religion. The cause of persecution being now generally abandoned, it is probable that the chief plea of those who are averse to the repeal will be, that though the statutes still remain in our statute-book, they are, like many others, become obsolete, and never enforced, and that therefore the present application is rather to be imputed to a restless spirit of innovation, than the experience of any real grievance. A very satisfactory reply to this plausible argument is, we think, subjoined in the following passage:

P. 31. *Clergyman.* You will observe, I hope, that though the corporation and test acts, inflicting certain disabilities and incapacities, do indeed take effect, those which are made to secure the doctrine of the trinity, and of which the late petitioners complained, are never executed.

Gentleman. The observation which you have just now made, is conclusive for the repeal of the laws more immediately in question: if they are not executed, it is more than presumption that it is more just, wise, and politic, that they should lie dormant; and if not proper and expedient to be carried into execution, they ought not to be suffered to remain until another session among our statutes. And, admitting that they are now judged improper to be executed, (and every sect and party are united in that sentiment), the present is the most proper time to apply for their repeal. The same disposition which prevents the execution of these sanguinary laws, should, consistently with itself, concur in repealing them. For, were they to be suffered to remain in force, under the pretence that they were a dead letter, they might be called forth into operation by the basest of men, and for the basest of purposes, to gratify personal pique and resentment; or, on any unhappy change of principle in our governors, might be converted into a most grievous engine of intolerance.

It was a wise observation of a great and discerning judge, that he wished to see every obsolete law, every law that circumstances had rendered nugatory and useless, or which the better spirit of the times would not suffer to be executed, to be expunged from the statutes of the realm.

In

' In the best light we can view these penal statutes, they appear to be offensive to every good mind, as well among Trinitarians as Anti-trinitarians. For there is no honest Trinitarian who does not derive his faith from the scriptures, and consequently is ashamed to see it supported by an act of parliament. To claim any assistance from human councils or legislatures, is to weaken and set aside that authority which is paramount; and is, at the same time, the very worst means to attempt to make converts. Such a law is also a most dreadful instrument of oppression held over the heads of Anti-trinitarians, which may be directed at pleasure against those who have an equal and common right publicly to profess and maintain their faith. Penal laws in matters of religion in protestant countries, are like the rack and the wheel in popish ones; they are only different names for the same thing, and originating from the same spirit; they may terrify the timid, preserve an exterior conformity, and extort a similar profession of faith—in hypocrisy; but they will never convince the understanding, or make one sincere convert.

' Toleration, at the best, and in its fullest extent, is less than what every man has a right to claim and enjoy in common with his fellow-citizens; but a toleration dependent upon the caprice of another, is not only no security, but invites persecution: so far from affording protection, it may become the means of the destruction of the best men and best citizens in a state. Such puny and equivocal toleration, is nothing better than a trap to tempt and decoy the hot-headed and the wrong-headed to persecute the rational believers in, and worshippers of, the only living and true God.'

The reasons for the proposed repeal suggested in these pamphlets, are so forcible and decisive, that the argument can need no support from authority. Yet we cannot resist the temptation of copying from this pamphlet the following opinion of lord Mansfield,

' What bloodshed and confusion have been occasioned from the reign of Henry the 1vth, when the first penal statutes were enacted, down to the revolution in this kingdom, by laws made to force conscience! There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, revealed religion, and sound policy.'

M. D.

ART. XXVI. *Abelard to Eloisa: A Poem.* By Mr. Jerningham, 4to. 15 pages. pr. 1s. 6d. Robson. 1792.

POETS, with a very unwarrantable licence, have raked up the ashes of the dead, and, mixing truth and falsehood, have cruelly defamed characters whose merits and misfortunes demanded justice, if not respect. Pope's celebrated epistle is a notorious instance. Instead of passionate sorrow and tender melancholy, delicately though forcibly expressed, he paints cold

licen-

licentiousness in the most elegant drapery, and bursts of anguish, to show his powers, are turned into romantic descriptions which fall in dying cadences on the ear. One example will be sufficient. When glowing with love, and trusting, as she deserved to be trusted! Eloisa declared, 'that she had rather be the mistress of Abelard than the wife of Cæsar,' she alludes to their peculiar situation; but the poet renders this proof of disinterested affection sheer libertinism, by adding a general reflection—'Love free as air,' &c. But if he have injured her character by tearing a passion to rags, and by making her rant who only mourned and expostulated, the vain and frigid Abelard has been misrepresented still more violently, and the selfish author metamorphosed into a lover, contrary to all historical evidence; for there is little reason from his letters to suppose, that he ever loved any one but himself. The person of Eloisa was desirable, and it raised desire in Abelard—that once quenched she could only gratify his pride. Mr. J. however, will make him sigh in unison with the lonely fair, when it is probable, that her image seldom or never crossed his mind.

The present epistle is, as may be supposed, a flowing imitation of Pope's, only the author not finding impassioned sentiments to work up, traced by the pen of Abelard, is obliged to make him mourn throughout in icy strains of his own, or rather he faintly re-echoes Eloisa's sighs.—For instance: P. I.

• Yon midnight bell, that frights the peaceful air,
Commands the fathers to their wonted pray'r:
Now in long order flows the sable throng,
Like a dark, fullen stream that creeps along:
Why joins not ABELARD the fainted train?
Does torpid sloth his ling'ring steps detain?
These walls, that pillow sleep'd in tears, attest
That sleep is exil'd from this tortur'd breast:
'This lamp proclaims the same, whose trembling beam
Guides while my hand pursues the glowing theme:
While the dread secret from my soul I tear,
And unreserv'd my bosom'd feelings bare!

Again: P. 4.

• When late my steps drew near the peopled choir,
What erring wishes did my heart inspire?
To the deep mysteries as I advanc'd,
Still in thy presence was my soul entranc'd:
While, bending to the earth, the choral throng
Pause, ere they usher the emphatic song;
While kneeling seraphs, trembling as they glow,
Veil with their radiant wings their bashful brow;
While the deep organ (as by fear controul'd)
Its solemn sound like distant thunder roll'd;
While thick'ning odours dimm'd the dread abode,
And th' altar shudder'd at th' approaching God!—

'Midst

'Midst these angust, terrific rites unmov'd,
 My guilty thoughts to other altars rov'd :
 In love enchas'd, a dearer image blest
 That living chapel, my impassion'd breast !
 Where burns a hungry and insatiate flame
 To that soft deity I blush to name.
 Those hours to recollection spring renew'd,
 When passion urg'd us, and when pleasure woo'd ;
 When, captur'd by desire's voluptuous hold,
 Involv'd—combin'd—embodied—and insoul'd—
 Forbear Let dim oblivion cast behind,
 Words that would soil thy purity of mind :
 Recall, recall that interesting hour,
 When in the flush of youth, and beauty's flow'r,
 (Ah! doom'd, severely doom'd, to meet no more)
 When from each dearer self our forms we tore,
 How, to affection's finer touch consign'd,
 My face upon thy summer cheek inclin'd,
 Felt as it dropt thy tear's celestial dew,
 While sighs, not words, breath'd forth our last adieu.
 Intruding fancy rais'd the veil between,
 And shunn'd futurity's unwelcome scene,
 Nights of long absence that expect no dawn,
 Divorcing gulphs that must for ever yawn.
 In thy pure soul a purer self I trac'd,
 Our glowing minds with energy embrac'd,
 Whence th' intellectual progeny arose
 Which kindred fears and kindred hopes compose,
 Endearments tending to one mutual aim,
 'The same our sorrow and our joy the same.'

Is this the language of passion? And, must not the head have been strangely ransacked for the following description?

- P. 3. ' Yon moping forest, whose extensive sway
 Admits no lucid interval of day,
 No cheering vista with a trail of light
 Flies thro' the heavy gloom of lasting night :
 Ye hermitages, deep immers'd in wood,
 Wash'd by the passing tributary flood,
 Whose easy waves, soft murmur'ing as they roll,
 Lull the strong goadings of the feeling soul :
 Ye tow'ring rocks, to wonder's eye address'd,
 Mismatchen piles by terror's hand impress'd !—
 Ah, not these scenes magnificently rude
 To virtue's lore have Abelard subdued.'

Or,—' Fame met me in her path, and round my brow
 Engarlanded the wreath of splendor's glow.'

M.

ART. XXVII. *The Conspiracy of Kings ; A Poem : addressed to the Inhabitants of Europe, from another Quarter of the World.*
 By Joel Barlow, Esq; Author of ' Advice to the Privileged Orders,'

Orders,' and of 'The Vision of Columbus.' 4to. 25 p.
pr. 1s. 6d. 1792. Johnson.

THE muses, which have so often prostituted themselves in the temple of genius, are here compelled by truth to do penance before the altar of liberty. With the prophetic spirit which the subject inspires, our poet warns the tyrants of the world not to flatter themselves with the imagination : P. 7.

' That nations, rising in the light of truth,
Strong with new life and pure regenerate youth,
Will shrink from toils so splendidly begun,
Their bliss abandon and their glory shun,
Betray the trust by Heav'n's own hand confign'd,
The great concentr'd stake, the interest of mankind.'

Then, referring to the present threatened association for crushing the freedom of France, he proceeds, P. 7.

' Ye speak of kings combin'd, some league that draws
Europe's whole force, to save your sinking cause;
Of fancy'd hosts by myriads that advance
To crush the untry'd power of new-born France.
Misguided men! these idle tales despise;
Let one bright ray of reason strike your eyes;
Show me your kings, the sceptred horde parade,——
See their pomp vanish! see your visions fade!
Indignant MAN resumes the shaft he gave,
Disarms the tyrant, and unbinds the slave.'

After much indignant censure of power abused, and of writers who foster abuse, the muse turns with the conscious pride of independance, to man, whom she conjures to seize the prize of freedom and of happiness : P. 18.

' Of these no more. From Orders, Slaves and Kings,
To thee, O MAN, my heart rebounding springs.
Behold th' ascending bliss that waits your call,
Heav'n's own bequest, the heritage of all.
Awake to wisdom, seize the proffer'd prize;
From shade to light, from grief to glory rise.
Freedom at last, with Reason in her train,
Extends o'er earth her everlasting reign;
See Gallia's sons, so late the tyrant's spoil,
Machines in war and sycophants at court,
Start into men, expand their well-taught mind,
Lords of themselves and leaders of mankind.
On equal rights their base of empire lies,
On walls of wisdom see the structure rise;
Wide o'er the gazing world it towers sublime,
A modell'd form for each surrounding clime.
To useful toils they bend their noblest aim,
Make patriot views and moral views the same,
Renounce the wish of war, bid conquest cease,
Invite all men to happiness and peace,

To faith and justice rear the youthful race,
With strength exalt them, and with science grace,
Till Truth's blest banners, o'er the regions hurl'd,
Shake tyrants from their thrones, and cheer the waking world.'

ART. XXVIII. *The Pope's Journey to the other World, to seek Advice and Assistance against the National Assembly of France.*
8vo. 33 pages. Ridgway. 1791.

A POLITICAL satire, lately circulated in France, entitled 'The Pope's Journey to Paradise and Hell,' is here, with some variation, translated into English verse; and a third part is added which is wholly original, and intended by the author to suit the present disposition and circumstances of the English nation. We give the following short specimen of the translation. P. 10.

Lord! the French for religion have lost all respect,
I hope you'll chastise them.—No, no, I'll protect—
And can you then see my fine empire decline?—
Thou daring usurper! thy empire's not mine.—
Oh! but grant us our pray'r, all my priests bid me say,
That your dictates for ever with zeal they'll obey.—
To thy flock, not to me, these poor artful tales tell,
But they'll trust thee no longer, they know thee too well!
Yet since thou thyself hast *infallible* made,
Canst thou not protect thy *infallible* trade?—
Ah! a dreadful Assembly this French one appears,
Said the Pope,—'tis a council that *all* the world fears.
If you'll help me these obstinate Franks to subdue,
One half of the spoils shall be offered to you.—
Bastard maniac! how dar'st thou still longer implore?
Hence, Satan! shew here thy black visage no more;
Thy kingdom is ruin'd, mankind will be free,
And darkness and chains be reserved for thee!—
'To his centre then trembled the pope as he flew,
While bright hosts cry'd in scorn—Holy Father, adieu!

In the original part of the poem, the author puts into the mouth of the angel Gabriel, the following advice to the pope. P. 31.

Hence away to thy conclave—and tell them from me,
That when France has pluck'd up each o'er-shadowing tree,
Bright *truth* will shine on her, with increasing splendor,
Nor need she her millions in arms to defend her.
To her millions, more millions oppress'd will resort,
Of black or red despots, no longer the sport.
Thy kingdom is ruin'd!—Mankind will be free,
And darkness and chains be reserved for thee!

The rest of the piece is in the same kind of easy verse, and written with the same spirit of freedom.

ART. XXIX. *An Ode on the late celebrated Handel, on his playing on the Organ.* Composed by Daniel Prat, M. A. Formerly Rector of Harrietsham, Kent, and formerly Chaplain to his Majesty's Household, at Kensington. Printed partly on Occasion of the Grand Musical Festival at Canterbury, 1791, being fixed for the 16th, 17th, and 18th of this Month (August) for three Morning Performances in the Sermon House, (by permission of the Rev. the Dean and Chapter) and two Evening Performances in the Theatre; and for the Benefit of the Editor, the Rev. J. Prat, Vicar of Monkton and Birchington. 4to. 10 pages. Price 1s. 6d. Canterbury, Simmons and Co. London, Johnson. 1791.

FINDING little in this ode to admire or condemn, we shall only add a specimen which *coldly* carries the power of music a little too far. Passages of this kind should be written with an enthusiastic glow, or the reader will be led with prose solemnity to observe, that the statues could not *attentive look*, because they cannot see. P. 2.

Now in more lengthen'd notes and slow,
We hear, inspiring sacred dread,
The deep majestic ORGAN blow,
Symbol of sounds that rouse the dead!
A pleasing horror fills the dome!
The statues o'er each antique tomb
Attentive look! while we like them become!
See! all resembling statues stand,
Enchanted by thy magic hand!
A solemn pause ensues,
All things are hush'd, and ev'ry breath
Seems stopp'd, as in the arms of death!
Each restless passion's softly lull'd to peace,
And silent thought seems only not to cease!
How dreadful is this place! What holy fear
Thrills thro' our shudd'ring veins! Hail heav'nly choir
That round th' ETERNAL sing! for surely here
Jehovah is! far, ye profane, retire.
Again we hear! and silence now is drown'd
In rapt'rous notes, and ecstasy of sound!

D. M.

ART. XXX. *Observations on the present State of Music in London.* By William Jackson; of Exeter. 8vo. 33 pages. Price 1s. Harrison. 1791.

'LET those teach others who themselves excel,' is as applicable to music as to any subject of criticism; for when rays of mind illuminate a production, addressed to the eye or ear, we naturally conclude that the artist has seen and felt with his own eyes and heart; and the ever varying still the same sentiments, strike us with a force proportional to their originality, and lead us to respect the unsophisticated observations, which, with honest simplicity, flow from a lively conviction.

Having

Having long admired the melody of many of Mr. Jackson's compositions, and still retaining the soothing impression, we opened this little pamphlet with a prepossession in its favour, and we were not disappointed, for the sensible remarks it contains, very happily expressed, placing the taste and judgment of the writer in an equally respectable point of view, gave weight to a general conclusion—that understanding what effect music ought to produce, he has disdained to tickle the ear with evanescent graces, when he could leave a lasting impression on the mind. The thoughts being avowedly detached, though they illustrate each other, we shall content ourselves with selecting a few, recommending the whole tract to persons of taste, who are not satisfied with the technical terms used by mechanical players, and turn with disgust from the cold raptures of affectation.

‘He observes, P. 9. ‘PERFECT MUSIC—if my idea be just—is the uniting MELODY to HARMONY. Though the assistance which each receives from the other is immense, yet MELODY is best qualified to exist alone. The pleasure excited by a succession of chords, is very inferior to that natural, and sometimes artificial, succession of single sounds, which musicians distinguish by the term *melody*.

‘Though not absolutely unknown, melody was in a barbarous state until the last hundred years. It long continued improving, but now seems, in this country at least, to be in a fair way of shortly losing its existence.

‘In consequence of music being much studied and practised, VOCAL and INSTRUMENTAL MELODY became two different things: it is necessary, therefore, to consider them separately.

‘VOCAL MUSIC had once nothing but harmony to subsist on: by degrees, melody was added; and now it is very near being lost again.

‘In the grand opera, songs may be considered as *pathetic, bravura, something between the two* which has no name, and airs called *cavatina*. Generally, the last have most melody, and the first sort have least: but it is scarce worth while to ascertain which has most, where all are defective. If it were not for some passages that have been worn to rags, how few of these songs possess the least trace of real melody! This must remain an assertion without proof, unless I could define melody; which I really cannot, so as to be intelligible to those who have no ear; and, to those who have, a definition would be needless. But let me observe, where sounds follow each other in that arrangement we call TUNE, besides the immediate pleasure, there is always joined with it an *impression*, which enables us to remember passages, and sometimes an entire air. But this is never the case in a fortuitous or unmeaning succession of sounds. Let the music of the present day be “weighed in this balance,” and the greater part will be found “wanting.”

In the ENGLISH OPERA, the composers very wisely adapt some of the songs to tunes which were composed when melody really existed: and it is curious to observe, how glad the audience are to find a little that is congenial to their feelings, after they have been gaping to take in some meaning from the wretched imitations of Italian

bravura, and pathetic songs; which, alas! are but "the shadows of a shade!"

'Where there is *really* air, it will exist under all disadvantages of performance. But, what would become of our sublimities, if it were not for the short cut of a *pianissimo*, so delicate as almost to escape the ear, and then a sudden change into all the *fortissimo* that fiddling, fluting, trumpeting, and drumming, can bestow?'

His remarks on the present prevailing mode of singing, appear to us very just. P. 22.

'The performance of single songs was, perhaps, never farther removed from truth than at present. If there were a possibility of writing down the sounds which issue from the mouth of a singer, my remark would be fully justified—but, unfortunately, lines and spaces will only express musical intervals. Words seem as little suited to the purpose; for, how can one describe the encompassing a note with frippery flourishes, that prevent the real sound from meeting the ear, until the time, in which it should be heard, is past? How can one express the filling up an interval with something composed of a *slide* and a *bout*, by which means there is no interval at all?

'There are some things, however, which *may* be described: such as forcing the voice in the upper part, where it ought ever to be soft; and singing the lower tones faint, which should always be full. Cadences with, for ever, a concluding shake—though sometimes it seems as if it would *never* conclude—and every shake with precisely the same turn after it.

'The notes of a song are broken into so many parts, that they actually lose their existence: on the contrary, the performance of a symphony, &c. is pure and simple. In the one, every thing is cut up; in the other, to borrow a phrase from painting—the parts are kept broad; and breadth of effect is as necessary in music as in painting.'

The concluding inferences respecting the performance at the Abbey, deserve notice: we shall quote a paragraph or two. P. 28.

'With all my admiration of the Abbey music, I think it has done a great deal of harm, and will do much more. The pieces which are performed there, have a mimic performance in almost every town in the kingdom, which contributes to establish an exclusive taste for Handel's music only. Any thing that helps to fix art to a *certain point* is destructive to farther improvement. Of this we have the strongest instance in a neighbouring country.

'The first year of the Abbey music was a commemoration of Handel, and ought to consist of his works only; but it might, at this time, without any impropriety which I can perceive, be open for the works of other composers. Suppose that, each day, one new instrumental piece, and one for voices, were permitted to be performed? Though I have not the least doubt, but that much good music would, at times, be given to the public; yet, as my opinion may not pass for proof, the experiment might be tried for a year or two. In case of failure, the loss would not be great; but, if it should succeed, the gain might be immense.'

ET. XXXI. *Memoirs of the first forty-five Years of the Life of James Lackington, the present Bookseller in Chiswell-street, Moorfields, London. Written by himself. In a Series of Letters to a Friend. With a Triple Dedication: 1. To the Public. 2. To Respectable; 3. To Sordid Booksellers. 8vo. 344. Pp. 5s. in boards. 1791. Printed for and sold by the author.*

BIOGRAPHY has suffered by that illiberality which too strongly marks the disposition of the age. It has been confined to a space so narrow as to admit few objects, and those few so notorious that they would not have been forgotten without it. It has been confined, for instance, to philosophers, poets, historians, statesmen, generals, and divines—to *philosophers*, who have enlightened mankind, to *poets* who have amused them, to *historians* who have instructed them, to *statesmen* who have governed them, to *generals* who have fought for them, and to *divines* who have converted them. Such has hitherto been the narrow range of biographical enquiry. The present century, however, will be honoured for that liberality of taste, and that insatiate curiosity, to which we owe the memoirs of a PHILIPS, a BELLAMY, and a BADDELY—BAMFYLDE MOORE CAREW, and though last, not least, our present article—JAMES LACKINGTON! who began business with five pounds, and now sells one hundred thousand volumes annually!

We have always been of opinion that the injury done to dr. JOHNSON's memory, by the injudicious writings of his numerous biographers, though a present evil, and, *quoad* the dr. a very great one, yet would ultimately tend to the benefit of all great men, by inducing them, from the most powerful of motives, to write their own lives. Mr. LACKINGTON is an instance in point. He had to consider two things—or more properly speaking to foresee two dangers—either that his life might not be well written*,—or, that it might not be written at all. Now as he, and he only is concerned in avoiding either of these dangers, he has discovered no little sagacity in shunning both. He has written his own life. It is true there are people who suspect the impartiality of a man who writes his own life. But if we are to suspect the impartiality of those who write their own, and of those who write the lives of others, where are we to find biographers? And in the case of a life, the events of which are equally interesting, whether true or false, where impartiality would give us nothing, and where partiality may make a book, where is the fastidious reader that would object?

But we do not mean to accuse our present author of partiality. Though some may think he writes for fame, in fact he every where avoids it; and whether we consider the matter or

* Preface, p. 14.

the manner of his work, it is perfectly plain that no degree of fame can arise from it. He brings the usual excuse of authorship, 'the request of friends,' and they, in our humble opinion, are as innocent of partiality as himself.

In Letter 1st, Mr. L. starts a question. 'Does the publication of a catalogue of books, entitle the compiler to the name of author?' We are happy to be able to resolve this question in a manner that cannot fail to prove satisfactory. To write a catalogue of mere names cannot entitle a man to the name of author. But when the compiler of a catalogue adds *characters* and *criticisms*, we cannot refuse him a considerable portion of authorship. In Mr. L.'s catalogue now before us, we find the following opinions.—'An excellent work for a philosophic mind, and particularly freethinkers.'—'Very droll and humorous.'—'Pope says that women have no characters, but according to this tale, their characters are very strongly marked, and not much in their favour.'—If our readers admire the critical *acumen* in the foregoing, they will be not less charmed with the following notice.—'This novel is *obscene*, and endeavours to prove that chastity in either sex is no virtue, that women should be common, &c.' If originality be the characteristic of an author, Mr. L.'s title is secure, for we do not remember to have seen in any catalogue a more ingenious method of discovering what should be concealed.—But to proceed to the life of our HERO, as he calls himself.

He was the son of a journeyman shoemaker, and born at Wellington, in Somersetshire, on the 31st of August, 1746. George Lackington was his father, and Joan Trott his mother; she was the daughter of a weaver, and he was drowned in a ditch. Mr. L.'s mother was a very industrious woman; 'at one hour she was seen walking backwards and forwards by her spinning-wheel, and her midwife sent for the next: his father was a drunken dog, and our author is tempted to curse him. He recollects himself, however, and proceeds to inform us that he excelled in all sorts of boyish mischief—set a parcel of butchers a yawning—and became a most famous vender of apple-pies—saw a ghost, which proved to be a very short tree, whose limbs had been newly cut off, 'which made it much resemble a GIANT!' This 'prolific subject of ghosts,' occupies several pages, after which we find our hero soaring above apple-pies and puddings, and actually vending almanacks. The jealousy excited by his success, among the itinerant dealers in almanacks, he considers as an omen of that more serious jealousy of London booksellers, and for which, we agree with our hero, the London booksellers are very much to blame. He is next bound apprentice to an Anabaptist shoemaker, and we are favoured with some remarkable anecdotes of the family, particularly that his master every morning drank a pint of ale, and on sundays said a short grace before

More dinner; George the eldest son, is converted to methodism, and converts his brother John, and our hero becomes also converted, partly by hearing sermons, and partly by learning to read in the dark. He now reads chapters against his mistress, for which she locked him up one Sunday, and he jumped out of a two pair of stairs window. Some judged this a proof of lunacy, others of grace; he was confined to his room, however, for more than a month, and very piously concluded 'that the Lord had not used him very well, and resolved not to put so much trust in him for the future.'

Our author, or HERO, next gives us some account of the practices of the methodists; from whom he departs, gains his freedom at Taunton, and lives gloriously during the election in open houses.—Methodism, however, had not quite left him; he took the bible to bed and read for hours; NANCY TROTT now came in his way, but after being some days with NANCY, he leaves her, and BETTY TUCKER swears a child to him; he escapes from the parish officers, and BETTY's child is still-born. At Bristol our author's genius began to blaze forth in sundry compositions for the ballad singers, but John Wesley overturns all, converts our hero again, and he converts his companions, and Miss Betsey Jones, and they had all nearly been burnt by a candle stuck against the handle of a pewter pot. At Taunton, Exeter, and King's-bridge, our hero makes wonderful progress in writing, controversial divinity, and shoe-making; falls in love with a dairy-maid, whom, after some vicissitudes, he marries.

In 1774, our hero comes to London. This is no doubt an important æra, but we hear of very little for several pages, beside stuff-shoes, methodism, and a great coat; he dwells, however, on the incident of getting drunk with purl and gin, as becomes so important a transaction. Recovered from this, he adds books to shoes, and becomes bookseller, but loses his wife, and entertains his readers with anecdotes of carnal preachers. The detail of occurrences during the sickness of our hero, is equally interesting with any other part of the work, but we omit it for want of room. This sickness ends in another wife, MISS DORCAS TURTON, and after this union, he says, his mind began to expand, and intellectual light and pleasure broke in.—It is no doubt to this intellectual light and expansion of mind, that the world owes the present very interesting work. He now reads John Bunce, and the moderate divines, and is no longer afraid of being d—n'd for a good joke. We doubt whether he ever was. But he has now done with Mr. Wesley's society, and begins to 'talk like a rational being;' after making a variety of remarks, and observations, and relating some adventures, all of equal importance with what we have mentioned, he details the increase of his customers, a

torrent of business—profits and expences—travels—a cure ~~so~~
 a scold—ladies allowed full licence to scream—~~anecdotes of Dr~~
 Johnson, truly *original*—mode of washing linen—maid servants—
 remarkable prediction—explosion of powder mills—the devil in
 a leather apron—watering places—effects produced on horses,
 &c. &c. &c. concluding the whole with a prayer that his work
 may live for ever.

That this valuable piece of biography may be the more com-
 plete, an engraved portrait is given, with the name of the author
 at the bottom of it. It does not appear to be a very striking
 likeness, but its deficiencies are fully made up by the letter press
 which accompanies it, and which our HERO, who best knows
 its merit, terms ‘a prodigious effort of human genius.’ C. C.

ART. XXXII. *Prepossession; or, Memoirs of Count Toulouffiz.*
 Written by Himself. In 2 vols. 12mo. 442 pages. pr. 6s.
 Forbes. 1792.

THESE are the memoirs of a French nobleman, including
 the history of Mrs. Lunel, a lovely and virtuous woman, long
 exposed to cruel and injurious treatment, but at last triumphant
 over undeserved sufferings. The lover is the count himself,
 who, after preserving his attachment to her through scenes of
 severe distress, at last makes her his wife. The narrative,
 which turns almost entirely upon the subject of love, or upon
 what the author calls *amours* and *amourettes*, appears, in the
 leading incidents at least, to have been founded on fact, and
 to agree very well with the state of French manners previous
 to the revolution.

ART. XXXIII. *A Collection of interesting Biography. Contain-
 ing 1. The Life of S. Johnson, LL.D. abridged, principally,
 from Boswell's celebrated Memoirs of the Doctor: 2. The Life
 of Mr. Elwes, (abridged) by Capt. Topham: 3. The Life of
 Capt. Cook, (abridged) by Dr. Kippis. The whole revised
 and abridged by Sir Andrew Anecdote. 2 vols. 12mo.
 308 pages. pr. 5s. sewed. Brewman. 1791.*

FOR the convenience of those readers who have not patience
 to labour through large quartos, or do not chuse to be at the
 expence of purchasing them, this courtly knight has kindly
 provided, in a moderate size, a collection of interesting bio-
 graphy. He has not indeed paid much attention to the benefit
 or the rights of authors or publishers, or taken much pains to
 gratify his readers with an elegant type or fine paper, but he
 has furnished a small publication for those whom it may suit.

ART. XXXIV. *A Letter to the Rev. Thomas Coke, LL.D.
 and Mr. Henry Moore. Occasioned by their Proposals for*
 pub-

publishing the Life of John Wesley, A. M. in Opposition to THAT advertised (under Sanction of the Executors) to be written by John Whitehead, M. D. Also a Letter from the Rev. Dr. Coke to the Author on the same Subject; together with the whole Correspondence, and the circular Letters written on the Occasion; and a true and impartial Statement of Facts hitherto suppressed. To which is added, An Appeal and Remonstrance to the People called Methodists. By an old Member of the Society. 8vo. 56 pages. pr. Luffman.

TRUTH and impartiality, though promised in the title-page of this pamphlet, are qualities which, we suspect, will not be found in the performance. The writer talks much of villainy and hypocrisy, of impudence, falsehood, and dissimulation; and professes to authenticate severe charges against the community and the body of Methodists, by disclosing the private transactions of the Connection, and the secret history of the Founder. He publishes two letters, which he ascribes to Mr. Wesley; one said to be written about three years ago, in which he declares it to be a matter of indifference to him, whether the connection continues after his death; expresses his apprehensions that it must fall for want of money; and confesses that Methodism cannot stand its ground, when brought to the test of truth, reason, and philosophy: the other, a love-letter, in the silly style of a whining innamorato, from an old man of eighty-one, to a young girl of twenty-three. These letters bear upon them such strong internal marks of fiction, that they certainly ought not to be received as evidence against a character of such distinguished reputation as that of John Wesley, without the fullest proof. The editor promises to produce the *originals* to any one who will call upon the publisher for his address. Dr. Coke has, in a public paper, declared that he has called at the editor's lodgings according to his publisher's directions, but has not been able to find either the editor, or the letters, and has consequently pronounced them a *forgery*. As such they must from this time be universally regarded, and treated with contempt as a malicious slander, unless the author will stand forth, and produce unequivocal proofs, of time, place, and person, that the letters referred to were written by John Wesley.

D. M.

ART. XXXV. *An Apology for the Life of Major-General G——, Written by Himself. Containing an Explanation of the G——'s Mystery, and of the Author's Connection with the D——'s Family, of Soho-square. 8vo. 114 pages. pr. 3s. Ridgway. 1792.*

THIS pretended 'Apology' has been disavowed in form by the gentleman who is the subject of it; it must therefore be considered as a contemptible imposture.

General Gunning is here represented to be 'struggling with the accumulated inconveniencies of sorrow, sickness, poverty, and distraction;' were not these motives sufficient to have disarmed the rage even of an enemy?

ART. XXXVI. *Memoirs of Mrs. Billington, from her Birth, Containing a Variety of Matter, ludicrous, theatrical, musical, and ———; with Copies of several original Letters, now in Possession of the Publisher, written by Mrs. Billington to her Mother, the late Mrs. Weichsel; a Dedication and prefatory Address.* 8vo. 77 pages. pr. 3s. Ridgway. 1792.

An Answer to the Memoirs of Mrs. Billington; with the Life and Adventures of Richard Daly, Esq. and an Account of the present State of the Irish Theatre. Written by a Gentleman well acquainted with several curious Anecdotes of all Parties. 8vo. 70 pages. pr. 3s. Whitaker.

WE shall not pollute the pages of our Review with remarks upon an accusation, in the course of which letters said to be *original* are adduced, containing the bare-faced avowal of female guilt; neither shall we animadvert upon a defence, in which beauty and a fine voice are brought forward as an apology for a life of prostitution.

Such productions are calculated to shock both the eye and the ear of modesty, and ought to be scouted out of society. s.

ART. XXXVII. *Anna St. Ives. A Novel.* By Thomas Holcroft. In seven vols. 12mo. 1647 pages. pr. 21s. sewed. Shepperson and Reynolds. 1792.

THIS novel appears to be written as a vehicle to convey what are called democratical sentiments. Be that as it may, it contains many interesting scenes, which forcibly illustrate what the author evidently wishes to inculcate. Young people, it is true, might catch from the highly-wrought pictures a spice of romance, and even affectation, and attempt to stride on stilts before they had learned to walk steadily; yet, truth and many just opinions are so strongly recommended, that what they must read with interest, will not fail to leave some seeds of thought in their minds.

The story is not entangled with episodes, yet, simple as it is, it carries the reader along, and makes him patiently swallow not a few improbabilities.

A novel in an epistolary form can scarcely be epitomized without losing all its character and charms; we shall attempt, how-

however, to present the reader with the outline of the story, which is nearly as follows :

Frank Henley, 'a gentleman by nature,' although son to the steward and gardener of sir Arthur St. Ives, is brought up in the family of that baronet, and notwithstanding his humble birth and situation, finds means, by the liberality of his sentiments, the propriety of his deportment, and the manliness of his conduct, to make an impression on the heart of the lovely Anna St. Ives. That accomplished lady, being requested by her father to receive the addresses of Mr. Clifton, a young man who piqued himself upon his birth and fortune, resolves to sacrifice her own attachments to the wishes of a parent, and to banish from her bosom every idea of an alliance, that would demean the very ancient and honourable family to which she belongs ; all the amiable qualities of young Henley, his abilities, his integrity, nay the very courage that had more than once rescued her from impending danger, and perhaps death, were all forgotten, on receiving the mandate of sir Arthur.

Mr. Clifton, educated in all the prejudices of the times, despises the obscure condition of a rival who had saved his life at the hazard of his own, and even meditates his destruction ; he also endeavours to seduce the lady to whom he pretended the most honourable attachment. After a variety of ineffectual attempts, having at length, by the agency of an Irish gambler, and the keeper of a private mad-house, got Anna St. Ives and Henley into his power, he attempts the honour of the former, and is repulsed with scorn and indignation ; the latter he is content with keeping in close confinement, wavering between humanity and cruelty, virtue and vice, and not daring to decide on his future conduct. In the mean time his emissaries, anxious to obtain a large sum of money in the possession of young Henley, resolve to perpetrate his murder, but are prevented by the arrival of their employer, who, hearing the shrieks of his former benefactor, flies to his assistance, and rescues him from instant destruction.

Frank Henley and Anna St. Ives, equally zealous for the welfare and happiness of mankind, are of course united together, and prepare to make themselves and every one around them blest, while Clifton, shocked at the folly as well as baseness of vice, seems resolved to make atonement for his past offences, by the active pursuits of a life devoted to virtue.

The secondary personages in this novel consist of a baronet, who has mortgaged all his estates, for the *improvement* of the grounds about his mansion-house, and is on the eve of foreclosures, from his determined and incurable attachment to groves, spires, steeples, wildernesses, canals, &c. &c.

Abimelech Henley, his steward and gardener, profiting by this predominant passion, creates a noble fortune out of the follies of his master.

Capt. St. Ives, an officer in the guards, and the son and heir of the baronet, after wasting a large estate in play, consents to *dock* the family entail, on purpose to squander the remainder of his fortune, on gamblers and sharpers.

Some of the characters are rather over-charged, but the *moral* is assuredly a good one. It is calculated to strengthen despairing virtue, to give fresh energy to the cause of humanity, to repress the pride and intolerance of birth, and to shew that true nobility which can alone proceed from the head and the heart, claims genius and virtue for its armorial bearings, and possessed of these, despises all the foppery of either ancient or modern heraldry.

A conversation which passed between Anna St. Ives, and a gentleman with whom she was soon to be united, will serve as a specimen not only of the style, but the sentiments. Vol. iv.

P. 213.

• I found Clifton in the parlour. His look was more composed, more complacent, and remarkably more thoughtful than it had lately been. I began with stating that the feelings of my heart required every act, every thought of mine, that had any relation whatever to him, should be fully and explicitly known. I conjured him to have the goodness to determine not to interrupt me; that I might perform this office, clear my conscience, and shew my heart unveiled, undisguised, and exactly as it was; and that he might at once reject it, if it were either unworthy his acceptance or incompatible with his principles.

• He promised compliance and kept his word. I never knew him a listener so long, or with such mute patience. I had as I may say studied the discourse which I made to him, and which I thus began.

• It will not be my intention, Mr. Clifton, in what I am going to say, to appear better or worse than I am. Should I be partial to myself, I wish you to detect me. There is nothing I so much desire as a knowledge of my own failings. This knowledge, were it truly attained, would make the worst of us angels. Our prejudices, our passions, and our ignorance alone deceive us, and persuade us that wrong is right.

• I have before acquainted you of the project of Mrs. Clifton and sir Arthur, for our union. I have told you of the unfeigned friendship, the high admiration, and the unbounded love I have for your sister: or in other words for her virtues. A short acquaintance shewed me that your mind had all the capacity to which the most ardent of my hopes aspired. It had indeed propensities, passions, and habits, which I thought errors; but not incurable. The meanest of us have our duties to fulfil, which are in proportion to our opportunities, and our power. I imagined that a duty of a high but possible nature presented itself, and called upon me for performance.

• You no doubt will smile at my vanity, but I must be sincere. By instruction, by conversation, and by other accidents, it appeared to me that I had been taught some high and beneficial truths and principles; which you, by contrary instruction, conversation, and accidents, had not attained. Convinced that truth is irresistible, I
trusted

trusted in the power of these truths rather than of myself, and said, here is a mind to which I am under every moral obligation to impart them, because I perceive it equal to their reception. The project therefore of our friends was combined with these circumstances, which induced me willingly to join their plan; and to call my friend sister was an additional and delightful motive. It appeared like strengthening those bonds between us which I believe no human force can break.

• An obstacle, or rather the appearance of an obstacle, somewhat unexpectedly arose. From my childhood I had been in part a witness of the rising virtues of young Mr. Henley. Difference of sex, of situation, and of pursuits, prevented us till lately from being intimate. I had been accustomed to hear him praised, but knew not all the eminence with which it was deserved. He was my supposed inferior, and it is not very long since I myself entertained some part of that prejudice. I know myself now not to be his equal.

• A recollection of combining circumstances convinced me that he had for some time, and before I suspected it, thought on me with partiality. He believes there is great affinity in our minds; he avows it, and with a manly courage, becoming his character, which abhors dissimulation, has since confessed an affection for me; nay, has affirmed, that unless I have conceived some repugnance to him, which I have not nor ever can conceive, I ought as a strict act of justice to myself and him, to prefer him before any other.

• I should acknowledge the cogency of the reasons he assigns, and certainly entertain such a preference, did it not appear to me that there are opposing and irreconcilable claims and duties. It is my principle, and perhaps still more strongly his, that neither of us must live for ourselves, but for society. In the abstract our principle is the same; but in the application we appear to differ. He thinks that the marriage of two such people can benefit society at large. I am persuaded, that the little influence which it would have in the world would be injurious, and in some sort fatal to the small circle for which I seem to exist, and over which my feeble influence can extend.

• For these reasons only, and in compliance with what I believe to be the rigorous but inflexible injunctions of justice, have I rejected a man whom I certainly do not merit: a man whose benevolent heart, capacious mind, and extraordinary virtues are above my praise, and I almost fear beyond my attainment.

• My memory will not furnish me with every word and incident that have passed between us; and if it would such repetition would be tedious. But I wish you clearly to understand that Mr. Henley has made these declarations to me; that my mode of acting and my reasons have been such as I have mentioned; that I am not myself so perfectly satisfied with these reasons, but that I sometimes am subject to recurring doubts; and that I do at present, and while I have thought or sense shall continue to admire his genius and his virtue.

• If what he has said or what I have done be offensive to you, if you cannot think highly of him and innocently of me, if my thoughts concerning him can possibly be stained with a criminal tinge in your eyes, it becomes you, and I now most solemnly call upon you, as a man disdaining deceit, at once to say so, and here to break off all further intercourse. Esteem, nay revere him I do and ever must; and instead

of being guilty for this, my principles tell me the crime would be to esteem and revere him less.

• I trust in the frankness of my heart for the proof of its sincerity. My determination is to have a clear and unspotted conscience. Purity of mind is a blessing beyond all price; and it is that purity only which is genuine or of any value. The circumstance I am going to relate may to you appear strange, and highly reprehensible—Be it so—It must be told.

• We never had but one conversation in which the subject of marriage, as it related to him and me, was directly and fairly debated. He then behaved as he has done always with that sincerity, consistency, and fortitude, by which he is so peculiarly characterised. A conversation so interesting, in which a man of such uncommon merit was to be rejected by a woman who cannot deny him to be her superior; could not but awaken all the affections of the heart. I own that mine ached in the discharge of its duties, and nothing but the most rooted determination to abide by those duties could have steered it to refusal—It was a cruel fortitude!

• But while it ached it overflowed; and to you more especially than to any other person upon earth, I think it necessary to say, that, at a moment when the feeling of compassion and the dread of being unjust were excited most powerfully in my bosom, paradoxical as it may seem, my zeal to demonstrate the integrity and innocence of my mind induced me to—kiss him!

• I scarcely can proceed—There are sensations almost too strong to be subdued—The mind with difficulty can endure that mistake, that contortion, which can wrest guilt out of the most sublime of its emanations—However, if it were a crime, of that crime I am guilty—I pretend not to appear other than I am; and what I am it is necessary at this moment that you should know.

• This conversation and this incident happened on the day on which you met him in the corridor, coming from my chamber. A day, Mr. Clifton, worthy of your remembrance and of your emulation; for it afforded some of the strongest proofs of inflexible courage of which man is at present capable. He had been robbed of the hope dearest to his heart, had been rejected by the woman he had chosen to be the friend and companion of his life, had been enjoined the task of doing all possible good to his rival, which he had unconditionally promised, and he left her to—receive a blow from this rival's hand!" M.

ART. XXXVIII. *Representation and Petition from his Highness the Nabob of the Carnatic, presented to the House of Commons, March 5, 1792.* 8vo. 75 pages. Price 1s. 6d. Debrett, 1792.

IN the month of December, 1781, the nabob voluntarily assigned the Carnatic to lord Macartney during the then existing war, and in the month of September, 1784, the board of controul ordered his country to be restored to him. On the 24th of February, 1787, sir Archibald Campbell, in consequence of orders from the same board, after a long and intricate negotiation, signed 'A treaty of perpetual friendship, alliance, and

and security' with his highness. Sir Archibald in this treaty laboured to procure for the company in time of peace, the payment of a fixed annual sum, and stipulated during war for four-fifths of all the revenues produced in the Carnatic. The nabob on his part endeavoured to secure his own honour and dignity in such a manner, that without a *direct and flagrant violation of public faith*, no possible contingency could arise, that should deprive him of the *sovereignty* and management of the Carnatic, either in peace or war; for should he fall in arrear in his payments in time of peace, certain specified districts were to be delivered over to the company until the arrear should be paid up; and during war the company are allowed to send inspectors, to see that four-fifths of his revenue is *honestly* appropriated to their service. It is also expressly agreed upon by the two contracting parties, 'that the exercise of power over these districts in case of failure, shall not extend or be construed to extend, to deprive his highness the nabob of the Carnatic, in behalf of himself or his successors, of the civil *government thereof*, the credit of his family, or the dignity of his illustrious house; but that the same shall be preserved to him and them inviolable, saving and excepting the powers in the foregoing article expressed and mentioned.'

Sir Archibald Campbell was succeeded in his government by Mr. Hollond in 1789, and general Medows arrived in the month of March, 1790. The war with Tippoo is said to have been then determined upon although it did not commence until June. The general in a letter to the court of directors, dated the 31st of March, 1790, gives it as his opinion, that as the nabob is *in arrear*, 'it will be absolutely necessary upon his first material delay of payment, to take the management of his country into their own hands.'

The sum due at this time was six and a half lacks of pagodas, out of which the nabob required a deduction for bad seasons, according to the letter of the above solemn agreement.

The council of Madras soon after endeavoured to *persuade* the nabob to resign his government during the war, and until the arrears were paid off; his highness expressed the utmost astonishment at this attempt, but offered to receive inspectors in compliance with an article in sir Archibald Campbell's treaty; his country, however, was at last seized upon, in spite of the strongest remonstrances on the part of the nabob.

In consequence of this seizure, the present representation from his highness the nabob *Wau Lau Fau Ummeer ul Kind Omdat ul Mulk Aufuph ud Dowlah Umver ud Dien Cawn Babauder Zuphar Jung Sepah Saular*, sovereign and soubahdar of the Carnatic, *Payenghaut and Ballaghaut*, has been lately presented to the House of Commons.

It begins by stating, 'that the empire of the *Moguls* in India has subsisted for several ages, dispensing by favour of the Almighty God, the blessings of a regular government to a large division of the inhabitants of the earth;' that one supreme monarch the king of the *Moguls*, rules over all the kingdoms, provinces, and dominions, of the said extensive empire; that these are governed under him by princes, who derive their authority from letters patent and a solemn investiture upon certain stipulated conditions; that inferior rulers hold certain districts under the said nabobs or princes, by whose *sanad* and solemn investiture, the authority and rights of such inferior rulers are constituted, &c. &c.

The nabob then asserts that he and his father *Anwarul dien Cawn Bahauder*, enjoyed the possession of their territories by means of all the regular grants and investitures usual in the empire of the *Moguls*; that he succeeded his said father in the year 1749 as prince of the whole kingdom of the *Carnatic*, from the river *Cristua* to cape *Comorin*; that the necessary grants, investitures, &c. were renewed to him with additional rights, immunities, franchises, and privileges, by the several successive kings of the *Moguls*, until at length, more than four and twenty years ago, he received an *Altumgah*, or free grant, for ever, from the present king *Shah Allum*, and that by this grant of total independence, the allegiance of all the inhabitants of the *Carnatic*, whether natives or Europeans, was transferred to him as fully as it had been possessed by their former sovereigns the kings of Delhi. He further adds, that his right to the government, royalty, and dominion of the whole *Carnatic*, has to the present day remained, undiminished, and unimpeached by any act, deed, compact, treaty, conquest, or other ground or pretence whatsoever: that he is of right and *de facto*, independent of any claim of sovereignty by any prince, power, or state upon earth, &c. &c. that he was moreover guaranteed in the possession of the whole *Carnatic*, by his Britannic majesty, and the French king by the eleventh article of the definitive treaty of peace, concluded at Paris in the year of the christian æra, 1763; that the king of Great Britain sent to him as an independent sovereign two several embassies, &c.

His highness then proceeds to state:

'That the English East-India company settled factories in the *Carnatic* as merchants, carrying on their business as such under the protection of the nabobs of the country; that conformable to their confined situation they addressed their immediate superior the nabob, by *arzee* or petitions: that *Anwar un dien Cawn Bahauder*, the father of the present nabob, when he arrived in his government of the *Carnatic*, found them in their factory, surrounded by something more like a garden-wall than a fort: that the injustice of the French induced *Anwarul dien Cawn Bahauder*

to support the English as well as himself against their treachery : that *Aswar uldien* being killed in battle by them, and his son the present nabob, having succeeded him, Ahmed Shah, the king of the *Moguls*, ordered his subjects, the English factories settled in the Carnatic to obey him the nabob ; that the governors of the said factories wrote *arzees* or petitions of thanks to the Mogul, for appointing the present nabob to rule over them ; that during the long war which the ambition of the French raised against the nabob, the English company uniting themselves with him as faithful subjects of the Mogul empire, their joint exertions, (which were powerfully assisted by the king of Great Britain) became at length successful, and enabled them to triumph over all their enemies, &c.

‘ That after the fortunate settlement of the public troubles, peace, the wish of all good men, became the commencement of misfortune to the nabob ; that the company’s servants having, by the powerful aid of the king of Great Britain, been of very signal and very effectual service in expelling the enemies of the Carnatic, began at length to mix their hands with its internal politics, that under the pretence of being unable to obtain justice by force from the rajah of Tanjore, for his rebellious, treacherous, and dangerous behaviour during the war, they entered into a treaty with him, that the nabob deeming the terms of the treaty far from being adequate, was very unwilling to sign it, and that the president of Fort Saint George put the nabob’s *Chop* by force to the said treaty.

‘ That the company’s servants having forgot the object of their institution, which was trade, in the length of the war, turned their thoughts to other views ; that by pressing the nabob to pay his debt to the company, which he had incurred for their aid during the troubles, and that in instalments too large for his revenue, he was forced to involve himself by borrowing money from individuals at a great interest ; that thus he became to be pressed by nearly the same persons in a double capacity, &c. that to render him more subservient to their own domineering spirit, they very industriously and successfully concealed from the nabob, his being guaranteed in all his rights by the eleventh article of the treaty of Paris ; that he only heard of that treaty at last by the humanity of an English gentleman, after the presidency of Fort Saint George threatened to reduce him to a mere nominal nabob like *him* of *Bengal* ; that the company’s servants availed themselves of the nabob’s ignorance of the treaty, and of his want of access to the justice of the British government and nation, pressed and oppressed him as avarice or other passions prevailed ; that they entered into a war without his consent, but in his name, and charged him with the expences of it, as his war, &c.’

After stating a variety of injuries and insults of a more recent date, ‘ by which his latter days are imbittered with aggravated misfortune and affliction, and his grey hairs treated with derision and scorn,’ the nabob throws himself intirely upon the justice of the House of Commons ‘ praying them to take the premises into their consideration, and to do in them as to them shall seem fit.’

ART. XXXIX. *A second Address to the Proprietors of East-India Stock and to the Public: containing Remarks on the Papers lately printed by the East-India Company, respecting their Shipping Concerns, in Consequence of Motions made and carried in the Courts of Proprietors, held March 31, 1791, and March 21, 1792; and ordered to be taken into Consideration on Wednesday next, the 9th of May.* By Mr. John Fiott, of London, Merchant. 8vo. 152 pages. Price 2s. Richardson. 1792.

WE have already taken notice of Mr. Fiott's first address to the proprietors of East-India stock, &c. (see *Analy. Rev.* Vol. X. p. 98.)

Sanctioned and supported in some measure by the vote of two general courts the author comes again forward, and disclaiming all personal and interested motives, tells us, that he is determined not to relinquish his pursuit, but, on the contrary, that he intends to persevere in an enquiry, from which so much benefit may be derived to the proprietors and the public.

The crown, with the sanction of parliament, constituted an united company of merchants trading to the East-Indies; but *another company*, self-created, and self-appointed, has, as we are informed, arisen out of it, like an enormous 'fungus,' and robbed the parent tree of its vital juices. 'I allude (says Mr. F.) to the *club of old ship owners*, in the service of the company, who have chosen representatives to negotiate for them with the company, under the denomination of the *committee of managing owners*.' The court of directors, sensible of the waste of the company's money, in the payment of extravagant freights, and urged by the opinion of the house of commons and the voice of the public (for the offers of Mr. Brough and others at this time were before them) had attempted gradually to give some correction to this enormity. But their good intentions were defeated. The old ship owners, by recommending the purchase of stock to their dependants, by influence, by intrigue, and by their assiduous attendance at the general courts, possessed an ascendancy of which they determined to avail themselves, in order to resist the encroachments of the court of directors upon their profits, while that description of interest (which has now fortunately for the company come forward) namely, the independent proprietors, remained supine from not being apprized of the nature of the subject.

We learn further from this narrative, that the court of directors resolved on the 22d of June, 1786, that it appeared by an estimate of the freights, that the company saved 86,744l. by declining the services of the old owners. When it is recollected, that this calculation is made on about 8,000 tons only, and that the average annual tonnage at that time amounted to 30,000, the immense sums lost by complying with the demands

of the monopolists may be easily conceived. These indeed were endeavoured to be resisted, but a combination among the builders, not to construct ships 'for any who should make tenders to the company at reduced freights,' prevented the new owners from fulfilling the contracts which they had entered into with the court of directors.

When it is considered that 'the old owners' have no less than 87 ships in their possession, equivalent in value to one million and a half sterling; that they possess an immense quantity of stock, and that 'the needless annual expence' of the company amounted at one time to 150,000*l.* in consequence of the abuses complained of, it is not at all surprising, that the influence of this opulent and interested body, should sometimes be such, as even to give law to the court of directors.

ART. XL. *Observations on the Politics of France, and their Progress since the last Summer: made in a Journey from Spa to Paris during the Autumn of 1791.* By T. F. Hill. 8vo. 110 pages. Price 2s. 6d. Hookham and Carpenter. 1792.

AFTER staying a month at Spa, Mr. Hill, in September last, proceeded through Liege on an excursion up the Meuse, and down the Moselle and the Rhine as far as Dusseldorp, whence he crossed to Aix la Chapelle, and, after revisiting Liege, entered the dominions of France, and arrived at Paris.

The scenes on the banks of the Meuse appear to him to be in the style of Derbyshire, but on a more magnificent scale. The neighbourhood of the Moselle is wilder and more rocky, but its rocks are at once covered and adorned with the foliage of the vines. We are told that the city of Treves contains more respectable monuments of the splendour of ancient Rome than any other place in modern Europe, and will amply reward the researches of the antiquary. These seem to have been secondary objects, and to have obtained but little of our traveller's attention; a far nobler field offered itself to him, for he appears to have been chiefly employed in contemplating the progress of reason, and the march and order of political ideas.

The first remarkable vestige of the resistance to established powers, now so much the fashion on the continent, presented itself to Mr. H. in the neighbourhood of Dinant, which was blockaded for twelve or thirteen months during the late predatory war, between the Imperialists and the Belgic insurgents. On his approach towards the frontiers of France, the danger of visiting that country was loudly proclaimed by popular rumour, and a number of dismal tales implying the want of subordination, the frequency of murders, robberies, &c., were trumpeted forth by those disaffected to the new government.

‘I met with no disagreeable adventures however, (says our author) either relative to myself or those connected with me, till I was quitting this country (Germany). - I was asked indeed for passports at the gates of Givet, and as I had none in consequence of being assured at Liege that they were unnecessary, I was conducted to the municipality, the name given to the new courts of police, but on finding no appearances of evil intentions, the magistrates readily supplied me with them: though this entrance of France is perhaps the most essential of any. I only found this difference from former customs, that instead of obtaining them from a nobleman and general, *commandant de la ville*, adorned with gold lace, with ribbons, and the accoutrements of war, receiving me in a spacious saloon dressed in silk and gold, I was conducted for them to the shops of peaceful tradesmen, the officers of the municipality, who behaved to me, however, with as much real civility as any count or marquis could have shewn. We met on the river (adds he) two barges loaded with furniture of people quitting the kingdom. I was generally told of prodigious emigrations, and I also saw several waggons filled with trunks, apparently belonging to those who entered it. I found it too true that the coin had disappeared, and the people complained of the want of commerce, a complaint I heard frequently repeated afterwards: yet certainly even in the neighbourhood of Givet, I saw many more new houses than France used in times past to exhibit, and the inns in general were evidently improved.’

Mr. Hill thinks it a most excellent custom to affix the laws in some public place in every town, for the information and instruction of the people; this practice is now generally adopted throughout France. It was not without surprize, however, in a country so renowned for its liberty, that a traveller observed printed orders issued by the municipality, obliging the citizens to specify all their possessions upon oath, a measure highly invidious, and one which the most despotic sovereign would hardly have dared to attempt. It appeared to be in the same arbitrary spirit, that all mines more than one hundred feet below the surface, are declared by the national assembly to be public property, but this is allowed to be a degree of despotism, rather consequent to the principles of the old, than arising out of the new system.

The exordium to the national decrees, *Louis par la grace de Dieu, et la Loi constitutionnelle de l'Etat, Roi des François*, attracts the eye of every person acquainted with the pompous preamble of the ancient proclamations: ‘the old, empty parade of kingly pride, asserting that the source of regal authority is derived from the Deity alone, is no longer suffered to remain even in the form of a vague title.’

At Sedan, a place strongly fortified, and still famous for its woollen manufactures, there appeared to be a marked attachment to the new government, for in spite of the decay of trade, and the disappearance of the coin, an obelisk had lately

lately been erected in the centre of the town, which exhibited on a globe upon its summit the motto of freedom, *Vivre libre ou mourir*: Liberty or Death. Paper money was the only medium of commerce in this, as indeed in all the other parts of the kingdom.

My driver shewed me some of the *assignats*, the first I had occasion to see; they are made of thick paper, in the form of cards, with a circular impression of the head of the king, like the print of a halfpenny, in the centre, and all payable to the bearer, at the office in Paris: they are of various different sums, as low as five livres, but none less: their effect had excluded money every where, and they are current over all the country in its stead.

So far from being attended with more inconvenience than formerly, as report had represented, travelling had become infinitely more easy and agreeable: 'the vermin of the officers of the customs, that plague of the harmless traveller, who used to infest the entrance of almost every town in France, like the gorgons and harpies at the mouth of Tartarus, are now expelled to the confines: their gloomy dens at the gates are shut and empty.'

That people whose insipid levity had formerly given disgust, soon became 'so respectable, so rationally patient,' that it seemed as if the common good had become the aim of every individual. Their character appeared to have acquired that freedom and dignity, which was alone wanting to complete it, nor was the ear so often dunned 'with the senseless and unceasing chatter of French soppery,' as it had been in the days of haughty aristocracy. A stranger was induced to fancy that all were united in a determination to maintain the advantages of the present system; that merchants combined to give credit to the nation; soldiers to defend, and peasants and labourers to support it. Subsequent experience might indeed convince him, that these ideas in some measure proceeded from the warmth of a first impression, but he still even upon reflection would be ready to assert, that the revolution had already been of essential service to the intellectual, as well as the political character of the people.

At Metz our author was induced to form the most favourable ideas of the new constitution: 'I heard the public affairs debated with so much seeming attention to the general benefit; there appeared such a desire to obtain, from the impartial comparison of ideas, those lights which nothing else can give; that I almost conceived myself transported into the republic of Plato.'

At Coblenz he was received by a guard at the gate, and was somewhat surprised at being conducted not to a German, but to a French officer. The reason assigned for this abdication of sovereignty on the part of the elector, was, that the

French leaders might immediately become acquainted with all those of their own nation who arrived there, and so be able to distinguish their friends from their enemies. It is here asserted, that the emigrants had received ten millions of livres from Beckman, the banker of the empress of Russia, at Francfort ; and it is even hinted, that they not only procured large sums from the court of France, but also from a certain sovereign, who is said ' with more probability, though with some secrecy,' to have replenished their empty coffers. In regard to the last charge we must be candid enough to declare, that there does not seem to be the least foundation for it.

The national cockade, no longer universally worn in the provinces, was found to be absolutely necessary in the capital.

' Paris evidently appeared to have experienced a very sensible change, as all, and especially the dissatisfied, united to complain. The antient splendor of the metropolis of France, existed no more. The scenes which used to swarm with crowds of the wealthy and the gay, were become empty, or filled with people of an opposite description : even the *Palais Royal* was a desert, in comparison with what I had before seen it ; and all its train complained of poverty and want of trade. The palace of the Thuilleries and its neighbourhood, were as ruinous and empty, as before the king was imprisoned there ; the very national assembly itself attracted no great concourse about it. The crowds of brilliant carriages which used to fly and flutter through the streets, had vanished. The appearance of the court seemed to resemble that of a fanatical conventicle.'

Yet notwithstanding all this, our author confesses that the quiet that reigned in the metropolis was astonishing, that its armed citizens were the firmest support of the new constitution, and that the inhabitants in general, while contemplating the blessing of liberty, forgot or rather gloried in the sacrifices they had made.

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ART. XLI. *A Defence of Dr. Price and the Reformers of England.* By the Rev. Christopher Wyvill, Chairman of the late Committee of Association of the County of York. 8vo. 100 Pages. Price 2s. Johnson. 1792.

THE British nation seems at present to be divided into three great political classes ; the first, those who are seriously of opinion, or to whom it is convenient to maintain, that the constitution of this country has reached the highest practicable point of perfection, and that therefore all proposals for its further improvement should be discouraged, as dangerous innovations ; the second, those who maintain that we have either no constitution at all, or such a one as can never by any correction or melioration be rendered productive of all the blessings which might be expected from a more simple form of government,

ment, and hence conclude, that the wisest measure that can be adopted is at once to pull down the old edifice, and erect a new one upon the modern principles of political architecture; the third, those who are persuaded that the British constitution, purged from corruption, and supported in its true spirit, is capable of answering every purpose of civil government, and consequently, that political wisdom requires in this country not the dissolution, but the reformation of the established system.

To the last class belongs the respectable author of this publication. As chairman of a committee appointed by a general meeting of the county of York in 1779, for the purpose of effecting a reformation in parliament, Mr. Wyvill is well known to have distinguished himself as a firm and active but judicious and temperate advocate for such alterations in the mode of representation in parliament, as professed to correct many grievous abuses, and without any hazard of public disturbance to effect a substantial improvement in the constitution. This laudable design he considers himself as still pledged to pursue; and it is the purpose of the publication now before us to justify the principles upon which the "reformers of England" proceed, and to show the necessity of the immediate prosecution of plans of reformation as the only means of preventing public disorder and confusion.

The pamphlet opens with a vindication of the association for the reformation of parliament, from the charge of disloyalty and disaffection to the constitution. The dissenters in particular, considered as a body, are exculpated from this charge, and it is clearly shown, that their late defeat respecting the repeal of the Test Acts was not so much owing to a general spirit of intolerance in government, as to the personal invectives of a celebrated orator, who, by detailing to the house of commons some of the theological and political sentiments of certain eminent writers among the dissenters, particularly Dr. Price, awakened in the majority of the members a dread of innovation, which stifled their accustomed feelings of equity and benevolence. In order to show, that the allegations against the accused individuals afforded no substantial ground even for their personal conviction as bad citizens, Mr. Wyvill maintains, with great strength and clearness of reasoning, that the free examination of every institution, whether civil or ecclesiastical, ought to be permitted, and even encouraged; and that whatever evils may arise from the abuse of free discussion, they are inconsiderable, and far outweighed by the superior advantages of intellectual liberty. Our author is of opinion, that the freedom of speculative men ought least of all to be confined with respect to religious institutions, because of all human establishments those which have been formed for the promotion of religion are perhaps the most liable to great and dangerous abuse.

The liberal spirit of the times, which corrects the severity of the law, Mr. Wyvill highly approves; but condemns the policy which retains a test easily evaded by men of no religion, and effectual to exclude those conscientious christians who scruple to concur in some essential particulars, but embrace the substantial part of the public religion. P. 28.

‘But while men of capacity, for public affairs, are to be found among the various tribes of unbelievers, it is an advantage to the public, that their defective creed should be no bar to their employment. In the present reign, Hume, Gibbon, Smith, were appointed without scruple to respectable posts in various departments of the state; their appointment was honourable to the liberality of our government, and they served their country with the approbation of every candid and equitable christian. But when a politician can unite in himself the discordant characters of bigot and unbeliever, when he can support by force what he believes to be false; when he can insult the religion of his country by profaning its most sacred ceremony in the act of public celebration; and yet can exceed the most intolerant churchman, in zeal to preserve the statutes of persecution unrepealed; if power should be intrusted to such a man, it would excite an indignant disapprobation which no professional abilities could diminish. And should he chance to sit upon one of the highest seats of magistracy, it would only be more necessary, for the sake of injured freedom and religion, to brand him as an oppressor of men much better than himself: he, a gloomy scorner of christianity, who supports the established system of superstition, as he deems it, with all the terrors of penal severity; they, conscientious men, who, in some unessential articles, dissent from the church, but who sincerely embrace the substance of that religion, which their injurious persecutor wholly rejects.’

At the same time that our author acknowledges his sentiments to differ essentially from those of Dr. Price on the subject of religious establishments, and declares, that, in the present imperfect state of knowledge and virtue in the world, he thinks the establishment of a parochial clergy, under the superintendence of episcopal officers, to be of important use; he strenuously maintains, that the free assertion of a contrary opinion cannot in any way be treated as an offence against the state, without opening the door to every degree of persecution. The milder system of intolerance, which, while it disclaims all corporal severities, endeavours corruptly to support the religion of the state by annexing the honours and emoluments of civil offices to the profession of orthodox belief, is as impolitic and ineffectual as it is unreasonable.

Supposing the test laws to have been repealed, every trace of intolerance expunged from our statute book, and a commission issued, by due authority, to prelates and lay churchmen distinguished for their wisdom and the liberality of their sentiments,
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requiring them to review the whole system of our religious institution, and prepare a plan for its amendment, Mr. W. asks :

P. 41. 'What measures of reformation could in all probability be the result of this appointment, which would not be truly beneficial to the community and such as ought to be promoted, if there were not a single dissenter in the kingdom. Is it a possible consequence of such commission that the liturgy would be discontinued, and the unpremeditated prayer of the dissenters would be adopted in its stead? Or that the liturgy might be continued and in some parts might remain unaltered; but in many places by the intermixture of sentiments as disputable as those which would be expunged, would be rendered unacceptable to the great majority of churchmen. Judging from the writings of Clarke and Hoadly, Jones and Jortin, Blackburne and Law, or from the known temper and writings of those eminent churchmen of this age, who probably would compose a part of the commissioners, and whose sentiments would undoubtedly have great weight with their lay colleagues, we may safely pronounce that no such consequence would be possible. It is the sentiment of every liberal churchman, and it has been often expressed, that the use of a liturgy ought to be continued, and that our present liturgy, in the main part of it, ought to remain unaltered; but it is their clear conviction also that the language of dispute should never be heard in our addresses to the Almighty, and therefore our forms of public worship ought to be rendered as nearly as they can be, conformable to the practice and phraseology of scripture; some repetitions too they conceive might be struck out of the liturgy; some improvements might be introduced in its arrangement; and some verbal and grammatical changes might also be made with obvious advantage. These are alterations which to be approved, seem to need only to be stated: but rational and worthy men there may be who from excess of caution, and unperceived prejudices of various sorts, may not be willing to subject our public forms of worship to that revival and correction, which to many appear indispensably necessary; but they will not be found in concert with enthusiasts and the more sagacious hypocrites of church power, contending that the liturgy is too perfect to admit improvement, or denying that the changes suggested would render that venerable composition more free from just objections, more conducive to rational piety, and more effectual to satisfy and unite to the national church, the generality of serious christians.

'Can it be apprehended that subscription to the present articles of religion would be discontinued, only that a new system of articles as exceptionable, as liable to dispute, might be obtruded in their room? The apprehension is totally groundless; all the most distinguished friends of ecclesiastical reformation have uniformly disclaimed and combated the design.—They well know that to substitute new unscriptural articles for the old, would be to change the subjects of dispute, or to vary their position, but not to lessen the violence of disputation, or to consult the honour of our religion. They have generally declared their opinion that subscription to any system of human articles is improper; but if

that form or practice were dispensed with, they could be well content, I am persuaded, that the thirty-nine articles should remain in the book of common prayer as a monument of the theological opinions adopted by the Anglican church in former ages, and a standard from which it has not thought fit to deviate in the present.'

Our author goes on to show, that the ecclesiastical reformation which he proposes, would have no tendency to relax the discipline of the church, to impair the dignity of bishops, or to lessen the general income of the church. If the abuses of non-residence and pluralities of livings were prevented; if bishop Watson's plan for regulating the revenues of the episcopal sees, and preventing translations, were adopted; if the small benefices of the church were augmented from funds not difficult to point out; and, instead of the present mode of providing for the parochial clergy by tythes, a full and proper equivalent for them were granted to each incumbent, in the form of corn-rents, payable out of those lands which are now chargeable with the payment of tythes, and levied as the poor-rates are collected;—such a reformation would neither vary the general tenour of public worship, nor tend to unhinge the constitution; its effects would be to promote the comfort of the clergy and their people, and at the same time to advance the interests of religion and the public welfare of the state.

In the latter part of this defence, Mr. Wyvill vindicates the conduct of Dr. Price, sir G. Saville, and others; who have attempted to promote the renovation of our constitution, by obtaining a more equal representation of the people in parliament. On this subject, as well as the former, our author, whilst he expresses, in the most explicit terms, his disapprobation of all such schemes of reform as amount to a total subversion of our constitution, justifies entire freedom of political discussion. Dr. Price he maintains to have been a true and consistent friend to the British constitution. P. 63.

'Dr. Price, though perfectly disinterested, was not an enthusiastic politician; though active and public spirited, he was cool and rational; though strongly attached to liberty, he was prudent and cautious to avoid unnecessary danger, not to himself, but to the public.—When he considered the state of England, he beheld an excellent constitution disgraced by corruptions of every sort; but he saw too, that something more was left to the people than the bare right to *petition the legislature*; that the mass of the community was yet untainted by corruption, and zealous for liberty; that in many districts the just power of the constituent body to controul their representatives, was still preserved entire; while some of the peers, and many even of those members of the house of commons, whose title to sit in that assembly is unconstitutional, displayed a generous zeal to destroy abuse and usurpation, and restore to the people their antient constitutional right.

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In these circumstances he saw, with other friends to reformation, no reason to despair that a restoration of our antient right of a full and fair representation, with triennial or even annual elections, might be gradually recovered for the nation by legal and pacific means. As on the one hand, therefore, he scorned meanly to cheat his countrymen by adulating their prejudices, concealing the faults and abuses of the constitution, and endeavouring to lull them into a false security, that would have been fatal to their freedom; so, on the other hand, perceiving that no necessity for great hazards existed, that the alternative offered to us was, not what was presented to the French and American nations, whether slavery or a new constitution was to be chosen; but whether a civil war, for the chance of a republic, was to be preferred to the gradual melioration of our mixed form of government by peaceful means; he wisely preferred safe and progressive improvement, to the doubtful event of great but hazardous revolution.

Mr. Burke's virulent attack upon Dr. Price and the reformers, is ascribed to something more than personal enmity, and disappointed ambition. It is shown to have been the voice of a jealous aristocracy, whose apprehensions for the safety of their unconstitutional power have risen to an extreme panic, and excited them to oppose the spirit of bigotry against the spirit of liberty, and to endeavour to persuade the people, that the safety of our religion depends upon the continuance of a septennial parliament, and the preservation of the little venal and enslaved boroughs in Wiltshire and Cornwall.

The present state of public opinion with respect to the doctrine advanced by Mr. Burke, in consequence of the free discussion which his work has occasioned, and the measures which a liberal but cool and temperate policy suggest, as the most likely means to establish public tranquility upon the firm basis of public liberty and prosperity, are so ably represented in the following conclusion of this pamphlet, that we shall make no apology for the length of the extract. P. 79.

'Powerful as the writings of that gentleman have been to rouse and inflame the malignant passions, they have been weak and unsuccessful in the attempt to convince the judgment of rational and disinterested men; on whose decision ultimately depends the opinion of a whole community. Already their determined disapprobation is followed by the general sense of the people, that the writings in question were calculated to stifle the spirit of liberty in England, and to perpetuate those gross parliamentary abuses, the necessary consequence of which must be a *corrupt system of government*, which promotes the interest of a few, and injures or destroys the happiness of millions! but that their actual tendency is to create that disaffection which they have failed to prove; that riot and commotion have been their immediate effects; and that, by having roused the fierce spirit of revolution, it is to be feared their eventual consequence may be to deluge the land with blood.

‘ It therefore behoves the persons who have long opposed every reasonable proposition, to correct those abuses of the constitution, under the frivolous pretence, that they are *innovations*, dangerous to the peace of the country, to consider, whether their continued perseverance in this policy, may not produce the convulsions which every good man would deplore, but which the privileged orders in the state are more peculiarly concerned, by every just and prudent concession, to labour to avert. At present, it is evident, that moderate measures of reformation, conceded with a generous frankness by the aristocracy, would be received by the people with joy, and thankful satisfaction. Let the septennial bill be repealed; let the representation of the people be amended on the principles proposed by Mr. Pitt; let the right of suffrage be granted to copyholders, and householders of a certain class, with effectual regulations to discourage expence and tumult at elections; and, without the aid of Mr. Burke’s Asiatic eloquence to decry the *new* constitutions of France and America, the adoption of similar principles in England, would be for ages yet to come an impossible event. That this prudent restitution of the popular rights would soon be followed by the repeal of the test laws, seems most probable; and the establishment of complete toleration would certainly render some farther reformation in the church unavoidable. But this correction of ecclesiastical abuses would then be conducted on the same principles of cautious wisdom and well-tempered zeal, which strongly recommend the plan of political improvements which has been now mentioned. In that case theoretical perfection would neither be attained, perhaps, in our ecclesiastical institutions, nor in the form of our political government; but what would be practically much better would be effected; what would be more agreeable to the temper and prejudices of the community, more suitable to the state of morals, and the distribution of property in the country would be established.

‘ By these temperate plans for accomplishing a reformation of parliament, for amending the forms, and correcting abuses in the discipline of the church, with the repeal of every intolerant statute, which would be naturally connected with those beneficial measures, the hazard of any great and violent revolution in this country would be avoided. The nation would be happy in the secure possession of liberty, and in the establishment of a religion completely tolerant in its spirit, and in its forms at once rational and pious, yet calculated for the comprehension of good men of many unessential diversities of sentiment. The dissenters of every denomination would thus be relieved and conciliated; the bishops would recover the confidence of the public; and the parochial clergy would acquire competence and private comfort; the nobles would retain the safe unenvied possession of their constitutional privileges; and the people would rest satisfied with the surrender of those usurpations on their rights of representation, and frequent election, which have so nearly ruined our happy system of government. But should the nobility, who on other great political questions have been usually divided, continue combined, though with some splendid exceptions, in their opposition

position to every equitable plan of public reformation, their mistaken policy may too probably produce the most pernicious consequences. Men robbed or cheated of their rights may be patient while a hope of redress remains by regular and pacific means; but when frequent denials of justice have irritated, and driven them into desperate councils, they seldom will stop at the mere recovery of their rights. The people may commence their struggle on firm ground in defence of their ancient and undoubted liberties; but, in the heat and fury of the conflict, they may too probably be led far to exceed those limits. In such unhappy contests, they naturally wish to disable their antagonists, they too often rush on to retaliation and revenge. This was the unfortunate consequence of a commotion in a former reign; hardship and calamity to many, with the destruction of the most respectable orders in the state, were then the effect of a civil war, which was provoked by the oppressive government of Charles the First, and in which the people originally engaged with a view not to destroy, but to protect and preserve the constitution.

* In the actual situation of the country at this juncture, the dread of insurrection, as a nearly approaching calamity, is surely a groundless apprehension. No concerted design to recover the lost rights of the people by force, and to retaliate on the ruling classes can be thought possible at present; it must be allowed to be a visionary or an affected fear. The spirit of revolution has been conjured up, indeed, by one who knows not how to lay it; but it stalks through the land, presenting a fearful and portentous appearance, gazed at and shunned by the general mass of the people. At this moment, the state of the nation, respecting its commerce and public revenue, is prosperous beyond its expectations, or its hopes; general satisfaction is the apparent consequence, and for some time that satisfaction may countervail in the public mind, the sense of danger to the liberty of the community. But let not this flow of unexpected prosperity lull our hereditary rulers into a false security, which may be fatal to them and to the nation. To be safe, they must be just; and to preserve their constitutional privileges, they must consent to part with that power which they have gained in defiance of law and the constitution. The grievances complained of are great and undeniable; they are felt as evils; they are resented as injuries; and silent as the collective body of the people now are, and apparently to vulgar eyes neither very generally nor very anxiously solicitous for redress, yet the time may come, much sooner, perhaps, than many may imagine, when their resentment will be found truly formidable.

* Before the debt of the public can be much reduced, and the load of those taxes which bear hardest on the bulk of the community can be taken off, in any considerable degree, a great European war may break out upon us; or in the course of our struggle to depress or dethrone the sultan of Mysoor, our oriental allies may desert us; disasters may attend our armies, the Carnatic may be lost, and peace on any tolerable terms may be unattainable. At home, and in Ireland, many conceivable events, to which a more direct allusion would be improper, may contribute to increase the danger and aggravate the discontent of the nation. By misfortunes like these the sunshine of our present situation may be gradually, or suddenly clouded over; and a stormy season may

may succeed, in which the mild voice of moderation could not be heard. Astonished by the fall of our national grandeur, impoverished by the loss of credit, commerce, and landed rents, oppressed by an enormous load of taxes, and exasperated by the long-continued injustice of the superior powers, the English people would probably then renew, but in a louder tone, those expostulations with which the ear of parliament has been so lately stunned; higher terms of reformation, though still within the verge of the constitution, would be expected; the restitution of our ancient rights of annual parliaments and universal suffrage would be demanded; and should those claims be refused by the legislature, the discontent of the public would be ten-fold increased.—Impatient from distress, enraged by this last injurious refusal of their right, and urged on by the examples of France and America, the people would begin to extend their views of reformation beyond the bounds of the constitution; they would become less fearful of trying new and hazardous schemes of policy; the principles of the national assembly, or of the American state, would gradually become the principles of a majority of the people of England; and thus the persevering injustice of the aristocracy would at last produce, in the community, that disaffection to the constitution, which, without falsehood and calumny, cannot now be imputed to a few individuals. Again the most respectable orders in the state would be attacked by the people; again the abolition of the upper house of parliament would be effected; and the throne itself would be again shaken or overturned: and after infinite hazards and calamities, perhaps, a new Republic, the beneficial effects of which may well be doubted, would be established on the ruins of the constitution; in which no essential change is now meditated by the popular party; or could be approved by wise and dispassionate men. But the influence and credit which such persons may now possess with the people, at that crisis would be lost; their pacific counsels would be over-ruled by the eagerness of impetuous men, better suited to the violence of that tempestuous season; their intreaties to respect the privileges of the nobles, or the just prerogative of the crown, would then be slighted by the people, as their solicitations to restore the rights of the people have hitherto been disregarded by the nobles and the crown.

Such, it is to be feared, would be the progress of our natural dissensions, if an equitable restoration of popular rights be still delayed or denied; and thus, perhaps, a scene of confusion would be commenced, the mischiefs of which no power of numbers could calculate, and no human wisdom could then prevent. For the preservation of general peace and harmony, from a just regard for rational liberty and the happiness of the community, it is devoutly to be wished, that justice may be conceded before the hour shall arrive, when fierce contention to recover the rights of the nation shall be unavoidable. Instead of hazarding their dignified privileges and great constitutional powers to preserve their encroachments on the rights of election, prudence and their interest, justly considered, seem to recommend to our great patrician families and to the crown to secure those powers and privileges, and the constitution itself, by yielding a power unwarrantably gained, before the national resentment be completely roused, and moderate concessions no longer would be accepted with the grateful approbation of the public. To our hereditary rulers and to the community, there

is much danger in the counsels of wild and enthusiastic men, whose writings, however opposite they may be in their principles and their immediate aim, have the same ultimate tendency, by exciting extravagant demands on the one hand, and suffering no concession on the other, to provoke discord and national confusion. In the peculiar circumstances of this country, it is evident, that the consequence of those counsels may be in the highest degree calamitous. But by the patience and moderation of the people, and the justice and public spirit of the nobles, and confidential advisers of the crown, general harmony, on the principles of a fair and equitable accommodation, may yet be secured, and the impending danger may be averted.

‘That the suggestions of prudence, and the still higher considerations of justice and benevolence, may avail to prevent the miseries of a civil war, every good man must deeply imprecate. But should other counsels unfortunately prevail, should the nobles, whether in opposition to the crown, or in its confidence, continue inseparably united to support the present depraved state of the legislature; should the nation be finally provoked to seek redress from commotion and a revolution effected by force, in that unhappy event, which none would more sincerely deplore than they who have long been the advocates of a temperate reformation, those persons will at least enjoy the conscious satisfaction of having laboured to prevent confusion, not by quenching the spirit of liberty, not by sanctifying abuse and usurpation, with every consequent corruption, but by pointing the zeal of their fellow-citizens to its proper and necessary object, to the attainment of a just and moderate correction of great parliamentary grievances, by those orderly and legal means which our impaired constitution still affords. At that calamitous period, popular rage may be the instrument of ruin; but the true cause of the public misery will be found in the pride, ambition, and selfish policy of our hereditary rulers; and that obstinacy, which refused to surrender the smallest particle of its usurped power, will be condemned by an impartial posterity, more than the violence of that national resentment which punished usurpation with extreme severity.’

The wisdom and moderation with which this piece is written, and the important hints which it suggests, will not fail to secure it a more than common share of public attention. D. M.

ART. XLII. *A Dissertation on Government, with the Balance considered; or, a free Inquiry into the Nature of the British Constitution, and the probable Effect of a Parliamentary Reform.* By William White, Esq; 8vo. 56 pa. pr. 1s. Ridgway. 1792.

MR. WHITE thinks it very singular, that any discussion or difficulty should ever have arisen among moral or political reasoners, concerning the natural equality of man; or that the promulgation of a principle so evident, should have given offence, as the slightest view of this subject might have determined, that the very idea of government includes ‘the idea of the equality of man, as of a first principle.’ It is admitted, that

that it is impossible for any government, or any society, even among robbers, to subsist, if justice were entirely banished; and this very *equality* is the cause, without which *justice*, the effect, could not possibly take place.

'All men then are equal;' (continues our author,) 'this every government must suppose, or none could stand, for none could stand without justice, which has for its basis equality. But men cannot be equal in some respects, and not equal in others; therefore, they are equal in all respects. Therefore, whatever government establishes differences among men, or grants privileges to some which it with-holds from others, departs from its true principle. This, indeed, is the case with most existing governments; the spark of life which has kindled them into existence, is quite extinguished, or faintly glimmering in the obscure recess, is discovered only by the keen eye of philosophic research.'

It is contended, in opposition to Mr. Burke's assertion, "that government is not made in virtue of natural rights," 'that rule, which restraining the actions of all, has for its object the happiness of all, is so far from being founded in usurpation, or in a surrender of natural rights, that it is a direct deduction from the natural rights of *reasonable man*.'

'If (says our author) these doctors of slavery can once persuade us that there is no such thing as natural right, they will have succeeded in overthrowing the only standard to which reason can resort, in its judgment of things. With these gentlemen, the principle of all government will be *usurpation*: that is all that they want; for admit usurpation to be a necessary principle, and the only question then can be concerning the *more* or the *less*.' 'But if we suppose,' adds he, 'that all legitimate government has its foundation in the rights of man, and not in the usurpation of the governors, it will follow as a consequence, that the people have a right to change it; for by admitting that there is some standard to which the practice of government may be referred, it is undeniable, that if there is a departure from that standard, the people have a right to recall the government to its proper course; or if the deviations have been too great to be remedied by correctives, or the government, the creature of ignorance or of wickedness, have no principles at all, to subvert entirely, or to construct it anew: for it would be in vain that nature should contain a principle, which reason should unfold, or in other words, that knowledge should unite with sentiment, if such a concurrence did not become a ground of action.'

After pointing out the extremely defective state of our representation, Mr. White considers the 'balance of powers' in our government.

As this is an important subject, and one that has not hitherto been considered in the same point of view, we shall give one or two short extracts in the author's own words. P. 33.

'The general theory of the government, or the division or diffusion of power among the three branches, with the equal right of each in the exercise of legislative power, so that what is proposed by one may be rejected by the others, and nothing can be obtained but by the

common consent; this is what I apprehend is understood by the balance of the constitution, each branch being able, by its single weight, to prevent the preponderancy of either, or of both of the others.

By the theory of the British constitution, the government is vested in the king, the lords, and the people, by representation; what the representation is we have before seen; each equal in power, and having co-ordinate rights in legislation, while the execution is vested solely in the king. It is plain that this theory, considered relatively to the natural equality of man, is fundamentally defective. Why should *one* man have a right to an equal share of power with a whole people? Under what pretence should a smaller body of men, distinguish them as you will by titles or names, suspend the scale in equipoise against a larger body, of which it does not constitute a *live* thousandth part?

‘ P. 44. ‘ Balance, in its proper signification, means equality; now if there be three branches, each equal to the other, it is plain that the conjunct force of two branches must be equal to the double of the force of the remaining branch, which therefore could not resist upon its single power, but must be inevitably overborne by the impetus of the two branches; so that the union of two branches, upon the theory of a several equality, would be competent to a legislative act: But by the theory of the British constitution, it seems that the resistance of any one branch is equal to the impetus of both the others; so that the balance is made up of a sort of changeable weight, which charitably deposits itself in the weaker scale, and, like the angels in Paradise Lost, who are now giants and now pigmies, according to the occasion, exactly proportions itself to the service to be performed. But if there were only two branches, we could easily conceive, upon the common principle of mechanics, that the resistance of one branch might be equal to the impetus of the other, and a stay of action produced without any of those magical changes which common sense abhors, but which would be required in the case where the branches were three.’

In short, Mr. W. is of opinion, that power cannot be divided, or continue long so, among the several branches of government; that the idea of a balance arises from the presumption of distinct interests in the same society of men; and that although a middle motion may be produced from two opposite forces, yet the addition of a third, contrary to the other two, would effectually obstruct the progress of either mechanical or moral propulsion. He loudly condemns the custom of judging of a government by its effects, as by this rule, that of Tippoo Sultan would unite the suffrages of mankind, and the dominion of the grand Turk might at times be held up as a criterion of excellence.

We cannot conclude this interesting article better, than by presenting the author's own idea on this subject.

‘ In my mind, the true criterion of a good government is, that the people hold nothing by *favour*, but every thing by *right*; that they be not indebted to the wisdom or moderation of their governors for the blessings they enjoy, but that from a due organization of power relatively

tively to the rights of all, the blessings they enjoy should be necessary, and the result of institutions, not the boon that gratitude receives from capricious freedom. A government to be good, *ought to be the best that can be*. While any imperfection remains, it should be estimated by its defects. The good that there is, is no more than there ought to be; it is not a matter of favour but of right, and therefore not the subject of positive praise: the good that is wanting is a privation of right, and therefore is the subject of positive censure.'

ART. XLIII. *A candid Inquiry into the Nature of Government, and the Right of Representation.* 8vo. 220 pages. pr. 3s. 1792. Owen.

WE are told, that the subversion of all regular government, the violation of property, and the substitution of anarchy and confusion, have regularly followed the various attempts towards reformation by resorting to the origin of all power, the people, who are here compared to a 'magazine of gunpowder.'

The author, with all the concern of a 'good subject,' observes the same steps taking in this kingdom, as those which preceded the troubles in France. Metaphysical claims of rights, in behalf of the multitude, which they never did, nor ever can enjoy, 'but to their destruction,' inflammatory and 'seditious writings,' in order to make all ranks discontented with their condition and their rulers; associations and confederacies to over-awe and control the deliberations of the representatives of the people; an affected regard for humanity and justice; an attention to the civil and religious rights of the nation, and the support of the principles of the constitution they endeavour to undermine and destroy; these, we are informed, are the arts of our modern reformers.

To avert the 'misfortunes' which at present threaten the good people of England, the author of this pamphlet takes the field, and after cautioning his countrymen not to connect themselves with any of the confederacies established under pretence of humanity, justice, and religion, and warning them above all things against the arts of 'the Humane Society of the Old Jewry,' who have been so eager for the abolition of a commerce 'they have not the least knowledge of,' he commences his attack.

Chap. i. treats of the declaration of the rights of man. It is here contended, that the boasted constitution of France is erected on a bad foundation, exactly resembling the house in the Gospel, which 'when the rains descended, when the floods came, when the winds blew, &c. fell,' and 'great was the fall thereof.' Among a variety of miscellaneous matter, we are told, that the clamour against that servitude in our colonies, which is called *slavery*, and which is much less severe than that of the ancient serfs, is extremely unjust.'

Chap.

Chap. II. This which is termed a dissertation on the establishment of civil government, contains a laboured apology for the feudal system; it is asserted, that the tenures of this kind 'are neither unjust nor oppressive.' This position is afterwards qualified and narrowed to those at present existing in England.

Chap. III. On the establishment of government in Britain; on property, and feudal tenures. This may be considered as a supplement to the former chapter; it is here farther contended, that the suppression of the right of *chace*, of *champart*, of *peage*, of *bannalité*, and other feudal rights, by the National Assembly, is a gross and glaring injustice on the proprietors of landed property.

We are told in chap. IV. which is entirely dedicated to the consideration of 'Hereditary Titles,' that 'if there is any species of property that ought to be looked upon as sacred and imprescriptible, and exempt from invasion, more than another, it is surely that, the enjoyment of which is of no inconvenience to any other person whomsoever, but which, on the contrary, costs much to the possessor, whose expence to support the possession administers the means of subsistence, and diffuses wealth and happiness to numbers of his fellow citizens.'

The author who seems to be pleased with 'the beautiful variety we at present find throughout the world,' asserts, that the attempt to change the order of nature established by 'the Deity,' either by reducing the earth to a plain superficies, or mankind to an equality, is as absurd and ridiculous, as that of the giants to scale heaven, by heaping one mountain on another.

Chap. V. On the equality of the people, the payment of taxes, and the price of provisions at different periods.

We are here informed, that the Mirabeaus and Paines of the present time are political mountebanks, who cheat mankind of their happiness, by promises of a liberty 'which the common people cannot enjoy, of an exemption of taxes which they never did or could pay, and a share of the government of the country, which they never did or can exercise.'

Chap. VI. Of representation, shewing it to be founded in property.

It is contended in this chapter, 'that property alone is capable of representation, and that in property alone government can be founded.'

Chap. VII. On the representation in this kingdom.

We are told, 'such is the danger of innovation, that in the present ferment of mens' minds, prudent people will allow that no change ought to be attempted.'

Chap. VIII. On colonial, commercial, and financial property, and the necessity of the possessors of such property being represented.

This chapter is chiefly dedicated to a consideration of the importance of our colonies, factories, &c. to the mother country. Here also the inhabitants of our *sister kingdom*, as well as ourselves, are desired to take warning from the unhappy situation of France: 'Anarchy has there taken place of government, and every species of property is daily violated. The national credit is destroyed,—her colonies are deluged with blood,—her commerce is nearly annihilated,—her nobility and gentry have been proscribed and driven from their estates:—throughout the whole of the empire, law, liberty, and religion are trampled under foot, and civil war and famine seem to be at this moment ready to augment the horrid catalogue of these misfortunes, which the mad desire of hasty and violent reformation has brought upon the inhabitants.'

Chap. ix. This, which may be considered as a postscript, is dedicated to the consideration of 'the seditious, if not treasonable,' publications of Mr. Thomas Paine.

ART. XLIV. *Curfory Remarks on Paine's Rights of Man.* 8vo. 22 pages. price 6d. 1792. Parsons.

THE author of these 'Curfory Remarks' seems to think, that Mr. P. whose principles he likens to the 'apples of Sodom,' was solely induced by his vanity to the publication of them.

'What a dust I make, said the fly, when perched on the chariot wheel. What a dust will I raise, said secretary Paine, when I shall introduce to the world my Rights of Man!!! The pillars of the British constitution will totter and shake, and I shall be esteemed the oracle of wisdom!!!'

'Supposing (adds our author) such a system of equalization to take place' as recommended by him, 'what wonderful changes should we behold. The venerable lord Thurlow, who so nobly fills the woofsack in the house of peers, we might perchance see ascending a ladder with a hod of mortar on his shoulder; the chancellor of the exchequer might be seen driving pigs to market; and the bishop of Durham crying hot mutton pies! These would be glorious times, would they not Mr. Paine?'

ART. XLV. *A fourth Letter to Thomas Paine, in Answer to the second Part of the Rights of Man: By the Author of Letters to Thomas Paine, in Answer to his late Publication on the Rights of Man; showing his Errors on that Subject, and proving the Fallacy of his Principles as applied to the Government of this Country.* 8vo. 56 pages. pr. 1s. 6d. Miller, 1792.

THE author of this little pamphlet, whose former letters we have taken notice of, (see *Analyt. Rev.* Vol. X. p. 210.) seems to be exceedingly angry at Mr. Paine, the pillar of
whose

whose political literature 'has received a gentle shock from his endeavours,' for not vouchsafing to answer him.

One or two quotations from the present publication will enable the reader to judge how far he may be entitled to this notice.

'Had nature been as kind to you, as she has been cruel, we might, by a similar impetuosity, have a pleasing instance of the greatness which man is capable of attaining: but unhappily you would hang Pandora's box about your heart, to deal out calamities to this particular country, as should "suit the gloomy habits of your soul." Had you education to assist, and ability to execute your designs, you would be an accomplished bane to the happiness of the human race. If the possessing a mind, thirsting for ruin, untouched by a conscience capable of remorse, seivered with contumely, &c. &c.'

'You consider your first part of Rights of Man as valued by the people, in proportion to the number of copies to which it extended. That it was largely extended, I know. The inflammatory part of the Irish printed cheap editions, and to such as could not buy they gave them: and certain officers of the guards, and others, of his majesty's regiments, are my information, that common copies have been given away here, to non-commissioned officers, and privates. This was a preparatory step to the 14th of July, when (and I could produce proof of the truth of this) non-commissioned officers of the guards were actually invited to certain meetings, where the *Rights of Man* should be enforced; where the non-existence of the constitution should be explained; and at a time when every man should feel his own *natural sovereignty*, that the *downfall of monarchy* should be the sacrifice, to which they would pour a copious libation.'

After these, and a number of similar assertions, the author, who says, he 'writes only to principles,' takes his leave, and observes, that he will now retire from a contest, 'where a victory can give no fame, to pursuits more mild and agreeable to him, than controversy of any kind.'

ART. XLVI. *A Protest against T. Paine's 'Rights of Man,' addressed to the Members of the Book Society of ———, in Consequence of the Vote of their Committee for including the above Work, in a List of New Publications resolved to be purchased for the Use of the Society.* 8vo: 37 pages. pr. 1s. Longman. 1792.

THE author of this pamphlet first creates a devil, in his own imagination, and then boasts of having been the first to discover his 'cloven foot!' Instead of proving either the absurdity, or the folly of any of Mr. Paine's positions, he contents himself with terming "the Rights of Man" 'an insidious address, under a fictitious and ensnaring title;' a book 'replete with indecency and scurrility;' a work 'solely intended to excite disaffection towards government; to stimulate the people to sedition and rebellion, &c.'

ART. XLVII. *The Question considered, How far the present flourishing State of the Nation is to be ascribed to the Conduct of the Minister.* 8vo. 63 pages. pr. 1s. 6d. Ridgway. 1792.

THE author of this pamphlet contends that Mr. Pitt, like Mr. Pelham, is 'a mere minister of regulation,' and that all his plans favour of the desk. He asserts that it is to peace we are indebted for the present flourishing state of our manufactures and commerce, and that peace *alone* can preserve this blessing to us.—

'Let the minister (says he) bind up our wounds in India: let him disarm his hostility against Europe; let him leave contending nations to themselves, and, for one, I care not much by what means or by what measures he endeavours to preserve his continuance in power at home. Let Cerberus have three sops, or more if he has a swallow left;—let him be secretary of state, comptroller of India, and treasurer of the navy, or aught else beside;—let him create, like the poet, a vice-chancellor for Great-Britain, and fill the place himself;—only let him pronounce peace, and peace be unto him. Let another secretary of state have not only the rangership of the parks under the very nose of the royal family; but let him range over every park the crown possesses, even after his death, so that he gives us peace during his life. Let a third secretary hang down his head under the weight of places, and shuffle along with a load of sinecures;—let him inclose the forests of William the Conqueror within his park pale, and in one night grub up the tallest tree of the wood; I care not how high he towers, so he stills the waves of contention with the shadow of his wings;—let all have every thing; brothers, cousins, friends; places, pensions, peerages;—let them take every thing but peace. The expence of such abuses is trifling, when the price is peace; for however opinions may differ, arguments clash, or calculations vary; whatever may be the notions at the Stock-Exchange, or the triumph at White's;—Peace, not Pitt; trade, not tax; commerce, not revenue; tranquillity, not negotiation; improvement, not regulation, are the *only real* causes that have brought this country to its present unexpected and unparalleled state of prosperity.'

ART. XLVIII. *Fragments of the History of John Bull.* By Sir Humphry Poleworth, Bart. Small 8vo. 65 pages. pr. 2s. 6d. Hookham and Carpenter. 1792.

THIS is a tale after the manner of Swift, in which the origin, progress, and conclusion of the American war, are detailed in the history of 'John Bull's law-suit with his daughter Mary.'

As the present pamphlet possesses some degree of humour, and we have no objection now and then to indulge ourselves and readers with a laugh, although it should prove to be at our own expence, we shall present them with a whimsical passage,

sage, in which the friends of liberty are satirized under the name of the 'New Doctors.'

'About the time of John Bull's law-suit with his daughter, a new sect in medicine sprung up, who, like other inventors of new systems, decried every preceding theory as false, pernicious, irrational, detestable, and diabolical. The principal position of the new doctrine was, that nothing could be a more capital error, than to assert that the *caput* (for half of their system consisted of technical terms) was the head of the body. In a man of six feet high, said they, the legs, abdomen, venter, partes anales, the brachia, the pectus, with the viscera and their contents, not forgetting the anus, with its organization, which is one of the most fundamental parts, contain in cubic measure more than 5000 inches, while the *caput* cannot be allowed more than 100. From hence it follows clearly, indisputably, and without a possibility of doubt, that the body must be considered as the most essential part of the human machine, and ought to be indulged and taken care of, even to the entire destruction of the *caput*, if necessary for its welfare. They very shrewdly asked what the *caput*, or head, does towards the support of the human frame? Do not the legs carry it, the stomach and viscera feed it, the liver supply it with gall, the heart with blood, and the lungs with breath? Do not the arms furnish all its wants from without; while this same proud excrescence, called the head, rides triumphant upon the useful members, enjoys the aggregate fruit of their labours, revels in whatever can gratify sight, taste, hearing and smelling;—scarcely allows feeling to the rest of the limbs, and condemns them to any slavery it pleases? They therefore encouraged all men to throw off the yoke of this system of their grandmothers and nurses, boldly to cut off their heads, or at least to reduce them to some proper subjection to their bodies, and to make them mere *functionaries* of their limbs.

'The diet these gentlemen prescribed was quite in conformity to these principles. They crammed the stomach with all sorts of soups, ragouts, fricassees, and other high dishes; and in a short time they brought the belly to so immense a size and adiposity, that the patient was perpetually subject to hæmorrhages, flatulencies, and intestine disorders, and could not go far, without tumbling into the kennel, or being overturned by the first stout, hearty fellow that happened to jostle him.'

We shall now present the reader with a passage relative to 'Lewis Baboon's family,' containing a burlesque account of the speech of Pomposo (Mr. Neckar) to the states-general, or, as our author would say, 'the council composed of Lewis's domesticities.'

'Gentlemen,' says he, 'I'll now tell you how matters stand;—our master's debts amount to about 200,000l.—a terrible sum indeed! Some have called it more; but no matter for that, we'll contrive to pay it. We must be a little more careful than we have been. I have observed a sad waste of candle-ends in the kitchen; save-alls will remedy that. I know a man who gives a fair price for marrow-bones, and bones of all sorts; we must take care they are not thrown into the dust-hole; cartridge-paper will

do as well to wrap up our wares as elephant, and is much cheaper,—we must have no more elephant. We can make a shift with deal counters and desks,—we shall get something by selling our mahogany;—by sifting our cinders we shall save wonderfully :—hem! hem!—this is the plan I propose,—the grandest that was ever conceived!—I see it surprizes you,—I don't wonder at it. Indeed among friends, I must tell you, our master had in reality no occasion to call you together;—but hark ye, i' th' year, it was not for his business I got you sent for—you understand me—and so, gentlemen, this is the long and the short of the matter, hem!

ART. XLIX. *A Letter to a Member of Parliament on Mail Coaches.* By Thomas Pennant, Esq. 8vo. 34 pages. pr. 1s. Faulder. 1792.

MR. PENNANT very warmly, and very ably, combats a late act of parliament, by means of which the mail coaches have been exempted from toll.

This exemption, which operates with but little visible effect in the richer and more fertile counties of England, is ruinous in the extreme in Wales, and particularly in the county of Flint, in which Mr. P. appears to act as an able and indefatigable magistrate.

Previous to the introduction of mail coaches, the roads were kept in repair by means of the tolls paid by the common stages, but since that period several townships in his neighbourhood have been indicted, and fines, to the amount of 1200l. imposed upon them. 'One of these townships,' says he, 'terrified with the prospect of ruin, by the execution of the *summum jus*, performed twenty-two days duty upon the road; the other township had only a single farmer living in it, who performed a duty of twenty-eight days.'

This favours of oppression rather than of policy.

ART. L. *A Plain Man's Thoughts on the present Price of Sugar, &c.* 8vo. 22 pages. pr. 1s. Debrett. 1792.

WE are informed that this publication is intended — 'in some degree, to remove the veil of obscurity which prejudice, self-interest, ignorance, and misrepresentation, have jointly contributed to throw over a subject, which is every day becoming of more importance.'

It is contended, that the price of sugar has been increasing, by regular and progressive degrees, for two or three years past: 1st, On account of the increased and extended consumption of this article, more particularly in the western parts of Europe; 2dly, The late short crops in all the English Leeward Caribbee islands; 3dly, A similar decrease in all the Danish and most of the Dutch settlements; 4thly, A considerable temporary

rary failure in the produce of Jamaica; 5thly, The dissensions in all the French islands; and 6thly, The alarming and ruinous rebellion now raging in St. Domingo:

To these causes, and these alone, are to be attributed the enhanced value of this commodity; for as to the effects of monopoly and speculation, they are in a great measure ideal, the bulk, high duty on importation, and a variety of causes precluding the possibility of this operation in any great degree. We shall here give a short extract.

'In the language of modern philanthropy, such is called *free sugar*, as is *supposed*, to be made by the labour of free men, and not by that of slaves: many have been the letters and paragraphs in the public prints recommending the use of such *free sugar* only. Associations have likewise been formed, and combinations entered into, to leave off all other sugar, with a view of destroying the slave-trade, and ruining those concerned in it by slow but sure degrees: and very lately many thousand pamphlets have been published, and industriously circulated at the price of a halfpenny each, intended not merely to persuade, but even to deter weak-minded people from the use of common sugar, by assuring them roundly, that every lump they swallow is polluted with human blood. To enter into serious arguments with men who have suffered their reason and judgment to be led astray, either by the heat of their own imaginations, or the declamations of well-meaning, but misguided enthusiasts, would certainly be time lost; it may not, however, be improper just to remind them, that great part of the cloaths they wear, much of the furniture of their houses, with many &c.s. of the most comfortable kind in civilized life, are the produce of the labour of slaves; and that in particular the *gold* and *silver* in their pockets is still more notoriously procured by the very worst species of slavery, that of the *mines*: so that if a lump of sugar holds one drop of human blood, every guinea these advocates for unconditional freedom are possessed of contains a thousand. The *Rights of Man* most certainly leaves them at liberty to follow their own inclinations, not only in leaving off the use of sugar, but in making bonfires of their mahogany chairs and tables, and lighting them up with the cotton paraphernalia of their wives and daughters, &c.'

We apprehend that such arguments as these will make but very little impression upon the *Anti-saccharites*!

ART. LI. *Considerations on the Causes of the high Price of Grain, and other Articles of Provision, for a Number of Years back; and Propositions for reducing them: With occasional Remarks.* By Catharine Phillips. 8vo. 90 pages. Price 1s. 6d. Phillips. 1792.

THE pamphlet before us evinces an uncommon portion of humanity on the part of the author, who appears to be actuated with the most amiable solicitude to alleviate the distresses of the poor.

By way of reducing the present high prices of provisions, it is here proposed :

1. To erect public granaries to be opened in times of scarcity—2. To abolish tythes of all kinds—3. To lessen the number of dogs—4. To increase the number of small farms—5. To diminish the unwarrantable waste of wheat, in the articles of hair-powder and starch—6. To enact certain restraining laws, relative to the prices of sugar, &c.—7. To reduce the price of cheese.

It is also suggested, that the quantity of provisions may be increased, and consequently their price diminished,

1. By encouraging the home fisheries by means of premiums, &c.—2. By making use of oxen for tillage, in preference to horses—3. By improving waste and barren lands.

The Appendix, containing hints relating to the last important article, is principally extracted from Millar's Gardener's Dictionary. s.

ART. LII. *A Letter to the Right Honourable William Pitt, on the Subject of a Tax for raising Six Millions Sterling, and for employing that Sum in Loans to necessitous and industrious Persons.* 4to. 10 pages. price 1s. Debrett. 1792.

IT must afford sincere pleasure to every benevolent heart, to observe that several plans for the relief of the oppressed multitude have, at least, revolved in the minds of speculative men. A spirit is abroad to break the chains that have hitherto eaten into the human soul, which bids fair to mould the body-politic of Europe into a more proportional form, if we may be allowed the phrase, than has yet been seen on earth. Impressed by this conviction, we read with interest every reverie of this cast. The schemes, it is true, may not be all practicable: but each may have some influence to testify the public opinion.

The writer of the letter before us shall now give a view of his plan: P. 2.

‘ It is a well-known fact, that the middling or trading class of people constitute the riches of a state. The plan, sir, which I have now the honour of laying before you, is not intended to extend to the sick and aged among the *poor*, properly and commonly so denominated, for whom sufficient provision is already made*, (and to whom, under proper regulations, it is at all times to be continued) but to those persons who, from want of success in any business in which they may have been engaged, and who, from

* ‘ The plan which is here proposed, goes to the reducing of the poor rates, at least one-third of the present amount. *Work-houses*, and the like institutions, so far from being what they pretend to, are often found to be nurseries for idleness and vice.

being

being entirely destitute of friends, or, at least, of any in a condition to assist them, are reduced to a state of penury and distress. Without farther preamble then, I propose that the sum of six millions sterling be raised by a capitation, or *poll-tax*, as it is usually termed; and this to be imposed on such persons, and in such proportion, as the wisdom of parliament may determine.

He proposes to employ this sum in the following manner:
P. 5.

‘ One million to remain in the hands of government for and during the term of seven years.

‘ Five millions to be lent to the public: four millions, at three per cent. interest, to the higher sort, reduced by misfortunes—the sum to each person, from *one hundred pounds to five hundred*. And one million to the lower but industrious class, without interest, in small sums: that is to say, from *twenty to fifty pounds* each.

‘ To some a part of the money intended to be lent might at first be given, and then a farther sum advanced, or not, according as their good or bad conduct shall appear to the committee, who may be assisted in their enquiries by persons to whom a yearly allowance may be given for their trouble.

‘ The simple interest on one million, left seven years in the hands, and for the use of government, at three per cent. is

£210,000

‘ The like interest on four millions lent to the public, is

120,000

£330,000

‘ *Note*, The above sum of one hundred and twenty thousand pounds is the interest on four millions for the first year only. This is to be secured for the benefit of the fund, by deducting from the several loans the three per cent. interest, at the time of issuing out the money.

‘ Thus, at the end of seven years, there would be the sum of one million three hundred and thirty thousand pounds in hand, without reckoning the compound interest, and saying nothing in regard to the interest on the four millions during the six following years, or the probable returns on the five millions first lent out to the public, and which returns are to be added to the stock or fund. These returns to be employed in loans to the necessitous, on the same conditions as at first, during the aforesaid term of seven years. The one million, and the interest thereon, to remain, as already proposed, in the hands and for the use of government, during the same space of time. At the end of seven years, the remaining principal and interest to be employed in perpetual loans, according to the pleasure of the committee. The tax to be then again imposed, *or not*, as necessity may require, and which may be known by the report of the committee, who are to lay before parliament, from time to time, a state of their account with the public.

‘ That the higher class, such as tradesmen, manufacturers, &c. will willingly pay, if successful, three per cent. interest on the money lent to them, cannot be doubted; or that they will, in the

the like case of profiting by their business, return the sum which may have been advanced to them, in order that others may be in the same manner assisted: especially, when it is stipulated, that such persons should, if any particular misfortune might afterwards attend them, be again entitled to relief; *that is*, on proving to the committee, that their failure was not from any misconduct in themselves, but from accidents which it was wholly impossible to foresee, or seeing them, to prevent.'

ART. LIII. *A Letter to the Right Reverend the Lord Bishop of Chester, on the Removal of poor Children from their respective Settlements to the Cotton and other Manufactories at Manchester, &c. &c. &c.* By a Friend to the Poor. 12mo. 40 pag. Price 1s. Faulder. 1792.

PERFECTLY coinciding in opinion with this writer, that the removal of such a number of children is, in every view, wrong—considering the parents or children, we sincerely hope that more friends to the poor will endeavour to put a stop to similar baneful associations; and not allow any enterprising individual to hold out a lure to entice the poor man's comfort from him. Mistaken, indeed, we speak with the emphasis of honest indignation, must be the principles of that commercial system, whose wheels are oiled by infant sweat, and supine the government that allows any body of men to enrich themselves by preying on the vitals, physical and moral, of the rising generation!—These things ought to be considered.

ART. LIV. *On the Prevention of Crimes, and on the Advantages of solitary Imprisonment.* By John Brewster, A. M. Vicar of Greatham, and Lecturer of Stockton upon Tees. 8vo. 34 pages. price 1s. Clarke. 1792.

THE humane writer of this tract recommends solitary imprisonment as the best method to prevent crimes. Much may be said on this subject, which comes home to every bosom; but to confine ourselves to the present point, we shall submit a few hints to the consideration of those who are concerned in the regulation of prisons. We have always doubted, excepting in the case of murder, whether solitary imprisonment would effect any permanent reformation, unless the offender were taught some trade. Supposing, for instance, he were gradually led to work, and informed that the greater part of the profit, accruing from his labour, should be allowed to accumulate to enable him to procure necessaries, when once more sent to begin the world. Without being very sanguine, we might reckon that many of our unhappy fellow-creatures would be snatched from destruction; especially if a testimony was given to each to certify that he had redeemed his character, by acquiring

quiring a habit of industry. We shall only add to these crude thoughts, that the magistrates and different ministers of the several parishes, should take care to countenance the men, who had thus received a second education, or rather who had been at first turned loose on society without ever having been broken-in to order. M.

ART. LV. *A Sequel to the printed Paper lately circulated in Warwickshire, by the Rev. Charles Curtis, Brother of Alderman Curtis, a Birmingham Rector, &c.* 8vo. 192 pages. Price 2s. 6d. Dilly. 1792.

THE pamphlet now before us, is of a miscellaneous and unequal nature; a great portion of it is occupied with the particulars of an uninteresting dispute with an obscure individual, and the remainder, with a discussion which includes, the polity, the happiness, and the prosperity of nations.

Dr. Parr having received two anonymous letters, of which he suspected the Rev. Mr. Curtis (brother to the alderman of that name) to be the author, an interview took place at the house of Dr. Marsh, of Coventry, on Thursday, September 29, 1791, when Dr. P. produced a written memorial, stating the grounds of his accusation, to which Mr. C. replied; and after 'calling God to witness that he did not directly or indirectly, by himself or any other person, write, or cause to be written, the anonymous letters alluded to,' he desired Dr. P. to make an apology. That gentleman gave a direct and pointed refusal to this proposition, and observing at the same time, 'that he heard the assertions of Mr. C. with attention, and his solemn asseverations with awe; that the denial conveyed in them might be true, but that he was unconvinced.' Mr. C. soon after printed a statement of this transaction, 'merely to gratify the curiosity of his acquaintance in the county of Warwick,' but unluckily, however, this was reprinted in the St. James's Chronicle, a circumstance which gave offence to the subscribing witnesses to the manuscript copy, who never intended that it should be published, who gave their assent to it in a *limited degree* only, and who afterwards took exceptions to several of the particulars.

The learned Editor of Bellendenus, roused by the progress of a contest which has been lately pushed 'to an extreme degree of hostility,' at length takes the field, and comes in such a formidable array, as will probably make his adversary lament the hour in which he first provoked the vengeance of so formidable an antagonist.

'The historian commands attention, and rewards it (says our author) by selecting the more brilliant circumstances of great events, by unfolding the characteristic qualities of eminent personages, and by tracing well-known effects through all the obliquities, and all the

recesses

recesses of their secret causes. From the ordinary occurrences of life, as they influence the conduct of extraordinary men, the biographer collects such scattered rays as may be concentrated into one bright assemblage of truth, upon the character which he has undertaken to delineate. Even the novelist throws his enchantments around the fancy by fictitious representations, which he can at will embellish into beauty, or exalt into dignity; and the polemic exercises his dominion over the reasoning faculty, by poignancy of remark, and by subtilty of confutation. But none of these advantages fall to the lot of him who engages in such a narrative as I am compelled to pursue. He ascends no eminence, he reposes under no shade, but is continually toiling onward without the cheering consciousness of progression, sometimes oppressed with languor, amidst the dulness and the sameness of the scenes which surround him, and sometimes roused into exertion, by the noxious weeds that may offend his senses, or by the rude briars that would intercept his way. — — —

* But with that countless and harmless swarm of scribblers who amuse themselves, and readers equally idle with themselves (continues he) by paragraphs upon my opinions in politics, my peculiarities in dress, or my love of ancient literature, I have too much firmness, and indeed, too much understanding, to be offended one moment. My character, I am told, presents a wide front of attack to these puny assailants, and so long as they abstained from the poisoned weapons of malevolence, I often smiled, as, no doubt, I often *shall* smile again, at the light and feeble shafts of ridicule. But when a clergyman shews, like Mr. Curtis, a fixed determination to inflict, if he can, some deep and deadly wound upon my moral feelings, I will not refrain from doing that justice which I alike owe to him and to myself. The regard which I have generally, and justly paid to literary reputation, must, in this one instance, give way to the sense I entertain of personal honour. "*Omnino probabiliora sunt quæ laceſſiti dicimus, quam quæ priores.*" Vide Cicero de Orat. Lib. 11."

* Upon one subject, where Mr. Curtis could not mean very well, I have chastised him for the *unseemliness* of his expressions. Upon another, where he reasoned very ill, I have examined the force of all he said, or meant to say; of all that will meet the mind of some readers, and more than meets the eye of any; of all that malice has hitherto been content to murmur, and all that credulity has been incited to babble. To harass Mr. Curtis himself with a number of *successive* proofs, was therefore no less an act of deliberation, than to oppress his cause under their collective weight. Had I been contending with an opponent of giant strength, I should have launched the thunderbolt, and endeavoured to overwhelm him in one instant, by one blow; but upon Mr. Curtis I have showered down the pelting hail* with equal effect. Solidity may be crushed, but feebleness can only be annoyed.

It may not be here amiss to observe, that Dr. P. was partly influenced in his opinion of Mr. C. by an expression made use

* "*Singula levia sunt, & communia, universa vero nocent, etiamſi non ut fulmine, tamen ut grandine.* Quint. lib. v. cap. 12. Rollin's edit. Mr. Curtis will not take fright at this expression, for he knows under *noſe* auspices he received a charter "to sit at ease, midst showers of paper, and fierce hail of praise."

of in his own presence, relative to Dr. Priestley's letters, concerning which the rector of Solvhill, 'to his great astonishment, and great sorrow,' confessed, "that if any of them came into his hands, he should have the curiosity to read them."—The fact is, that one of them was actually received *per post* by Mr. Curtis, under a blank cover, and instead of being conveyed to its proper owner, was transmitted to Mr. Pitt. Another was also sent to a gentleman who holds a place of considerable trust under government. Whether Dr. Parr had considered Dr. Priestley as a celebrated Man, or as an injured man, or as a suspected man, he says that he should have pronounced, that every letter of that gentleman's found in *every* place, ought to have been received for him without hesitation, preserved for him without inspection, or transmitted to him without delay, 'by every honest man of every political and every religious party.'

Of the late commotions in the county of Warwick, our author speaks thus:

'I know that the Birmingham riots were distinguished from the London riots by many singular and many hideous circumstances; by a seeming regularity of contrivance; by a "strange chaos of levity and ferocity" in the execution; by reports* of debility, reluctance, and outrageous partiality in the administration of public justice; by the temporary extinction of common prudence, common justice, and common humanity in private companies; by the most shameless language of triumph in some diurnal and monthly publications, which have a wide, and in this case I fear, a baleful effect upon national opinion; and by vestiges of such remorseless and ill disguised approbation in certain well educated men, here and elsewhere, as in times past would have steeled the heart for participation in the massacre of St. Bartholomew, in the fires of Smithfield, and in those human sacrifices which the Christian world has often seen exhibited as acts of faith, by the holy order of St. Dominic.'

* 'Whether these reports be well or ill founded it is not for me to determine. But sure I am, that no blame can be laid on the venerable judges who presided at Worcester and at Warwick, and I am happy to say, that the gentlemen of the grand jury in this county, deserve the thanks of the community, for their upright and impartial conduct. Remembering the escape of other, but, perhaps, not better men, I rejoice most sincerely at the pardon of the two criminals condemned at Warwick, though I confess that the enquiry made into the case of one of them *after his condemnation*, was a very unusual and a very ungracious measure. As to the unhappy wretches who suffered, I lament that their execution at a place so distant from the scene of their crimes, tended to weaken the salutary and awful effects of public justice; and I am sorry to add, that their *general* depravity of conduct being assigned as a reason for their exclusion from the royal mercy, has drawn off the attention of the common people from their guilt in the riots, to their other and lighter offences.—But the Warwickshire business, after all, is dark, *very dark*, and calls for strict investigation in parliament.'

In regard to Dr. Priestley, an intimacy with whom has been urged as matter of reproach by his enemies, Dr. P. observes, that his personal acquaintance with that gentleman did not commence till the spring of 1790. He readily gives him up, as the bold defender of heresy and schism, 'to the *well-founded objections* of his antagonists,' but he cannot think his religion *insincere*, 'while he worships one Deity in the name of one Saviour;' nor does he suppose that his acts of justice, temperance and charity, have the 'nature of sin,' because they sometimes flow more immediately from reason, as absurdly contradistinguished in scholastic language from faith. He will not compare his opinions with those of Mr. Gibbon, because the latter casts aside the evidence of all miracles whatsoever, and derides revelation, as well as rejects it; nor will he degrade his morals to a level with those of Mr. Hume, who has taught the inconsiderate, the ignorant, and the innocent, to think with diminished horror, not of adultery only, 'but of other impurities too flagitious to be named.' In fine, he must look up to him as something *higher* than a mere 'lucky experimentalist,' and must respect him as something *better* than a mere 'decorous atheist.'

'And was it for this,' (says Dr. P. alluding to his acquaintance with Dr. Priestley), 'that, in a season of deep distress and dreadful danger, my principles were on a sudden gnawed at by vermin whispers, and worried by brutal reproaches? That my house was marked out for conflagration? That my family were, for three days and three nights, agitated with consternation and dismay? That my books, which I have been long collecting with indefatigable industry—upon which I have expended more than half the produce of more than twenty years unwearied labour—and which I considered as the pride of my youth, the employment of my riper years, and perhaps the best solace of my declining life—was it for this, I say, that my very books were exposed to most unexpected, most unmerited destruction? In what age, or in what country do I live? Whither as an unoffending citizen shall I flee for the protection of the laws; and where, as a diligent and a faithful teacher of christianity, where shall I look for its salutary influence, even among those who make their boast of being its most zealous defenders?'

Among a variety of incidental information, we learn from the author, that in the earlier part of his life he thought the test act oppressive, but in the year 1782 he changed his opinion, and in 1790 strenuously opposed the attempt to procure a repeal of it; that he is a friend to some well considered reform of parliament, with a just attention to every species of property, personal and real, and with little or no change in the circumstance of duration;—to the revision of the poor laws, the tythe laws, and the excise laws—the mitigation of the penal code—the regulation, but *not* the suppression, of the ecclesiastical courts—the regulation, *or* the suppression, of every corrupt and imperious corporation—the establishment of a more
vigorous

vigorous police—the removal of every ensnaring ambiguity, and every oppressive partiality, on the subject of libels—and, above all, a more serious attention of the legislature to the cause of education, both for the prevention of crimes and the improvement of virtue. ‘These are the objects which I have most at heart. Ashamed I am not of avowing them, because they loosen no one ancient bulwark, because they leave the crown, the peerage, and the church, nothing to fear, and because they give the nation at large much indeed to hope.’

In regard to the revolution of France, the doctor sees much to lament, and much to condemn, in the ungracious act of wrenching from the crown the splendid prerogative of making war and peace; in the hopeless wreck of nobility; in the withering honours of the dignified ecclesiastics; in the shattered fortunes of the exiles, ‘and in that decree which ravished from primogeniture all its salutary, as well as all its noxious privileges, instantaneously and indiscriminately.’

At the same time, ‘more and greater subjects, not of blame, but of commendation,’ rise to his view, in the attempts to simplify an intricate, uncouth, and ponderous system of jurisprudence; in the abolition of *lettres de cachet*; in the institution of juries; in the mitigation of punishments; in the plenary toleration granted to religious sects.

Upon the first appearance of Mr. Burke's work, he felt, like many other men, ‘its magic force,’ and, like many other men, he was at last delivered from the illusions which ‘had cheated his reason,’ and borne him onward ‘from admiration to assent.’ He cannot subscribe to the black catalogue of crimes, which that gentleman has charged upon all the motives, and upon all the measures of the national assembly, and he loudly condemns ‘the counsels of those sanguinary fanatics, who would unblushingly and unfeelingly rouse the unsuspecting sword of foreign potentates, and point it without provocation, without precedent, without any other plea than will, without any other end than tyranny, against the bosoms of Frenchmen contending with Frenchmen alone, upon French ground alone, about French rights, French laws, and French government alone.’ In short, our author deprecates ‘the threatened crusade of ruffian despots,’ and fervently beseeches the righteous Governor of the universe to confound all the devices of all the parties, ‘directly or indirectly leagued in this complicated scene of guilt and horror.’

Dr. P. allows that he was both interested and convinced by Mr. Paine's very able narrative of the progress and circumstances of the revolution at Paris; but he gives that gentleman no credit for ‘his abstract politics.’ ‘Upon my first approach towards him I was instantly repelled to an immeasurable distance, and for a time was content to view him, as philosophers

losophers look through a telescope at some dim and sullen planet, whose orbit is at the remotest extremity from the centre.' 'I recognize in Mr. Paine (adds he) a mind not disciplined by early education, not softened and refined by a various and extensive intercourse with the world, not enlarged by the knowledge which books supply, but endowed by nature with very great vigour, and strengthened by long and intense habits of reflection. Acute he appears to me, but not comprehensive, and bold, but not profound. Of man in his general nature, he seems only to have grasped a part, and of man as distinguished by local and temporary circumstances, his views are indistinct and confined. His notions of government are, therefore, too partial for theory, and too novel for practice; and, under a fair semblance of simplicity, conceal a mass of most dangerous errors.'

The doctor makes a long and studied eulogium on the peerage of England; he courteously praises 'the moderation of him who governs,' and the 'noble and generous nature of him who is to succeed;' he now and then takes short excursions into the barren regions of domestic politics; he sometimes commends the opposition by implication, and on one occasion (relative to the cession of Oczakow) openly condemns the conduct of the ministry; but in regard to the tenets, the principles, and even the interests of the established church, his opinions are strictly *orthodox*, and he is careful not to utter a single word that may prevent him, on any more auspicious occasion, from changing 'the scantiness of his ecclesiastical income,' for the revenues of an opulent dignitary, to which, indeed, his learning, his character, and abilities, fully intitle him to aspire.

As to his style, it will be seen from the specimens we have given, that it is bold, masculine, and authoritative; his sentiments too are for the most part open, liberal, and candid; but his present work is wanting in method, crowded with quotations, and manifestly, and perhaps from the very nature of the subject, unavoidably deficient in that happy and luminous arrangement, which produces perspicuity, and ensures precision.

ART. LVI. *A Letter to Philip Thicknesse, Esq.* By Charles Bonnor, Resident Surveyor and Deputy Comptroller General of the Post-Office. To which is added, *Mr. Thicknesse's Answer*. 8vo. 25 pages. pr. 6d. Fores. 1792.

THIS pamphlet is indebted for its appearance to a letter lately published by Mr. Thicknesse, (the *irritability* of whose disposition is well known,) in which he accuses Mr. Bonnor of ingratitude.

We shall not renew a discussion which ought never to have taken place, and which is now sinking fast into the vale of oblivion.

S.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES AT PARIS.

Feb. 15. Mr. de Lambre, well known for his important astronomical labours, and already member of several foreign societies, those of London, Berlin, Stockholm, &c., was unanimously elected to the vacant place of geometrician, and his election has been confirmed by the king.

ART. II. ACADEMY OF SCIENCES, ARTS, AND BELLES-LETTRES, AT DIJON.

The following question is proposed for 1794 by this academy. *To determine, from observation, at what period, and in what kind, of pulmonary phthisis, it is proper to prefer the high and tonic regimen to the low and cooling, and vice versa.* The prize is 300l. [12l. 10s.], and the papers must be sent before the first of April 1794.

ART. III. ACADEMY OF SCIENCES, BELLES-LETTRES, AND ARTS, AT LYONS.

Dec. 6. None of the papers sent on either of the three questions for 1791 [see our Rev. Vol. VII. p. 105-6] being satisfactory, they are renewed, with some little alterations. That on *woollen manufactures* stands as before, but it is observed, that the answers must apply particularly to the last branch of it: the others are given in the following terms: *In the present state of our manners, what truths and what sentiments ought philosophy and literature to be employed in inculcating and explaining with most energy for the greatest advantage of the present generation?* Note, in a pamphlet entitled *Coup-d'Oeil sur les Quatre Concours pour le Prix de M. l'Abbé Raynal, &c.* the academy has given some explanations which the subject required. *Are not the phenomena of the ascent of the sap in trees, and its periodical renovation demonstrated? What are the causes of this ascent, in the spring, and in the month of August, or of July, according to the climate? What influence can the ascertainment of these causes have on the principles of agriculture?*

The prize for the last is doubled, and it is open till the year 1794: both the others are for 1793, as is the following new question. *What are the most certain and least expensive mechanical means of guarding mills, and other works (usines), established on rivers, from a stoppage of their movement, to which they are exposed in hard frosts?* For this the prize is a gold medal of 300l. [12l. 10s.]

The papers must be sent before the 1st of April in the respective years.

ART. IV. ROYAL SOCIETY OF MEDICINE AT PARIS.

Feb. 18. The society has this year the regret to have received no memoir to which it can award any of the prizes proposed. On the question respecting the rickets, [see our Rev. Vol. VII. p. 225] however, though the intention of the society, the improvement of the

mode of treating the disease, has not been answered, some good papers have been sent; and it has in consequence thought proper to bestow a gold medal of 100l. [4l. 3s. 4d.] on prof. Baumes, of Montpellier, and one of 50l. [2l. 1s. 8d.] on Dr. Chéron, of Argentan, and to make honourable mention of the performances of Dr. Bertrand, of Sisteron, and Dr. Rudolphus Buchhave, of Copenhagen. The society invites all physicians and surgeons to send any new observations they may collect, capable of throwing light on the treatment of the rickets, or distortion of the spine (*la maladie vertébrale*), as likewise on preserving the health of armies, the questions on each subject [ib. p. 226] being withdrawn.

The question on the analogy between scurvy and putrid fever [Vol. VIII. p. 467] appears not to have been thoroughly comprehended by those who have sent papers on it, though that of which the motto is Boerhaave's 1056th aphorism contains some useful observations. When the scurvy, and malignant or slow nervous fever, are attentively compared, we are at the first view led to believe, that these two diseases constitute but one, under two different forms; and that the malignant fever, without the acute and febrile character which distinguishes it, would be nothing but the scurvy, and that the scurvy complicated with an acute fever could not be distinguished from malignant fever; so that the latter appears to be to acute what the scurvy is to chronic diseases, both being the effect of a putrid dissolution of the blood, which has its peculiar course in each of the two cases. The at least apparent identity of these two kinds of disease seems more probable from their having been confounded under similar appellations by authors of considerable repute. We may observe too, that both are accompanied with the same kind of eruption; namely, petechia, or purple spots, from which inflammatory eruptions differ essentially by rising above the surface of the skin. Finally, we should not forget, that the slow nervous fever is of all acute diseases that in which the fever is least; and that the scurvy, particularly when it is putrid, is of all chronic diseases that in which the fever is most intense, and comes nearest to malignant and pestilential fevers. The discussion of this subject will lead to one of the greatest questions of practical medicine, namely, in what consists the character of acute or chronic diseases? These reflections may serve to guide the competitors for this prize, now announced for the last time, in their answers to the question. The prize will be 600l. [25l.], and the papers must be sent before the first of May 1793.

The following new question is proposed to be answered before the first of January next. The prize 600l. [25l.]. *What is the best method of teaching the practice of physic in an hospital?* This question includes several, all of which require to be solved. As, whether the clinical school should make part of a large or small hospital? What should be its situation, aspect, extent, distribution, and dependencies (*accessoires*)? What should be the number of beds, and how should they be arranged? Diseases may be considered with respect to age, sex, trade or profession, and difference in themselves. Lying-in women, persons labouring under infectious diseases, maniacs, children, and convalescents, ought to be treated in the presence of the pupils; and these persons ought to be lodged in separate apartments. The forms of the registers, diaries, and tickets for the beds of the patients; afford

afford room for useful remarks. The professor will regulate the distribution of diseases, the functions of the pupils, the order of visiting, and that of the lectures, with the duration of each course. In what manner should the observations of the year be collected? in a simple journal, as by Van Swieten; or in a methodical work with additional remarks, and the observations of others, as by De Haën? The choice of the professor has considerable difficulties. Into this school pupils certainly are not to be admitted without a certain degree of previous instruction. How are they to be chosen? What should be their number in proportion to that of the patients? With what offices should they be intrusted, and how should they be advanced in them? Surgery, as well as medicine, should be taught in the clinical schools; and what is said of the one may be applied to the other. Whilst these schools are places of instruction for the pupils, they will be places of study for the professors, who, whilst they submit to the test of experiment the many questions in physic yet undetermined, will teach their pupils the grand art of observation. In 1790 the society published a scheme of an hospital for study, and of a clinical school, in its *Nouveau Plan de Constitution pour la Médecine en France*, &c. [see our Rev. Vol. IX. p. 349 and 469]: critical remarks on this publication it particularly requests. Above all things it desires foreign physicians, who have taught or studied in any of the clinical schools now existing, to impart their observations. Answers to all these questions are not expected from one person; but the society will unite into one view all the useful advice that may be scattered through the memoirs of the several competitors, giving to each that which is his due.

At this meeting the small gold medal was bestowed on Mr. Poma, for his topographical essay on the military hospital at Nancy, and the barracks there; and on Dr. Arnaud, of Puy, for his essay on the medical topography of that canton. A memoir on the establishment of a committee for inquiries concerning the diseases of mechanics was read, for Mr. Mauduyt. Mr. Doublet read an abstract of a report on the mad-house at Charenton, with remarks on madness, and hospitals for maniacs. Mr. Vicq-d'Azyr read eulogies of Messrs. Braban, Baux, Cothenius, and Delius, associates of the society, and of prof. Murray, foreign associate. Mr. Caille read a memoir on the disease commonly called *lait repandu*. Mr. Thouret remarks on some improvements in the management of the *Hôtel-dieu*, which are of urgent necessity. And Mr. Testier, a memoir on the divers substances employed for making bread in the different departments of France.

ART. V. *Vienna*. The committee appointed by the late emperor, Joseph II., to adjudge the prize on the subject of usury, have awarded it to Mr. J. Arn. Günther of Hamburg, whose work we have already noticed. [See our Rev. Vol. XI. p. 236].

M E D I C I N E.

ART. VI. *Vienna*. *Plan d'Ecole clinique*, &c. Plan of a clinical School, or Method of teaching the Practice of Medicine in an academical Hospital: by J. P. Frank. 8vo. 37 p. 1790.

This interesting tract was written in consequence of the author's being requested by the magistrates of Genoa to give them a plan for an hospital

hospital for the instruction of young physicians. It is worthy the pen of a director of the clinical establishment of two of the most celebrated academies in Germany and Italy, and deserves to be read by all who are engaged in similar undertakings. *Jen. Allg. Lit. Zeit.*

BOTANY.

ART. VII. Leipzig. *Flora Lipsiensis, &c.* The Leipzig Flora, containing the Plants growing spontaneously or commonly cultivated in the Neighbourhood of Leipzig; described according to the sexual System revised and corrected: by J. C. Baumgarten, M. B. 8vo. 886 p. 4 copper plates: price 2r. 8g. [8s. 8d.], with coloured plates 2r. 20g. [10s. 6d.]. 1790.

This Flora is distinguishable for its fullness, and the unwearied diligence of its author. It includes the plants growing in a circle of five German miles diameter. On the plates are delineated *veronica longifolia*, *orchis sambucina*, *polypodium cristatum*, and *clavaria coccinea*, *terres*, & *fulva*. *Jen. Allg. Lit. Zeit.*

ART. VIII. Leipzig and Strasburg. S. Lumnitzer, D. M., *Flora Posoniensis, &c.* The Presburg Flora, according to the sexual System of Linné: by Steph. Lumnitzer, M. D. 8vo, price 6l. [5s.] 1791.

Dr. L. has followed the arrangement of the last edition of Linné by Murray, except admitting a few genera from Willdenow's Berlin Flora, as the *pollicibia* and *taraxacum*, and adopting Hédwig's classification of the *cryptogamia*, in every thing but the ferns, which he gives according to Linné. In this Flora there is but one plate, representing the *smyrnium persfoliatum* L., of which we know but one imperfect figure, that is in Matthioli on Dioscorides.

Mr. Willemet. Journ. de Médecine.

ART. IX. *Mémoire sur le Genre Anthistiria, &c.* Memoir on the Genus Anthistiria, Lin. Fil. Sup. p. 13, read at the Academy of Sciences: by Mr. Desfontaines. *Journal de Physique.*

Mr. D. having examined a great number of flowers of the genus in question, has observed their characters to be very different from those given by Linné. He gives them as follows. *Flores polygami, masculi 4. scissiles, verticillati, 2 alteris pedicellatis. Cal. 1 glumis. Cor. 2 glumis mutica. Flos centralis hermaphroditus. Cal. 6. Cor. 2 glumis: Arista teretilis e fundo corollæ.* Mr. D. enumerates three species: *a. imberbis*, which he has found in the neighbourhood of Constantine and Bonne, and Mr. Billardiere in Syria: *a. ciliata*, originally from India: and *a. barbata*, received by Mr. Thouin from the Isle of France.

MINERALOGY.

ART. X. Freyberg. *Neue Theorie von der Entstehung der Gänge, &c.* A new Theory of the Origin of Veins, applied to, Mining, particularly at Freyberg: by Ab. Gottlob Werner. 8vo. 256 p. price 22 gr. [3s. 3d.]. 1791.

Mr. W. has treated his subject, interesting both to the history of the earth and the practice of mining, with his usual acuteness, and has opened the way to important observations on this part of geology, by determining

determining the point of view in which the state of veins, their changes, and their various relations to one another are to be considered. The grand outline of his theory is, that all true veins have been formed by precipitates from a fluid, deposited in clefts. That this is the most probable way of accounting for them we are ready to allow, yet it has considerable difficulties, and we think Mr. W.'s arguments far from convincing; particularly as they are drawn from a partial view, his observations being nearly confined to the mines of Saxony. A short history of preceding theories of veins, which Mr. W. gives, with remarks on the principal authors who have noticed the subject, from Diodorus Siculus to the present time, will be acceptable to many, though his partiality for Saxon writers is evident.

Jen. Allg. Lit. Zeit.

MATHEMATICS.

ART. XI. Paris. *De la Déclinaison & des Variations de l'Aiguille aimantée, &c.* On the Declination and Variations of the magnetic Needle: by Mr. Cassini, Member of the Royal Academy of Sciences, and Director of the Royal Observatory at Paris. 4to. 64 p. with plates. 1791.

Mr. C. has for more than ten years paid assiduous attention to the movement of the magnetic needle, and has collected a numerous series of observations, made with a peculiar instrument, the interesting results of which he here presents the public. The needle Mr. C. suspended with silk threads, after the manner of Mr. Coulomb, observing its variation at different hours of the day. About one o'clock in the afternoon the needle attains its greatest variation from the north, and, after resting immoveable for some time, it returns in the afternoon, till towards the evening it attains the point from which it set out in the morning. Fixed during the remainder of the day, and all the night, in the morning it recommences its movement. The moment at which the needle attains its greatest variation alters, apparently according to the difference of the seasons, from noon to three o'clock in the afternoon. The motion of the needle is oscillatory, it incessantly advancing and returning alternately. In the interval betwixt January and April the magnetic needle pretty generally declines from the pole towards the west. About the month of April it never fails to approach the pole, till near the summer solstice, when it resumes its direction towards the west, and generally arrives about the beginning of October at the point from which it set out the beginning of May. From the month of October it continues its march towards the west, but no longer describes so great an arc. The general march of the needle from the vernal equinox to the summer solstice is retrograde, and from the summer solstice to the vernal equinox direct; thus the arc of progression, described in the course of nine months, being much greater than that of retrogradation, described in three, the angle of variation increases annually about seven or eight minutes. Mr. C.'s last observation of the absolute variation was taken the thirtieth of July 1791, at half after twelve, when it was $22^{\circ} 4'$; whence it may be inferred, that the mean variation of 1792 will be $22^{\circ} 5'$: it is to be observed, however, that the needle made use of on this occasion could not be suspended with as much perfection as the others that were employed to ascertain the diurnal variation, so that an error of ten minutes

minutes may possibly have occurred. Mr. C. found, that his compass was considerably deranged if he stood some time near it: and on attempting to examine the variations with a needle weakly magnetised, he found it impossible.

After having touched on the principal results of Mr. C.'s observations, we believe we may hazard a conjecture on the cause of the remarkable phenomena of the diurnal and annual variations of the needle, of which he has established the laws. To us it appears, that they are natural consequences of the position of the magnetic pole, and of the influence of heat on that part of the hemisphere. Let us compare astronomical circumstances with observation. The magnetic pole towards the north is a point which we may suppose to be in lat. 71° , and long. 280° , reckoning from the first meridian, west of Baffin's and Hudson's bays, to which nearly the directions of the needle in the different parts of our hemisphere tend. This position has lately been confirmed by the variation of 51° observed at Gothaab in Greenland, in lat. 64° , long. 327° . From the fifteenth of May to the twenty-seventh of July, this part of the earth is heated by a continual sun: from the sixteenth of November to the twenty-fifth of January, it is in constant darkness. Now it has been observed, that from January to April the needle declines from the pole, and proceeds towards the west; but that from April to July it returns towards the east. From July to December the needle proceeds towards the west, because the heat decreases. The diurnal variations also follow the same law. At six in the evening at Paris it is noon at the magnetic pole, and the needle re-approaches the north: from noon to three o'clock at Paris, it declines towards the west, but this is from six to nine in the morning at the magnetic pole, when the heat has not yet exerted its action. This effect is analogous to that of the seasons, and appears to be governed by the heat of the day, as the annual motion of the needle is by that of the year. The electric fluid unquestionably influences the magnet, as the action of the *aurora borealis* on the needle proves. This fluid appears to have a general tendency towards the pole of the world, as Franklin and Buffon have maintained. It is natural then, that an increase of fire and heat should augment the current of electric fluid towards the poles; and, if this be so, the needle ought to approach the pole of the world, as its most natural direction. What we say of the magnetic pole, ought to be understood more generally of all the surrounding regions, to a considerable distance, the internal constitution, the mineralisation, and the electrification of which must influence the general direction of the magnet. This is no doubt the reason why the south magnetic pole is not opposite to that of the north. According to Buffon (*Traité de l'Aimant*, p. 188, Mem. of the Ac. of Petersburg, Vol. xvi.), it ought to be west of Diemen's land: but the observations of Cook in 1773 and 1777, and of Furneaux in 1774, give but a few degrees of variation on that coast; whence it must be inferred, that the magnetic pole is much nearer the south pole: thus in the chart which Euler published in the Berlin Memoirs, in 1757, the magnetic pole is in lat. 75° , long. 265° ; the south pole, lat. 57° , long. 203° . Mr. Lemonnier places the latter in lat. 80° , long. 160° or 165° , in his *Loix du Magnétisme*, Part II. p. 40, 1778.

Mr. de la Lande, Journal des Sçavans.

TOPOGRAPHY.

ART. XII. *Brunswic.* Mr. Ribbentrop has published the 2d and last volume of his Description of Brunswic [see our Rev. Vol. VIII. p. 111], which renders his work one of the completest and most satisfactory accounts of a single town with which we are acquainted.

Jen. Allg. Lit. Zeit.

ART. XIII. *Petersburg.* *Versuch einer Beschreibung der Russisch-Kaiserlichen Residenzstadt, &c.* Sketch of a Description of Petersburg, the Residence of the Empress of Russia, and what is worthy Notice in the Neighbourhood; by J. G. Georgi, M. D. Fellow of the Imperial Academy of Sciences, &c. 2 vols. 8vo. 596 p. besides a full index, a plan, and a map. 1790.

The importance of the city here described, and the excellence of its description, render this work one of the most interesting of its kind. We know no writer who has written in Russia on that country with as much freedom and impartiality as Dr. G. In 1787 the number of houses in Petersburg was 3441, of which 1291 were of stone. Of inhabitants in 1789 were reckoned 217948; and though some of these were only temporary ones, yet the court, the academics, and the men of three garrison regiments were not included. From 1764 to 1780 were carried off by accidental deaths 1846 persons, and of these the greater part were frozen to death when drunk. These are now become more rare. Very old persons are seldom to be met with. The mortality of persons between the ages of 20 and 25 is astonishing: from 1764 to 1780 no less than 14752 men and 973 women of those ages died. Dr. G. does not attempt to account for this. Of all the establishments here none do the empress so much credit as the public schools. As an appendix Dr. G. has added 'a Sketch of the natural and economical State of the Government of Petersburg,' which is also published separately, under the title of *Abriss der natürlichen und ökonomischen Beschaffenheit des Peterburgischen Gouvernements.*

Jen. Allg. Lit. Zeit.

POLITICAL ECONOMY.

ART. XIV. *Paris.* *Réflexions sur les Moyens d'améliorer la Culture de la Soie, &c.* Reflections on Means of improving the Culture of Silk in France, and increasing its Produce; with a Plan for effecting these Purposes: by Salv. Bertezen. 8vo. 33 p. 1792.

The Royal Agricultural Society has lately bestowed a gold medal on Mr. B. for his attention to the subject of silk worms [see our Rev. Vol. XII. p. 345], on which he here offers us much information. He observes, that temperate climes are much more favourable than hot ones to those insects, so that France and England are fitter for them than Italy: and that by a new method of managing them, which requires no more labour or expence than the common ones, and at the same time guards them against those accidents by which they are sometimes destroyed, they will furnish at least one-third more of silk of a better quality, and afford three different crops in one year. What Mr. B. says with respect to climates is obviously contrary to the received opinion, which yet seems reasonable from the temperature of the climate from which they were originally brought to us, and that

of

of those in which they have been bred with success. His opinion, however, he assures us, is fully confirmed by experience. From adopting this principle he has arrived at the power of obtaining coins perfectly white or yellow at pleasure; and by his new methods of proceeding he has found their weight amount to five grains and upwards, even as far as ten: whilst hitherto their colour has always appeared to depend on chance, and their weight has been from one grain to five. It was at London, that Mr. B. obtained the first two of ten grains each. Of late their number has so much increased, that he hopes to bring them all to the same standard. The advantages of order and method are particularly great in the management of silk-worms, and on no occasion, perhaps, more neglected: it is this negligence, and the false opinion, that they require a warm climate, that are the two grand destroyers of these insects. *Fauille du Cultivateur.*

COINS AND MEDALS.

ART. XV. *Jena.* A collection of ancient coins, consisting of about 1400, are to be disposed of here, at a reasonable price. Besides some Punic, Spanish, Greek, and a few gold coins of the middle age, are 600 silver pieces of the Roman emperors and others. The rest are brass, of the first, middle, and third sizes, amongst which are an undoubted Antinous, and a beautiful Otho, with other valuable ones. Farther particulars may be had of Hrn. Hofr. Loder.

Jen. Allg. Lit. Zeit.

ART. XVI. *Cleves.* The Gufen collection of coins, comprising 103 gems, 1667 gold and silver coins, and 1682 Greek and Roman copper coins, with an historico-critical description by the late possessor, also an addition of 1336 Roman coins, and a few modern coins and medals, are to be disposed of. If not sold in one lot by the 20th of June, they will be put up to auction on the 26th of July. Application may be made to Hrn. Geb. Secr. Wülfingh, or Hrn. Regierung Registrator Zincke. Catalogues may be had also at the office of the *Allg. Literatur-Zeitung* at Jena, and at that of the *Unparteiischen Correspondenten* at Hamburg.

Jen. Allg. Lit. Zeit.

D R A M A.

ART. XVII. *Paris. Théâtre de la Nation.* March 5. *La Mort d'Abel*, "The Death of Abel," a tragedy, in three acts, by Mr. Legouvé, was presented for the first time.

For these thirty years we have been forced to admire in the closet the Death of Adam, translated from the German of Klopstock; but we have obstinately determined to think, and to assert, that a piece of which the subject was taken from the first ages of the world could not succeed on our stage. Mr. L. however has attempted to undeceive us, and the great success of his play has proved, that the French are not yet incapable of feeling the force of sentiments conveyed in the simple garb of nature.

Feb. 24. was performed, with great success, *Le vieux Célibataire*, "The old Bachelor," a comedy in five acts, in verse, by Mr. Colin d'Harleville. The subject is well calculated for the stage, and merits a place on it, both in a moral and a political view. The character of an old bachelor, indeed, is not new, but it has never before been treated with so much art and judgment, *L'Esprit des Journaux.*

T H E

ANALYTICAL REVIEW,

For J U N E, 1792.

ART. I. *Calvary: or, The Death of Christ. A Poem, in eight Books.* By Richard Cumberland. 4to. p. 291. 10s. 6d. in boards. Dilly. 1792.

THE redemption of man, obtained by the death of Jesus on Calvary, and fully established by the resurrection, appears to be the subject of this poem; the metre Miltonic blank verse. The following summary of the books contains the conduct of the plan.

Book I. *The assembling of the devils.* After a short introduction, Satan in the desert where he formerly tempted Jesus, vents his meditations in a soliloquy, and, irresolute how to proceed, summons the spirits of hell; they obey his call; a debate ensues; the destruction of Christ is resolved on, and Mammon is selected to begin the operation.

Book II. *The last supper.* Mammon, in garb and semblance of a Levite, seduces Iscariot. Christ is brought to view in the midst of his disciples; at his last supper, and points out to them his betrayer in the person of Judas. He now goes forth to Gethsemane.

Book III. *The treason of Judas.* The proposal of Caiaphas is objected to by Nicodemus. The assembly break up; and Satan with his spirits fill their seats. Congratulations to Mammon are interrupted by the appearance of Chemos wounded by the spear of Gabriel in the garden; Satan armed departs to revenge him.

Book IV. *The agony in the garden.* Christ, by the word of power, casts Satan to the ground disabled and in torments. Judas now betrays him with a kiss; he is bound and carried off. Satan by a stormy gust is hurried towards hell, in the midst of despairing lamentation.

Book V. *The condemnation of Christ.*

Book VI. *The crucifixion.* Judas, deceived by Mammon, destroys himself. Mammon convenes the dæmons in the desert and informing them of Satan's expulsion from earth, urges

them to flight; they disperse. Christ proceeds to Golgotha; dies.

Book VII. *The descent into hell.* The spirit of Christ is conveyed by the angels into the regions of death. Satan sues to death for destruction; is hurled to the bottom of hell, and bound. Christ obtains the keys of the grave, and releases the souls of the saints.

Book VIII. *The resurrection from the dead.* Christ receives the saints of the first resurrection; they do homage to their Redeemer. He reascends to earth. A paradise arises within the regions of death.

Such is the fable of this poem, if the author's zeal, and the importance of the subject, allow the technical term; but that very licence which has subjected the sacred records to the fictions and embellishments of poetry, forms the apology of the critic.

That the fable have a *beginning* and a *middle*; that the author set out from the fittest moment, big with the past, and pregnant with the future; that he have wound up his knot with propriety, will be readily admitted: whether he have been equally happy or skilful in adding an *end*, may admit of dispute.

The death of Christ, and the subsequent operations of his spirit before the resurrection of his body, were not sufficient to accomplish the *redemption* of mankind. The delivery of the souls from prison, though their bodies were suffered to unite with them, can by no modification of language be construed into complete resurrection; and if it could, never ~~should~~ imply the resurrection of the hero himself: consequently, the author's work remains a fragment.

It would scarcely deserve an answer, if the author should allege that his readers are christians, and that christians are acquainted with the transactions attendant on the death of their Saviour. What would be our opinion of Homer, if, secure in the general acquaintance of his readers with his hero, he had contented himself with the repulse and slaughter of the Trojans by Achilles, and suppressed the death of Hector?

But Homer, not content with sacrificing Hector to the *manes* of Patroclus, raises his hero still higher, by making him condescend to the ransom of his body. Had Mr. C. been attentive to the great model of all poetry, he would not only have added the resurrection of Christ to his poem, but he would have expatiated on the energies and comforts immediately subsequent, and followed him to his ascension to heaven.

So much for the plan. The machinery of the redemption, or paradise regained, must be nearly the same with that of paradise lost. The subject indeed, being still more mysterious, nothing less than the sufferings of a God incarnate; supernatural interference is so closely interwoven with every part of it,

that the share of mere human agency is reduced to insignificance.

With a steady eye to Milton's characters, the author has, however, suppressed some, and added others of his own. He has omitted, and wisely, in our opinion, any personification of the Father: neither Michael, Uriel, Abdiel, or Raphael, enter his plan; Gabriel alone of angels, has obtained a name. The catalogue of dæmons is more numerous. To the copies of Satan, Moloch, Belial, Beelzebub or Baal, the activity of Mammon and of Chemos have been added; the realm and palace of death appear; a few features are traced of a being called the strong angel, the executioner of Satan.

As far as the hero's actions and words are transcripts from the gospel records, criticism forbears to arraign them. The same is granted to the human characters attendant on his destiny; of which that of Iscariot is the most important. The rest are little discriminated; few traces of the subtle politician or the Sadducean appear in Caiaphas; Nicodemus is only Gamaliel; and Pontius the known mixture of Roman haughtiness and Roman fears.

The speeches of the author's angels and dæmons, appear to us rather parodies on the uncouth and laboured oratory of certain senators, or the loquacious effusions of pulpit-rhetoricians, than the dignified and vigorous language of demi-gods. The long soliloquy of Satan in the desert, improbable in itself, becomes unnatural from the abrupt shortness with which he contents himself to open to the consideration of the convened spirits, concerns of such immense importance to himself and his audience.

Without pretending to decide on the admissibility of allegory, or a mystic sense in epic poetry, we congratulate the author on having assigned a local habitation and a real part to death. Not to have been seduced by the feeble sophistry of Addison and Johnson, quibbling on a name, heedless of the laws of all narration, and insensible to the most sublime image that ever burst from human fancy, proves the discernment with which he, in this instance, penetrated the meaning of his great predecessor. The Sin and Death of Milton are real actors, and have nothing allegorical but their names. The poet unskilfully gave to positive beings, names adopted by theology and common language, to convey notions of mental qualities, ideas of privation. The portress and guardian of the infernal gates are not more allegoric than Force and Labour when they chain Prometheus, or the grim feature which Euripides introduced in his *Alceftis*; not more than the twin-brothers that convey Sarpedon's corpse from the field of battle in Homer; or the dream that visits Agamemnon.

We hesitate not to declare, that the fictions appear to us the most splendid part of this poem: they are not mere episodes; they spring from, they mix with, they accelerate, they finish, as far as they go, the plan. The transformation of Mammon, and the art with which he seduces Judas; the assembly of the dæmons in the hall of the Synedrium; Chemor presenting himself wounded there by the spear of Gabriel; Satan's resolution to revenge him; his overthrow and flight; the introduction of death, and Satan imploring his assistance; the address of death to Jesus, and what follows—are genuine offsprings of a fertile fancy.

But these beauties are more than counterbalanced by unskilful association with inferior materials, and nearly effaced by uninterrupted mediocrity of style and execution: facility every where supplants sublimity, and copiousness nerve; the author no where imagines he can say enough, and the reader's patience must pay the forfeit. Of all this the following specimen, which contains one of the most brilliant passages of the book, will be an evident proof. Satan, with ardent desire of annihilation, prostrates himself before the throne of death. P. 238.

‘ Scar’d at the hideous crash and all aghast
Death scream’d amain, then wrapt himself in clouds,
And in his dark pavilion trembling fate
Mantled in night. And now the prostrate fiend
Rear’d his terrific head with lightnings scorch’d
And furrow’d deep with scars of livid hue;
Then stood erect and roll’d his blood-shot eyes
To find the ghastly vision of grim death,
Who at the sudden downfall of his fire
Startled, and of his own destruction warn’d,
Had shrunk from sight, and to a misty cloud
Dissolv’d hung lowering o’er his shrouded throne.
When SATAN, whose last hope was now at stake,
Impatient for the interview exclaim’d.

‘ Where art thou, death? Why hide thyself from him,
Of whom thou art? Come forth, thou grisly king;
And though to suitor of immortal mould
Thy refuge be denied, yet at my call,
Thy father’s call, come forth and comfort me,
Thou gaunt anatomy, with one short glimpse
Of those dry bones, in which alone is peace
And that oblivious sleep, for which I sigh.

‘ He said, and now a deep and hollow groan,
Like roar of distant thunder, shook the hall,
And from before the cloud-envelop’d throne
The adamant pavement burst in twain
With hideous crash self-open’d, and display’d
A subterranean chasm, whose yawning vault,
Deep as the pit of Acheron, forbade
All nearer access to their shado’wy king.

Whereas

Whereat the imprison'd winds, that in its womb
 Were cavern'd, 'gan to heave their yeasty waves
 In bubbling exhalations, till at once
 Their eddying vapors working upwards burst
 From the broad vent enfranchis'd, when, behold!
 The cloud that late around the throne had pour'd
 More than Egyptian darkness, now began
 To lift it's fleecy skirts, till through the mist
 The' imperial phantom gleam'd; monster deform'd,
 Enormous, terrible, from heel to scalp
 One dire anatomy; his giant bones
 Star'd through the shrivell'd skin, that loosely hung
 On his sepulchral carcase; round his brows
 A cypress-wreath tiara-like he wore
 With nightshade and cold hemlock interwin'd;
 Behind him hung his quiver'd store of darts
 Wing'd with the raven's plume; his fatal bow
 Of deadly yew, tall as Goliath's spear,
 Propp'd his unerring arm; about his throne,
 If throne it might be call'd, which was compos'd
 Of human bones, as in a charnel pil'd,
 A hideous group of dire diseases stood,
 Sorrows and pains and agonizing plagues,
 His ghastly satellites, and, ev'n than these
 More terrible, ambition's slaught'ring sons,
 Heroes and conquerors stil'd on earth, but here
 Doom'd to ignoble drudgery, employ'd
 To do his errands in the loathsome vault,
 And tend corruption's never-dying worm,
 To haunt the catacombs and ransack graves,
 Where some late populous city is laid waste
 By the destroying pestilence, or storm'd
 By murdering Ruin or Tartar blood-besmeared
 And furious in the desp'rate breach to plant
 His eagle or his crescent on the piles
 Of mangled multitudes and flout the sky
 With his victorious banners. Now a troop
 Of shrowded ghosts upon a signal given
 By their terrific monarch start to fight,
 Each with a torch funereal in his grasp,
 That o'er the hall diffus'd a dying light,
 Than darkness' self more horrible: the walls
 Of that vast cenotaph, hung round with spears,
 Falchions and pole-axes and plumed helms,
 Shew'd like the arm'ory of some warlike state;
 There every mortal weapon might be seen,
 Each implement of old or new device,
 Which savage nature or inventive art
 Furnish'd to arm the ruffian hand of war
 And deal to man the life-destroying stroke:
 And them betwixt at intervals were plac'd
 The crowned skeletons of mighty kings,
~~Casars~~ and caliphs and barbarian chiefs,

Monsters, whose swords had made creation shrink
And frighted peace and science from the earth.'

Not to dwell on the poor conceit by which the king of terrors is transformed into a mere effect of his power, can the author persuade himself that all this laboured accumulation of trite images counterbalances the mysterious sublimity of the Miltonic phantom?

————— 'The other shape
If shape it might be call'd that shape had none
Distinguishable in member, joint, or limb,
Or substance might be call'd that shadow seem'd,
For each seem'd either'—————

These horrible glimpses, these struggling words, that show and hide by turns the shadowy feature, overpower the sense more than the most luxuriant trappings of description.—The poet wants to escape from death, and we with him.

Of these energies, these burning words, that prove the writer to have been present at the scenes which he describes, and draw us after him, the work before us is totally destitute. We remember, because order and plan must be remembered; but memory, unassisted by interest, is only a guide to indifference; and indifference remembers no longer. A large extent of country, without eminence or declivity, invites the traveller to sleep, or bids him look for amusement within himself; and even varied by both, if not contrasted by light and shade, can only cloy.

But if our author cannot be commended for enthusiasm of style, he certainly makes ample amends to some of his readers, by an abundant dose of zeal.—Pulpit-declamatory against the mortal and immortal foes of his hero occupy a very considerable part of his work. This, when in its place, we mean not to arraign. '*Sed nunc non erat hic locus.*'—It were to be wished the example of Homer, whose own feelings on what he relates never exceed the single exclamation of 'ΝΗΙΟΙ who no where appears himself, had been better attended to by his followers: even *Paradise Lost* would have acquired additional dignity by such conduct. Not that we should be willing to sacrifice to the observation of this rule, those pathetic digressions with which the blind bard has endeared himself to our memory. We mean the unbecoming epithets, the christian's indignation descending to vulgar passion, which even he has too much indulged, and which have betrayed our author and no doubt will others who have more religion than poetical fervour, into bigoted effusions and national abuse.

Unconvinced, however, as we are of the author's right to usurp the preacher's office, and persuaded that neither dogma nor moral doctrine, if unaided by other powers, ever can support a poem or a play—we think that Mr. C. has been particularly

ticularly happy in his personal imitations of Milton, and that he has introduced himself to our acquaintance with greater felicity than his hero. Let the following passage serve as a specimen. P. 150.

‘ Musing my pious theme, as fits a bard
Far onward in the wint’ry track of age,
I shun the muses haunts, nor dalliance hold
With fancy by the way, but travel on
My mournful road, a pilgrim grey with years :
One that finds little favor with the world,
Yet thankful for it’s least benevolence
And patient of it’s taunts ; for never yet
Lur’d I the popular ear with glib tales,
Or sacrific’d the modesty of song,
Harping lewd madrigals at drunken feasts
To make the vulgar sport and win their shout.
Me rather the still voice delights, the praise
Whisper’d, not publish’d by fame’s braying trump :
Be thou my herald, nature ! Let me please
The sacred few, let my remembrance live
Embosom’d by the virtuous and the wise ;
Make me, O heaven ! by those, who love thee, lov’d :
So when the widow’s and the children’s tears
Shall sprinkle the cold dust, in which I sleep
Pomplefs and from a scornful world withdrawn,
The laurel, which it’s malice rent, shall shoot
So water’d into life, and mantling throw
It’s verdant honors o’er my grassy tomb.

‘ Here in mid-way of my unfinish’d course,
Doubtful of future time whilst now I pause
To fetch new breath and trim my waining lamp,
Fountain of life, if I have still ador’d
Thy mercy, and remember’d Thee with awe
Ev’n in my mirth, in the gay prime of youth—
So conscience witnesses, the mental scribe,
That registers my errors, quits me here—
Propitious Pow’r, support me ! and if death,
Near at the farthest, meditates the blow
To cut me short in my prevented task,
Spare me a little, and put by the stroke,
Till I recount his overthrow, and hail
Thy Son victorious rising from the grave.’

The similes and exemplifications disseminated to invigorate or illustrate a situation and action, are not seldom distinguished by energy, novelty, or propriety of application. The following is, in our opinion, the most forcible ; clear, short, sublime :

‘ Pale through the twilight gleam’d his breathless corpse,
And silvery white, as when the moon-beam plays
On the smooth surface of the glassy lake.’

This is a picture finished by one master-stroke ; such is the crucifixion of *Rambrandt*.

Whether deterred by the reproaches cast on Milton, of disdaining to exhibit knowledge inferior to his theme, Mr. C. has been equally parsimonious in the imitation of classic beauties, and the display of classic reading. The exemplification of Scipio and Hannibal at Zama, and another of Æschylus's furies, and their effect on the Athenian females, excepted, we remember none not drawn from Milton, besides the following in the dispersion of the dæmons :

' Some with Melcartus, demi-god of Tyre,
Light short, and in his temple refuge take,
Where arm'd with massy club and lion hide
His huge athletic idol frowning stands!'

These are good verses, and, for their sake, we forgive the impertinent allusion in the mouth of Satan :

' Ah! who will lift me from this iron bed
On which Prometheus-like for ever link'd
And riveted by dire necessity
I'm doom'd to lie' ———

Familiarity with dramatic writers, and habits of composing for the stage, might perhaps be assigned as the most obvious reasons for the author's long excursions into prose. The subsequent passage combines more of Milton's harmony of style and imagery, than any other we recollect. P. 143,

' So spake the parting fiend in his last hour
Prophetic, father though he were of lyes :
To him the inferior dæmon answer none
Attempted, but in ghastly silence stood
Gazing with horror on his chieftian's face,
That chang'd all hues by fits, as when the north,
With nitrous vapors charg'd, convulsive shoots
It's fiery darts athwart the trembling pole,
Making heav'n's vault a canopy of blood ;
So o'er the visage of the exorcis'd fiend
Alternate gleams like meteors came and went ;
And ever and anon he beat his breast,
That quick and short with lab'ring pulses heav'd.
One piteous look he upward turn'd, one sigh
From his sad heart he fain had sent to heav'n,
But ere the hopeless messenger could leave
His quiv'ring lips, by sudden impulse seiz'd
He finds himself uplifted from the earth ;
His azure wings, to sooty black now chang'd,
In wide expanse from either shoulder stretch
For flight involuntary : up he springs
Whirl'd in a fiery vortex round and round ;
As when the Libyan wilderness caught up
In sandy pillar by the eddying winds
Moves horrible, the grave of man and beast ;
Him thus ascending the fork'd light'ning smites
With sidelong volley, whilst loud thunders rock
Heav'n's echoing vault, when all at once, behold !

Caught

Caught in the stream of an impetuous gust
 High in mid-air, swift on the level wing
 Northward he shoots and like a comet leaves
 Long fiery track behind, speeding his course
 Strait to the realms of chaos and old night,
 Hell-bound and to Tartarean darkness doom'd.

Hurry of composition alone could draw our author into the following bathos of language, and inconsistency at the same time with the gospel-record and with himself, concerning the place of Judas' suicide. P. 194.

He said, and stooping, from the pavement took
 The cord there left, and hurling it with scorn
 To the desponding traitor disappear'd:
 Nor did that wretch the fatal gift reject,
 But eager seiz'd the instrument of death,
 And soon within a darksome vault beneath
 The judgment-hall fit solitude he found
 And beam appropriate to his desperate use;
 Whereto appendant he breath'd out his soul,
 Not daring to put up one prayer for peace
 At his dark journey's end; but trembling, wild,
 Confus'd, of reason as of hope bereft,
 With heaving breast and ghastly staring eyes
 There betwixt heav'n and earth, of both renounc'd,
 Hung terrible to fight, a bloated corpse.

Hurry alone could dictate the following inconsiderate image.

P. 132.

————— 'To arise
 And stand surpass'd his power; in vain he spread
 His feathery vans to raise him in the air;
 About him all the ground with azure plumes
 Beat from his shatter'd pinions was bestrewn.'

Inattention alone could permit the following repetitions of the favourite word *cry*.

P. 54. 'There needs not this, the *meek Redeemer cried*'—

P. 59. 'I am the way, th' inspired Teacher *cried*'—

P. 64. 'Do ye at length believe? the Master *cried*'—

P. 116. '—— Abba! he *cries*'

P. 117. 'Could ye not watch one hour? the *Sufferer cries*'—

P. 129. 'Put up thy sword, rash man, the *Saviour cried*'—

P. 176. '—— Thou say'st it, Jesus *cried*'—

P. 177. 'Thou say'st, *cried* Jesus, that I am a king'—

P. 182. 'Behold! he *cries*, I pour this water forth'—

P. 183. 'Yielding to this tumultuous fury, *cried*'

P. 210. 'Raising his eyes—Father of mercy, *cried*'—

P. 212. 'And—Lord! he *cried* with supplicating voice'—

P. 223. 'So were they late expanded, when he *cried*'—

P. 228. 'Behold the *meek* disciple!—Up! he *cries*'—

The harshness and impropriety of the word in *most* of the instances produced, must strike the author equally with the reader.

reader. On many other tokens of inaccuracy and hurry, that debase the language frequently to the lowest prose, the "as though's for if's," the endless "whereto's and thereto's," we forbear to dwell.

Success in epic poetry is obviously attended with the greatest difficulties, because it requires the powers of fancy, of experience and judgment in equal degrees. At the age when fancy blazes, experience has neither acquired, nor judgment sufficiently digested the materials of instruction; and when they have, the powers that add grace to it are on the decline. Hence it is that since the lapse of so many ages the human race has acknowledged but three names whose claim to the epic palm has not been disputed. If after the name of Milton another were to be produced, perhaps that of the German *Klopstock*, author of the *Messiah*, might merit our attention. He began, indeed, young; but the vigour of his life was consecrated to incessant meditation of his design, and his riper years were consumed in giving it the utmost polish: from thence, perhaps, and the subtilization of sentiments arise, its greatest blemishes. Had he contented himself to stand on the broad base of universal feelings, had he less refined language—such is his sublimity of conception, such the fertility of his invention, such the majesty and pathos of his diction, that his work, as it is nearest in extent and metre to the *Iliad*, would perhaps have been next to it in merit. He is unknown to this country, and probably to our author; for what idea can be obtained of his powers from an execrable prose translation, which can scarcely be said to convey the skeleton of his plan? But as a taste for German literature and German poetry is gaining ground amongst us, we presume that the communication of a metrical translation of one or two fragments from a poem on the same subject with that of Mr. C. will not only be highly acceptable to our readers, but act as a hint to some poetic mind, to attempt a translation of the whole.

The first passage selected is taken from the second book of the *Messiah*, and opens with the speech of Satan, who, forced by Jesus to fly from the catacombs near Jerusalem, returns to hell, and in a general assembly of its princes opens his design of destroying the Saviour of man.

And thus with thunders arm'd
 Went forth his voice; "If you tremendous host
 Be still the same who on ethereal plains
 That treble day of horror stood, then hear
 Triumphant what of my exploits on earth
 I shall relate; nor that alone, but hear
 The great design against Jehovah's self,
 To reassert our long neglected power.
 Hell perish first! first let destruction seize

The

The race of being, and himself once more
 Dwell all alone, whose bold creation spreads
 Through chaos, ere we, tame, to him resign
 The rule of mortal man! our willing slave,
 Our prostrate victim, man shall still remain,
 Should God by thousands his Redeemers send,
 Should he himself, Messiah, visit earth!
 But whom against this wrath? who is this foe,
 This corpse-invested Deity, that thus
 The princes ponder as if battle-plans
 Or God-dethroning schemes assail'd their mind?
 Can the Immortal from a mortal lap
 Doom'd to decay, rush forth on us, he knows?
 Far be the thought! Thus he whom Satan fought,
 Acts not. True—here are some, who fled dismay'd
 From earth—of man their tortur'd charnel-house
 Fled-dispossess'd. Ye fled! hide, tremblers, hide
 That coward-front! the Gods all hear, ye fled!
 Fled before Jesus, whom too low for me,
 Unworthy e'en of you, you stoop'd to hail
 Son of Eternal God! Learn then to know
 This self-created Lord of Jacob's sons;
 Attend whilst I unfold his vaunting tale,
 And you, exulting hear, synod of Gods!

From time's unfathom'd womb an oracle
 Went forth to Judah's offspring, for of all
 Who hail the sun, that race has dreamt the most:
 Forth from amongst them the dim prophecy
 A Saviour calls, who from surrounding foes
 Delivers them for ever, and their realm
 Above the realms of earth conspicuous rears:
 'Twas this you heard, what time, (and short the date)
 Of this assembly some arriv'd and told
 Of choirs angelic seen on Tabor's brow,
 And hosts celestial, whose unceasing voice
 In bursts of adoration Jesus nam'd:
 Till to the clouds the vocal cedars shook,
 The palm-groves hallelujahs echoed round,
 And Jesus! Jesus! fill'd all Tabor's mount;
 How Gabriel then with supercilious glare,
 And pomp triumphal, from the mountain steep
 To a Judæan maid, and homage paid
 Due to immortals; her with prostrate awe
 Hail'd mother of a king! whose mighty arm
 Should rescue David's realms and Israel's lot
 Render all-glorious—his name Jesus! thus
 The god-born infant greet, the First and Last!
 'Twas this you heard, astonish'd at the tale,

But

But why astonish'd? I myself saw more,
Saw undismay'd much more: attend and judge
How Satan's mind on danger rises, if
It merit danger's name, when on our earth
Some rebel-dreamer dares to assume the God!"

He paus'd and saw a thunder-scar—and droop'd
But labouring up with pride new-crested, soon
Thus re-assum'd his speech: "On earth then, for
The god-like infant's radiant birth I staid:
Maria from thy lap, thus mus'd my mind,
The hero comes, fleetier than beams of light,
Swifter than thoughts of Gods by anger wing'd,
Heav'n-ward he shoots, and from his height sublime
Bestrides from pole to pole the sea and earth!
His dreadful right poises the sun and moon,
The morning-stars his left! He comes and slays!
Deep-wrapt in tempests summoned from all worlds
He rushes to resistless conquest on!
Satan, ah! fly lest his almighty blast
Whirl'd in red lightnings, thousand globes across
Hurl thee, and with thy atoms strew the space!
Thus, Gods, I mus'd. But he, instead, was pleas'd
Man to appear, a human weeping babe,
Who at life's door bemoan mortality.
A choir of angels sang, 'tis true, his birth;
For sometimes they descend to visit earth,
Our realms, to find now graves and hills of death
Where paradise once wav'd, then weeping, with
Consolatory hymns return to heav'n.
So did they now. Hast'ning they left the babe,
Or, choose between, the Lord of heav'n in dust,
I then assay'd him, and from me he fled,
Fled unpursu'd. So timorous a foe
To follow, I disdain'd. My high behest
Meanwhile went forth to Herod hierarch,
My king elect, for sacrifice, straight bled
All Bethlem's infant-race: the trickling gore,
The shrieks of massacre, the frantic yells
Of mothers inconsolable, the steam
Of struggling life, mingled with souls, burst up
In columns of expiatory clouds!
Stalks not the shade of Herod there? fell sprite,
Say was it not myself who in thy heart
The thought created, Bethlem's race to slay?
Say, can heav'n's king, so guard his labour'd plasm,
The soul, that not my o'ershadowing pow'r
Brooding infuse its secret influence?
When Herod died, synod of Gods, the boy

Return'd

Return'd from Egypt, and his years of youth
 Maternal fondness and embrace consum'd
 Obscure ; nor flame of youth, nor daring plan
 Mark'd him for glory or for terror form'd.
 Yet in the forest dim, on the lone shore,
 His haunts, he meditated schemes perhaps
 Big with the distant destiny of hell,
 And challenge to renew our vigilance :
 He might. Why not ? Had meditation deep
 Him occupied instead of flow'rs and fields
 And prattling babes and hymns to him who form'd
 Of kindred dust him and the humble worm.
 Thus had inaction and inglorious rest
 Consum'd your king, had not the race of man
 Continu'd sacrifice of souls, whom thick
 Athwart heav'n-gates I sent to people hell.
 At length he seem'd to assume more consequence :
 Once as he walk'd fast by the Jordan side
 The glory of God descended from on high
 Magnificent. With these immortal eyes
 Myself beheld it hov'ring o'er the stream !
 No fascination, no aerial trick
 Impos'd. 'Twas that which from the eternal throne
 Through long adoring rows of seraphs moves :
 But why, and whether him to honour, or
 To try our vigilance it issued, I
 Decide not. True, high thunders roar'd amain,
 Thunders mix'd with this voice : This is my Son,
 See the beloved of my heart ! perhaps
 Eloa *, or some other from the throne,
 Exclaim'd it to confound me. God's own voice
 It was not—that at least with other tones
 Burst forth of yore, when on the heav'ns it forc'd
 The Son eternal. There stood also by
 A gloomy prophet, for a hermit roams
 The rocky desert, he stood by and cried :
 Behold the Lamb of God that blots earth's sin !
 O thou from all eternity, O thou
 Before me long, all hail ! O mercies' spring
 From thee descends grace after grace ! The law
 Moses deliver'd, but the Christ of God
 Mercy reveal and truth !—Say, wants this aught
 Of prophecy ? Thus dreamers dreamers chaunt,
 Thus gird their temples with a sacred gloom,
 And we, immortal gods, are much too dull
 To pierce their night of murky mysteries.

* The name given by the poet to the first of angels.

Him, high Messiah, king of heav'n, God's own
 Right thund'ring arm, who, clad in proof, fought us
 From world to world to this our own domain,
 Our foe sublime and awful adversary,
 Him he disguises in a mortal form !
 Nor lacks the upstart aught of self-conceit :
 The prophet dreams of him, he deems the sick
 That slumber, déad, and calls them back to life !
 Yet these are but the seed of greater deeds :
 For all the race he purposes of man
 To free from sin and death : from sin in all
 Implanted, with rebellious contest fierce
 Opposing God thro' ev'ry germ of soul,
 Untameable by duty ; and from death,
 That at our nod mows down the race entire :
 From these he will free man. You also then
 Spirits whom since creation's day I draw
 Like ocean-waves, or stars, or prostrate hosts
 Celestial—yes, you too he frees from death !
 Slaves, shall we then, with abdicated power,
 Do homage to the man new-deified.
 What not the Thund'ers arm could wrench from us
 Death's tributary shall obtain unarm'd.
 Free, wretch ! thyself, before thou wake the dead !
 For die he shall ! yes, die ! He who my slaves
 With arbitrary nod will disenthral.
 Thee I stretch in the dust, pale and deform'd.
 Then to thy eye, seal'd by eternal night,
 I say : Ah, see ! the dead awake ! Thy ear
 From sound by everlasting deafness barr'd
 My voice shall try : ah hear, the field resounds
 With resurrection ! hear, the dead arise !
 Thy soul, new-winged, perchance, to vanquish here,
 In whirlwinds thus my thund'ring voice shall chase :
 Haste, conqueror of earth ! Triumphant sprite,
 O haste ! Thee waits a gorgeous entrance, hell
 Opens her gates inviting ! the abyss
 Shouts ! and in festive choirs the gods approach !
 Or God must now, whilst yet I tarry here
 With him and man, upraise the flying globe
 To heav'n, or I perform the deep-laid plan !
 He dies ! As I, the great preserver, both
 Of Death and Father, shall this glorious being
 Stretch thro' eternity, he dies ! Soon shall
 God see his dust strewn on the road to hell !
 Ye have my plan. Such is Satan's revenge !"
 He ceased, and him against went horror forth
 From Jesus ! pensive yet amid the tombs :

With

With his words final found a flut'ring leaf,
 And on the leaf a dying worm, before
 The foot dropt of Messiah. Life to him
 The Saviour gave, but with the self same glance
 Horror dispatch'd to Satan. Shadowy rocks
 Behind the stride of the dire messenger
 Hell's princes seem'd, and Satan dark as night.

Below the throne all solitary, one
 Darksome and joy-bereft, a seraph sat,
 Abdiel Abbadona. He the past,
 The future he in agonies revolv'd.
 Before the gloomy lightning of his eye
 Woe link'd to woe, and shriek pursuing shriek
 Pass'd endless, and eternity was their's :
 His former days now stood before him, when
 Yet innocent, he was bright Abdiel's friend,
 Who on the day of danger a great deed
 Before the eye of God achiev'd, alone
 Unconquer'd he return'd, and with him turn'd
 Then Abbadona, had almost escap'd
 The foes of God : But Satan's fiery rear
 Encircling, the invigorating blast
 Of trumpets, blowing war, the fierce display
 Of demigods abreast, unmann'd his heart,
 And with victorious sway regain'd their mate.
 Ev'n then his friend, with looks of threat'ning love,
 Urg'd him to fly, but him with phantoms drunk
 Of heroism, friendship's persuasive look
 Now mov'd not. Satan he exulting join'd.
 Still this, lamenting, inward he revolv'd.
 But with resistless ardor now, the ways
 Of God, tho' late, to vindicate, arose,
 Yet found not sudden voice. Three times he groan'd,
 As brothers who in gloomy battle slew
 Each other, and expiring, recognize,
 With breast reclin'd on breast, their farewell groan.
 Then thus began : " What opposition fierce
 From this assembly shall burst forth on me,
 Though dreary, I regard not—Speak I shall,
 Left from above intolerable wrath
 Crush me like Satan ! thy devoted head.
 Satan, I hate thee ! hate in thee myself !
 This being, this immortal spirit, torn
 By thee from my Creator, may my judge
 Demand of thee, for ever ! May the host
 Seduc'd by thee, an universal woe !
 By hell re-echoed and the floods of death,
 Satan, send after thee ! Share have I none,

Relent-

Relentless fiend, in thee ! fell rebel, none
 In thy black plot against Messiah's life !
 Whom hast thou singled out ? Him, whom thy mouth
 Gnashing confest thy dreaded overmatch ?
 Vain thy resistance, if to mortal man
 God has decreed delivery from death !
 And if Messiah chose the human frame,
 Canst thou mistake him, Satan ? or that front
 Clear from the marks his thunder once infix'd ?
 Can he want aid against our impotence ?
 Shall we, who have seduc'd mankind, ah me !
 I too seduc'd them ! we make head against
 Their Saviour ? We plot death against their God ?
 To bar our access to all future hope,
 If not of restoration to our state
 Of former bliss, at least of torments quench'd ?
 Satan, as sure as with redoubled force
 We feel their rage, when thou this prison-house
 Of hell call'st palace or abode of bliss,
 So sure from God and his Messiah thou
 For triumph shalt with foul defeat return !"

Him thus with grim impatience Satan heard,
 And of the rocks that tower'd round the throne
 One grasp'd to hurl against him, but down sank
 With anger all unnerv'd his dreadful right :
 Thrice stamp'd his foot indignant, thrice his eye
 On Abbadona shot tempestuous fire.
 Reply he found not—Abbadona stood
 Unterrified before him, sternly sad.

But Adramelech, foe of God, of man,
 And Satan's rival, thus burst in reply :
 " Let whirlwinds hurl my words, and thunders rend
 Dastard thy ear ! Shalt thou insult the gods,
 Thou, of the dregs of spirits, rear thy crest
 On Satan and on me ? Thy grov'ling thoughts,
 Slave, are thy torments ! Fly this realm of kings !
 And in the abyss head colonies of slaves
 To drag long ling'ring immortality,
 Vile thralls of him, by thee Almighty styl'd.
 But perhaps most to death thy downward mind
 Inclines, and woos annihilation—die !
 Perish, vile worshipper of baffled pow'rs !
 Thou, who in full heav'n did assert the God ;
 And fierce oppos'd the tyrant of the stars,
 Future creator of unnumber'd worlds,
 Come, Satan ! come, and to this lower tribe
 Of spirits let us shew our mighty arm
 In feats that on their down-dash'd pride at once

Shall

Shall flash amazement ! Labyrinths of craft
Inextricable rise—their centre, death !
From which no outlet him or guide shall save.
But grant superior luck or wiles from high
Dismiss him thence, freight shall before our eye
A fiery gust devour him as of yore
Blasted the favourite Job ! Fly, earth ! all-arm'd
We come to seize thy rebel—arm'd with death !”

Thus be—With universal shout the host
Applause upsent ! Applause their mighty feet
Stamp'd round, like rushing rocks, and shook the abyss !
Unutterable noise from east to west
Rent the assembly. —————

We add from the fourth book the speech of Philo, a pharisee,
in reply to Kaiphas, who had recounted a vision of Aaron,
commanding him to destroy Jesus.

————— Philo.

Arose : his hollow melancholy eye
Sparkled, and anger wing'd his flying words :
“ Kaiphas ! thou tell’st of high celestial dreams,
As knew’st thou not, that God to sensualists
Appears not, that with Zadok’s secret sons
No spirit shall commune. Thou fablest, or
Thou saw’st the vision. God inclin’d so low !
If that, it proves thy Roman politics
And barter’d priesthood :—and suppose it this,
High-priest, then learn how God to punish crimes
Delusive spirits sent to prophets false.
Jezabel’s thrall, Achab idolater,
When to destruction doomed, and to appease
The cry of guiltless blood, forth from the throne
An angel steep of death, with prophecy
False to his prophets ! Hark ! the chariot-wheels
Return with Achab dying, he expires,
His gore distains the field where Naboth bled,
There the avenger pours it before God !
Thy dream, I grant, bids our foe’s punishment ;
Dream hadst thou none save what thy wisdom plann’d ;
But tremblest thou not at the dreaded name
Of Death’s stern Angel ? He perhaps e’en now
Weighs at the eternal throne thy forfeit blood !
Not that I deem the guilty guiltless, thine
Compar’d with his is but a puny crime !
Thou but dishonour’st, he means to destroy
Jehovah’s temple. Him, before his birth
Perdition grasp’d her own ! Perish he shall !
These eyes shall see death smite him ! From the hill
Warm with his slaughter shall these trembling hands

Tear the devoted mould and reeking stones,
 And place them by God's altar, monument
 To Israel eternal! Dastard Fear
 That shrinks o'eraw'd from fluctuating crouds!
 Pusillanimity, our fires taught not!
 If we haste not to anticipate the blow,
 Revenge on high already meditates,
 It levels us with him! with him we fall
 Impure, and no more shall our place be found!
 Check'd fear of crouds the prophet, when beneath
 His knife the loud-lamenting herd of Baal
 Solicited in vain their sleepy God?
 Or did he trust the fire's decisive show'r?
 Tho' fires assist us not, I, I alone
 Will stand forth to the croud, and woe to him
 Who dares oppose my verdict, to surmise
 The dreamer bleed not, God to honour! Him
 The whole assembly, by my nod inspir'd,
 Shall stone! Before Judea's eye, before
 The Roman, dies the rebel! Judgment pass'd,
 With hallowing psalms we seek Jehovah's shrine!"

He said, and with his high-extended arm
 Advancing thro' the ranks, began anew:
 "Spirit of bliss, where'er, all-rob'd in light,
 My voice shall find thee, or with Abra'm and
 The prophets beaming synod, or, if chance
 The haunts of mortals more delight thee, and
 The councils of thy sons—hear, spirit blest
 Of Moses! what by that dread law I swear,
 Which thou, with God's own thunders seal'd, to us
 A cov'nant gav'st eternal: Rest these eyes
 Shall never shade, till thy foe crush'd, these hands
 Offer the crimson slaughter at the bright
 Expiatory altar, and in thanks
 High rais'd thus close above this hoary head!"

R. R.

ART. II. *Odes of Importance, &c. To the Shoemakers. To Mr. Burke. To Irony. To Lord Lansdale. To the King. To the Academic Chair. To a Margate Hoy. Old Simon, a Tale. The Judges, or the Wolves, the Bear, and inferior Beasts, a Fable.* By Peter Pindar, Esq; A new Edition. 4to. 72 p. pr. 3s. Symonds. 1792.

IF by odes of importance our comic poet means important odes, we have our doubts, whether the productions, which he has here distinguished by this appellation, be equally deserving of it with several of his former publications. Some of them are neither upon important subjects, nor calculated

to produce any important effect. The tale of Old Simon; and the ode to a Margate Hoy, are, to say the least, trifling: by some the former will be thought little consistent either with decorum or probability, and the latter will be condemned as grossly disgusting. In two of the pieces, (the Ode to Lord Londale, and the Tale of the Wolf and Lion) the principal subject is the same; but this may perhaps be thought pardonable, when it is at once so *new* and so *interesting*; *the praises of the king*, and for what?—for refusing to ‘hang a subject for a song.’ Besides, an end may possibly be answered by these pieces, which will render them *of importance* to the poet himself, and to the public too, who cannot be indifferent to the fate of a writer by whom they have been so often amused: perhaps the example of *royal* forbearance may quench the flame of *noble* resentment, and Peter may not have sung in vain.

[P. 25.]

“ No, no—let Peter sing, and laugh, and live :
I like to read his works—kings are fair game :
What though he bites—’tis glorious to forgive.—
Go, go, my lords, go, go, and do the same.

“ Should Peter’s verse be in the *right*,
Our conduct must be in the wrong—
Poor, poor’s the triumph of a little spite—
We must not hang a subject for a song.

“ My lords, my lords, a whisper I desire—
Dame Liberty grows stronger—some feet higher
She will not be bamboozled, as of late :—

Aristocrate & la lanterne

Are very often cheek by jowl, we learn,
Within a *certain* neighb’ring bustling state :
I think your lordships and your graces
Would not much like to dangle with wry faces.

“ But mum, my lords—mum, mum, my lords—mum, mum :
You must be cautious for the time to come :

The people’s brains are losing their old fogs—
Juries before the judges won’t look slink—

No, no—they fancy they’ve a right to think :

They say, indeed they won’t be driven like hogs.

“ No starchambers, no starchambers for *them*—
Slavery’s the dev’l, and liberty a gem.
You see, my lords, their heads are not so thick.—
Take care, or soon you’ll have a bone to pick ;
And p’rhaps you would not like this same hard bone—
So let the laughing, rhyming rogue alone.”

• Sweet Robin of the Muse’s sacred grove,
Whose soul is butter-milk, and song is love ;
So blest when beauty forms the smiling theme ;
Who wouldst not heav’n accept, (the sex so dear)
Had charming woman no apartments there,
Thy morning vision, and thy nightly dream—

‘ Mild Minstrel, could their lordships call thee rogue,
 Varlet, and knave, and vagabond, and dog ?
 What ! try to bring thee, for thy harmless wit,
 Where Greybeards in their robes terrific sit,
 With sanctified long fortune-telling faces,
 Whilst Erskine, eldest born of Ridicule,
 From solemn Irony’s bewitching school,
 Tears to un-judgelike grins, the hanging Graces !

‘ Meek poet, who, no prostitute for price,
 Wilt never sanction fools, nor varnish vice ;
 Nor rob the Muse’s altar of its flame,
 To brighten with immortal beams a *king*
 (If freedom finds no shelter from his wing),
 And meanly sing a tyrant into fame !

‘ Thus, Lonsdale, thou behold’st a fair example
 Of greatness in a king—a noble sample !

Thou cry’st, “ What must I do ? on *thee* I call.”—

Catch up your pen, my lord, at once, and say,

“ Dear Peter, all my rage is blown away ;

So, come and eat thy beef at Lowther-Hall.”

If these lines should be thought to give the author some claim to be crowned the poet of the people, his claim will be confirmed by the following passage from his Ode to the Journeymen Shoemakers, who lately refused to work except their wages were raised. P. 3.

‘ Go home, I beg of ye, my friends, and eat
 Your sour, your mouldy bread, and offal meat ;

Till Freedom comes—I see her on her way—

Then shall a smile break forth upon each men,

The front of banish’d happiness be seen,

And sons of Crispin, you, once more be gay.

Now go, and learn submission from your Bible :

Complaint is now-a-day a flagrant libel.

Yes, go and try to chew your mouldy bread—

Justice is sick, I own, but is not dead.

Let Grandeur roll her chariot on our necks,

Submission, sweet humility bespeaks :

Let Grandeur’s plumes be lifted by our fists—

Let dice, and chariots, and the stately thrones,

Be form’d of poor men’s hard-work’d bones—

We must contribute ; or, lo, Grandeur dies.

We are the parish that supports her show ;

A truth that Grandeur wishes not to know.’

P. 8. ‘ Then go, my friends, and chew your mouldy bread :

’Tis on our shoulders courts must lift the head.

Remember, we are only oxen yet—

Therefore, beneath the yoke, condemn’d to sweat.

But gradually we shall all change to men ;

And then !!! what *then* ?—Ye heav’ns ! why *then*

The lawless sway of tyranny is o’er—

Pride falls, and Britons will be beasts no more !’

With

With the following quotation from the Ode to Mr. Burke, we for the present take our leave of the *poet of the people*.
P. 14.

‘ O Burke ! behold fair Liberty advancing—
Truth, Wit, and Humour, sporting in her train :
Behold them happy, singing, laughing, dancing,
Proud of a golden age again !
When all thy friends (thy friends of late, I mean)
Shall, flush’d with conquest, meet their idol queen,
The goddess at whose shrine a world should *kneel* ;
When *they* with songs of triumph hail the dame,
Will not thy cheek be dash’d with deepest shame,
And Conscience somewhat startled feel ?
‘ Ah ! wilt thine eye a gladsome beam display ;
Borrow from smooth Hypocrisy’s a ray,
To hail the long-desir’d return ?
Speak, wilt thou scrow into a smile thy mouth,
And welcome Liberty, with Wit and Truth ;
And for a moment leave thy gang to mourn ?
Yes, thou wilt greet her with a half-forc’d smile,
Quitting thy *virtuous* company, a while,
To say, “ Dear Madam, welcome—how d’ye do ? ”
And then the Dame will answer with a dip,
Scorn in her eye, contempt upon her lip,
“ Not much the better, Mister Burke, for *you*.”
“ Poor Burke, I read thy soul, and feel thy pain—
Go, join the sycophants that I disdain.”

ART. III. *Shrove Tuesday, a Satiric Rhapsody*. By Anthony Pasquin, Esq. 8vo. 118 pages. Price 2s. 6d. in Boards. Ridgway. 1791.

A RHAPSODY indeed ! which defies all the power of criticism to analyse or decypher. The writer ‘ complains that mankind will not take the trouble to develope pretensions, and too frequently suffer themselves to be *wrote* into an opinion that mediocrity is perfection.’ He has the effrontery to assert that, in the periodical essays of these times, praise is literally bought : and that for a book and guinea an author may either purchase an encomium, or obtain leave to write the criticism himself, which, he asserts, is done nine times out of ten. So impudent a charge might provoke our resentment, were it not that the publication affords encouragement to the charitable conjecture, that the author wrote under a malignant lunar influence, during which time, tearing to pieces the reputation of a poor reviewer is the least of his exploits ; for, when ‘ madness rules the hour,’ he can

‘ Bully a Behemoth or twist the Poles,
Hang on the verge of Thule by the chin,
Swim in hot lava down Vesuvius’ side,

Bootless and barefoot ford the Stygian flood,
 Run his thick head against the hull of Howth,
 Tear up the tree of knowledge by the roots,
 Steal Rhadamanthus' caxon while a sleep,
 Draw Neptune's plug and liberate the Main,
 Throw pungent snuff in Polyphemus' eye,
 Shave grizly Dis, and move the Pyrenees,
 Slit Juno's tongue—untie th' imprison'd Winds,
 Put an extraneous spoke in Ixion's wheel,
 Teach gruffy Cerberus to dance *pas russe*,
 Digest that flambeau which the Furies oil'd,
 Cool Etna's bowels—urine 'gainst the moon,
 Leap into hell, and wrestle with Despair.*

We leave the reader to determine whether this rant entitles the author to rank above such 'harmonious verse-grinders as Pope;' or whether it may not be justly characterised in the terms which he presumes to apply to the sacred strains of Milton,

'Laughably high, and most sublimely low.'

ART. IV. *A Second Heroic Epistle to Joseph Priestley, LL.D. F. R. S. Academ. Imp. Petrop. R. Paris. Holm. Taurin. Ital. Harlem. Aurel. Med. Paris. Cantab. Americ. et Philad. Soc.* 4to. 25 p. Price 1s. 6d. Debrett. 1792.

IF this second epistle rival the former in humour, it surpasses it in malignity. The respectable name of Price, impregnable alike to *pedantry* and *bigotry*, to whom even state financiers have not blushed to acknowledge their obligation*, is held up to ridicule; and plunder and conflagration, in the hands of savage ferocity, are made the pleasant theme of a sportive song.

ART. V. *The Brothers, a Politico-Polemical Eclogue; Humbly inscribed to the Reverend Mr. Timothy and the Reverend Dr. Joseph Priestley.* 4to. 19 p. 1s. Debrett. 1792.

THIS piece has all the malignity of the preceding, without one grain of its humour. What regard will the enlightened part of the world pay to an ignorant rhymers, who will not allow the philosopher, whom all Europe has honoured, the credit even of a few lucky discoveries?

ART. VI. *The Miscellaneous Works of Richard Linnæus, of Wakefield.* 8vo. 267 pages. Price 6s. in Boards. Leeds, Wright. Lond. Fores. 1789.

* See Morgan's Review of Dr. Price's Writings.

THIS

THIS miscellany contains two comedies, the *Lucky Escape* and the *Plotting Wives*; a tragedy, *The Generous Moor*; various small pieces of verse, songs, epigrams, epitaphs, &c. and in prose, *Strictures on Free-Masonry*. The dramatic pieces, though not without some touches of nature, are too deficient in many of those qualities which are essential to dramatic excellence, to be entitled to much praise. In the comedies we find little of wit, humour, or elegance; in the tragedy, little elevation of sentiment or diction. The latter is indeed printed in the form of verse, but is at best ill-measured prose: for example: p. 111.

'All at once the sky was cover'd o'er with
Black; the wind began to roar; the sea ten
Thousand horrors shew'd, and fear of being
Swallow'd in the dark abyss was seen in
Every sailor's face; (O would to heav'n
We had, e'er I had seen what I was doom'd
To see) I (negligent of life or those
About me) whilst the heaving waves mounted
Our vessel on their backs, still bent my eyes
Upon the Moorish bark, which made its way
For shore; when O! my friend.—Imagine
All the rest.'

The smaller pieces—but we desist from further censure out of respect to.

The Author's Apology. P. 266.

'I've heard a certain author say,
He wrote to pass his time away;
Then pr'ythee critic let me use
His very words, for my excuse.
'You might have wrote, I hear you cry,
But wisely should have thrown them by.
I own you're right—but take this hint,
'Tis bread, not pastime, makes me print.'

The work is published under the sanction of a numerous list of subscribers.

ART. VII. *Eighty-Nine Fugitive Fables, in Verse; Moral, Prudential, and Allegorical, Original and Selected.* Crown 8vo. 232 pages. Price 3s. 3d. in Boards. Murray, 1792.

WE can by no means adopt an opinion, which some moderns have advanced, that fables are not a proper vehicle of instruction for children, because it tends to mislead their judgment; for we apprehend few children are so silly, as not to know, that beasts and birds do not speak, but are supposed to speak according to their respective natural characters, for the sake of teaching some useful maxim in a lively and amusing way. We are therefore glad to find, that this old path, consecrated by so many venerable names of antiquity, is not yet wholly deserted. The present

present work, partly original, and partly compiled, is drawn up or selected with much judgment and taste, and makes a very acceptable addition to the 'Children's Library.' The editor has very properly judged, that pieces of this kind do not so much require the ambitious ornaments of poetry, as simplicity of diction and conciseness of narration; and he has executed his task in a manner, which gives his work a title to rank with the best poetical productions of this kind in the English language, the fables of Gay and of Moore.

From this collection, containing eighty-nine fables, we shall select the two following.

' THE GRASSHOPPER AND THE ANT.

' The fields were cover'd o'er with snow,
The rivers had forgot to flow;
In short, the season, we are told,
Was dismal, comfortless, and cold.
A GRASSHOPPER, who once so gay
Would sing whole summer fogs away,
Sat chill'd within an Oak's old trunk,
His voice quite gone, his spirits sunk;
Without one grain, in this sad weather,
To keep poor life and soul together.
' Fore'd by extremity of want,
He sought the dwelling of the ANT;
Complain'd how hard the times were grown,
Harder than ever yet were known;
Wheat, (bless us!) ne'er was sold so dear!
O! 'twas a miserable year!
Howe'er he hop'd the ANT would lend him
Something; and if she'd thus befriend him,
Within six months he'd pay it all,
Both interest and principal,
'Pon honour: and she well might think
He wou'd not from his honour shrink.
' The ANT heard out his tale. The Matron,
Of prudence e'en the very pattern,
Ne'er fond of lending, ask'd the youth
How he had spent the summer? " Truth
" To say," quoth he, " we always pass
" That lovely season in the grass;
" Both day and night we laugh, we sing,
" Till all around the vallies ring!"
" You laugh'd and sung both night and day,"
Return'd the ANT, " I think you say;
" In faith, my friend, your method's pleasant,
" You may go dance then for the present."

' CARE AND GENEROSITY.

' Old CARE, with industry and art,
At length so well had play'd his part,

He

52
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He heap'd up such an ample store,
That Avarice could not sigh for more :
Ten thousand flocks his shepherd told,
His coffers overflow'd with gold ;
The land all round him was his own,
With corn his crouded gran'ries groan.
In short, so vast his charge and gain,
That to possess them was a pain ;
With happiness oppress'd he lies,
And much too prudent to be wise.

' Near him there liv'd a beauteous Maid,
With all the charms of youth array'd ;
Good, amiable, sincere, and free,
Her name was GENEROSITY !
'Twas her's the largesse to bestow
On rich and poor, on friend and foe.
Her doors to all were open'd wide,
The pilgrim there might safe abide :
For th' hungry and the thirsty crew,
The bread she broke, the drink she drew ;
There sickness laid her aching head,
And there Distress could find a bed.—
Each hour, with an all-bounteous hand,
Diffus'd she blessings round the land ;
Her gifts and glory lasted long,
And num'rous was th' accepting throng.
At length pale Pen'ry seiz'd the Dame,
And Fortune fled, and Ruin came ;
She found her riches at an end,
And that she had not made one friend.—
They blam'd her for not giving more,
Nor thought on what she'd done before.
She wept, she rav'd, she tore her hair,
When, lo ! to comfort her, came CARE—
And cry'd, " My dear ! if you will join
" Your hand in nuptial bonds with mine,
" All will be well ; you shall have store,
" And I be plagu'd with wealth no more.
" Tho' I restrain your bounteous heart,
" You still shall act the gen'rous part."

' The bridal came—great was the feast,
And good the pudding, and the priest :
The Bride, in nine months, brought him forth
A little Maid, of matchless worth ;
Her face was mix'd of Care and Glee,
They christen'd her ECONOMY !
And til'd her fair Discretion's Queen,
The mistress of the golden mean.

' Now GENEROSITY, confin'd,
Is perfect easy in her mind ;
She loves to give, yet knows to spare,
Nor wishes to be free from CARE.'

The original pieces are not, as we think they should have
been, distinguished from the rest.

ART. VIII. *L'Avocat du Diable: the Devil's Advocate; or, Satan versus Piſtor. Tried before the Court of Uncommon Pleas, —die—mens—ann—* 4to. 19 p. pr. 1s. Johnson. 1792.

DID ever ſo abſurd a whim creep into the head of a crack-brained poet? His ſatanic highneſs plaintiff! the defendant, a devil of a painter, who has dared beyond the daring of him who dared

*' Humano capiti cervicem—equinam
Jungere : '—*

—who has, *horribile dictu!* on the ſhoulders of ſatan placed the head of a lord! This *ſpecial* pleader is 'a fellow of ſome likelihood.' He proves that his client is an ancient peer in his own right; *ergo*, that he muſt be degraded by wearing the head of any earthly peer. P. 16.

' The devil was a peer, before *Adam* was made :

Nay, the *premier-peer* of th' angelical hoſt!
Can *Norfolk* himſelf ſuch a privilege boaſt?
And had he not dallied with fair *lady Sin*,
He ſtill had remain'd the firſt peer of his kin.
Ev'n then, when *Michael* had gotten his place,
He bore his attainder with wonderful grace:
And a prince, tho' a fugitive, ſtill is a prince
At *Bruffels*, *Vienna*, *Worms*, *Coblentz*, or *Lintz*.

' That, by *birth*, he's more noble, than any one here,
From ſcripture, the ſureſt of vouchers, is clear:
For what is poor man, a terreſtrial clod,
Compar'd with a ſeraph, reſembling a God?

' His *wiſdom* muſt, alſo, be deem'd more than common;
He cozen'd the wiliſt of creatures—a woman;
The firſt of her ſex!—and he daily beguiles
Her wiliſt daughters—in ſpite of their wiles!

' His *courage* has never been queſtion'd—He dar'd
To fight with the Great One! and fought very hard.
'Tis true he was vanquiſhed, as well might be thought:
Yet, ſtill it is true, that he valiantly fought:

' And when, worſted in battle, from *heaven* he fell,
He bravely erected an empire in *hell*!
An empire more pow'rful than all the joint ſtates
Of our *Georges*, and *Joſeph*s, and *Williams*, and *Kates*.'

ART. IX. *A Member of Parliament's Review of his firſt Session. In a poetical Epistle to his Wife in the Country.* By Sir Solomon Gundy, LL.D. F.R.S. F.A.S. R.A. and M.P.!!! 4to. 32 p. pr. 2s. Ridgway. 1792.

THE manœuvres by which the representatives of a free people are trained to their duty; the manner in which buſineſs is prepared for public diſcuſſion; the hiſtory of the preſent jubilee

jubilee year of finance, of the treaty with Russia, of the Prussian alliance; of the Westminster election, and various other parliamentary topics, are here discussed, or rather narrated, in an easy kind of prosaic jingle, of which the following lines are a specimen. P. 9.

‘ Good heavens! what temptations do men undergo!
That possess the mere utterance of *yes* and of *no*!
From such *singular* trifles what *consequence* springs,
What *gifts* from *prime-ministers*—*favours* from *kings*!
What hopes, and sad fears, on these words oft await;
The brib’d props of monarchs, of premiers, and state!
The bafflers of patriots—confusions of sense—
The abettors of taxes—support of expense!!!’

ART. X. *Admonitory Epistles, from Harry Homer, to his Brother Peter Pindar.* 4to. 15 p. pr. 1s. Williams. 1792.

THAT renowned wight, Peter Pindar, might have some pretensions to descent from the ancient poet whose name he has assumed; but why must the sacred name of Homer be profaned by such wretched scribblers as the writer of this epistle?

‘ Dear P. I fear thou didst but whistle,
When thou receiv’st my first epistle;
Therefore a second I must send ’ee
In hopes to mend but not offend thee.’

No! friend Harry, thou mayst neither fear nor hope; thy lines are too innocent to offend, and much too feeble to mend this graceless wag.

ART. XI. *The Sturdy Reformer, a new Song, exemplifying to the good People of England, the Doctrines of the Rights of Man. To be sung to the Tune of Ballinamona, at all Revolution Dinners; and particularly recommended to the English Club Des Jacobins.* Written by W. T. F——G——d, Esq; 4to. 8 p. pr. 1s. Symonds. 1792.

A LASH, well steeped in acid, for the back of Thomas Paine, and all fayourers of revolution-dinners. D. M.

ART. XII. *A Day in Turkey; or, the Russian Slaves. A Comedy, as acted at the Theatre-Royal, Covent-Garden.* By Mrs. Cowley. 8vo. 86 p. pr. 1s. 6d. Robinsons. 1792.

THIS comedy, though inferior to some of Mrs. Cowley's former productions, contains many lively sallies; still these evanescent graces, we imagine, will scarcely keep long alive a piece, made up of matter so soft, that the indulgent critic can scarcely characterize it—yet the author informs us ‘ that it continues to be performed amidst the most vivid and uninter-
rupted

rupted plaudits, or interrupted only by the glitter of soft tears; a species of applause not less flattering than the spontaneous laugh, or the voluntary collision of hands.' W.

ART. XIII. *The Statistical Account of Scotland. Drawn up from the Communications of the Ministers of the different Parishes.* By Sir John Sinclair, Bart. Vols I. II. 8vo. 1100 p. pr. 12s. boards. Edinburgh, Creech; London, Cadell. 1791-2.

AMONG the spirited undertakings which men of enlightened and liberal minds have begun or encouraged, this work merits the foremost rank. There has not indeed for many years appeared a work more excellent in its plan, more happy in its execution, or more copious in matter of the highest importance. There is scarcely any species of curiosity that will not be gratified by a perusal of these volumes, and we have dwelt upon them with a satisfaction, which we hope in some measure to communicate to our readers.

About two years ago, sir John Sinclair circulated among the clergy of the church of Scotland, a variety of queries, for the purpose of elucidating the natural history and political state of that country. How admirably those queries were adapted to this purpose, will appear from the following list of subjects to which they related.

Analysis of the statistical account of a parochial district.—The name and its origin—Situation and extent of the parish—Number of acres—Description of the soil and surface—Nature and extent of the sea-coast—Lakes, rivers, islands, hills, rocks, caves, woods, orchards, &c.—Climate and diseases—Instances of longevity—State of property—Number of proprietors—Number of residing proprietors—Mode of cultivation—Implements of husbandry—Manures—Seed time and harvest—Remarkable instances of good and bad seasons—Quantity and value of each species of crop—Total value of the whole produce of the district—Total real and valued rent—Price of grain and provisions—Total quantity of grain and other articles consumed in the parish—Wages and price of labour—Services whether exacted or abolished—Commerce—Manufactures—Manufacture of kelp, its amount, and the number of people employed in it—Fishes—Towns and villages—Police—Inns and alehouses—Roads and bridges—Harbours—Ferries and their state—Number of ships and vessels—Number of seamen—State of the church—Stipend, manse, glebe and patron—Number of poor—Parochial funds, and the management of them—State of the schools, and number of scholars—Ancient state of population—Causes of its increase or decrease—Number of families—Exact amount of the number of souls
now

now living—Division of the inhabitants, 1. By the place of their birth: 2. By their ages: 3. By their religious persuasions: 4. By their occupations and situations in life: 5. By their residence, whether in town, village, or in the country—Number of houses—uninhabited houses—dove-cots, and to what extent they are destructive to the crops—Number of horses, their nature and value, cattle, sheep, &c.—Minerals in general—Mineral springs—Coal and fuel—Eminent men—Antiquities—Parochial records—Miscellaneous observations—Character of the people—Their manners, customs, stature, &c.—Advantages and disadvantages—Means by which their situation could be meliorated.*

From the returns of the clergy, it was sir John's intention to have drawn up a general statistical view of North Britain, without any particular reference to parochial districts. 'But,' says he, 'I found such merit and ability, and so many useful facts and important observations in the answers which were sent me, that I could not think of depriving the clergy of the credit they were entitled to derive from such laborious exertions; and I was thence induced to give the work to the public in its present shape.' In doing this, sir John has shown equal judgment and gratitude, for to have executed his original plan must have required a portion of time and labour, which would have greatly retarded the work; and by its present form the clergy of Scotland have been furnished with an opportunity of erecting a greater monument of their learning, industry and usefulness than can perhaps be traced in any former period of their history, or is to be found among any united body of modern ecclesiastics. Let it be added, too, in favour of sir John's plan, that the life of no one man would have been sufficient to collect the materials of this work, for these two volumes contain a compleat statistical account of no less than ONE HUNDRED AND THREE parishes; an immense body of information that never could have been brought together in so short a time by any other means than those made use of by our patriotic senator*. The clergy to whom he applied, discover in most, if not in all, their returns, a perfect acquaintance with the various subjects on which he wished to gain information. The Scotch clergy indeed are particularly qualified to acquire and to communicate such information; for, in the first place, they all reside on the spot where their livings are, and they necessarily cultivate an easy and extensive acquaintance with their people; 2d. as all of them are in part paid by grain of

* This phrase, for once well applied, reminds us of COUNT BERCHTOLD's *Essay to direct and extend the Inquiries of patriotic Travellers*. See Anal. Review, Vol. v. p. 313. Of this work, sir John seems to have availed himself.

different kinds, they naturally make themselves acquainted with agriculture; and 3dly, in parishes distant from considerable towns, many wants must be supplied by invention, and a man to live comfortably must have a tolerable acquaintance with the operations of mechanics, a thing which those who live in large towns, or who are very opulent, can have no idea of. That these clergy to whom sir John Sinclair made application, possessed every other requisite, will best appear from the contents of these volumes. Very little doubt, we think, can reasonably be entertained of their fidelity to historic truth, and some of them have said what perhaps will not be very acceptable either to their parishioners, or patrons.

The first subject to which we shall direct our attention is that of population. It has been long conceived that the population of Scotland has been for many years on the decrease. Those who give this opinion, support it from the emigrations, and wars, and the great proportion of Scotch to be found in England, America and the East-Indies. Notwithstanding such apparent causes, it is clearly established from these volumes that the very reverse is the fact. Within these 40 years past, the population of Scotland has considerably increased. It appears, on the whole, that in 50 country parishes in Scotland, taken indiscriminately, from one end of the kingdom to the other, there is an increase, since 1755 (at which time Dr. Webster calculated the whole inhabitants at 1,265,380) of 10,517 souls; which is at the rate of 210 to a parish, or 189,000 in the 900 country parishes of North Britain: and, as the great towns (Edinburgh, Glasgow, &c.) have probably increased to the amount of 210,000, the total increase in Scotland, in less than 40 years, will be about 400,000, and the total population about 1,700,000 souls. A short-sighted politician must not, however, stop here, for this is the grand average. Let him examine some of these reports and he will see the baneful effects of those causes which obstruct population, such as the union of farms, &c. &c. To the union of small farms in the parish of Jedburgh, Dr. Sommerville attributes, that the inhabitants of that parish are not half so numerous as they were forty years ago. Another cause, he thinks, arose from a more important union, that between the two kingdoms. His observations on this are too curious to be omitted. Vol. 1. p. 6.

Effects of the union on the borders.—The union of the parliaments of England and Scotland, has in some respects produced an effect very different from what might have been expected from it. Instead of promoting the increase, it has contributed to the diminution, of the people upon the borders. Besides the influence of various natural propensities, which induced men to flock to the scene where active talents were constantly employed, honour acquired, and the strongest national antipathies gratified,

there were obvious considerations of interest, which rendered the situation of the borders more eligible, after violence and hostility were repressed, by the union of the two crowns, and the consequent interposition of the legislature of both kingdoms. The inhabitants of the borders, while the taxes and the commercial regulations of the two kingdoms were different, enjoyed the opportunity of carrying on a very advantageous contraband trade, without danger to their persons or fortunes. Into England they imported salt, skins, and malt, which, till the union, paid no duties in Scotland; and from England they carried back wool, which was exported from the Frith of Forth to France, with great profit. The vestiges of forty malt-barns and kilns are now to be seen in the town of Jedburgh, while at present there are only three in actual occupation; and the corporation of skinners and glovers, formerly the most wealthy in that town, have, since the union, greatly diminished, both in regard to opulence and number. The proprietors of estates upon the borders were well aware of the detriment which their property would suffer by the incorporating union, and in general strenuously opposed it; and the commissioners for carrying on that treaty, were so sensible of the loss they would sustain, that they agreed to appropriate part of the equivalent money, as it was called, to their indemnification and benefit*.

' The union has also been the cause of the depopulation of the border country, by enlarging the sphere, and facilitating the means of emigration. While the two countries were in a hostile state, there was neither inducement nor opportunity to move from the one to the other. The inhabitants often made inroads upon one another; but when the incursion was over, they returned to their own homes. Their antipathy and resentments were a rampart which excluded all social intercourse, and mixture of inhabitants. In this situation, misconduct and infamy at home were the only motives to emigration, and while this was the case, the exchange of inhabitants would be nearly at a par: but after the union of the two kingdoms, and the decline or extinction of national antipathies, the balance arising from the interchange of inhabitants would run much in favour of the more wealthy country. Artificers and labourers would naturally resort where wages were higher, and all the accommodations of life were more plentiful, especially if this could be effected without the unpleasing idea of relinquishing home. To pass from the borders of Scotland into Northumberland, was rather like going into another parish than into another kingdom.'

It must be observed, however, that this last cause was purely accidental, and if other consequences of the union be favourable, is not much to be regretted. In the parish of Hounam, a decrease of population is remarked, and is accounted for from the too general practice of letting the lands in great farms; and from the mode of agriculture almost universally

* See Defoe's *History of the Union*, minute 47, observation 47.'

adopted in the parish (especially since sheep and wool brought so high a price) that of converting the arable into pasture land.

The lands, 50 or 100 years ago, were parcelled out into at least four times the present number of farms. As late as the year 1750, five tenants, with large families, occupied a farm now rented by one tenant. There were also, about these times, several small, but proud lairds in the parish. Their lands are now lost in the large farms, their names extinguished, and their mansions totally destroyed.

Even where population has increased, it is obvious that the increase would have been much greater but for the operation of these causes. In the parish of Kirkmichael we are told that the increase is diminished by the practice of *leading* farms; that is, a farmer on one farm possesses at the same time another smaller farm which is said to be *led* along with the other. On the contrary, what increase of population has taken place in that parish, is attributed to the division and cultivation of a very large common. In the parish of Lauder, population has been increasing since an easy communication was opened between different parts of the country by means of turnpike-roads. In another parish, the increase is attributed to the extension of trade, and the establishment of manufactures. Almost universally in these reports, depopulation is attributed to the monopolizing of farms, the introduction of horse-ploughs, and the sheep-farms being rented to people who live at a distance. Opinions that are so general deserve credit, but Mr. Robertson, of Dalmeny, in his account of that parish, entertains the commonly received opinions with caution. Vol. i. p. 232.

'The union of farms,' says he, 'has often been stated as a cause of depopulation; but the fact seems very disputable. In many instances population has been known to increase on a great farmer's succeeding to a number of small ones. And the reason is plain to those who make an attentive observation. A small farmer has seldom any cottagers, his men servants are unmarried, and lodge in his house or offices. The reverse is the case of a great farmer; almost the whole of his men servants have separate houses, are married, and have a numerous and healthy progeny. The number of farmer-families is indeed greater in small farms, but the whole population appears in several instances, at least, to be less. But even admitting it to be greater in general, the husbandry is for the most part bad, puny crops are raised, men may be more numerous, but both men and beasts are almost in a starving condition. The recent and excellent practice of using two horse ploughs, has also been stated as a cause of depopulation, as it reduces the number of hands necessary to be employed: but besides the expence of culture being thereby lessened, and the value of land consequently raised, it may be observed, that were waste lands cultivated, and the culture of others carried to the extent, and to the perfection which it

it ought, and which it is to be hoped will one day be the case, the numbers of those who subsist by husbandry, would become greater than they have ever yet been. At any rate, population is far from depending solely on agriculture.'

It must be remarked, however, that the majority of opinions on this subject in these reports, are against Mr. Robertson's theory. In popular language, therefore, we may say that the *sense of the country*, as far as has been yet collected is against the monopoly of farms, &c. Under this head of population, a variety of circumstances are adverted to, which may have effect on the numbers of the people. 'In the parish of Yester,' says Mr. Innes, 'the children are in general not so stout as they were 40 years ago; which must be owing, in a great measure, to the different manner of living, as the common people now drink a great deal of tea, and not good small beer, which they did 50 years ago.'—The price of provisions and the price of labour must also be taken into the account. The vicinity of a town where higher prices are given for labour than are given in a village, will affect the population of that village. Here, however, although the village suffers, the country at large does not. For many other interesting particulars on this subject, we refer to the volumes themselves, and proceed to consider another subject of high importance, and which is very little understood in this part of the kingdom, probably from the intricacies of a system that few have been at the pains to study.

The poor. The number of those who may be termed *poor*, that is, who receive alms, seems to be much fewer in Scotland than can be expected by persons whose opinion of a country is founded on mere report, or national prejudice. In the greater part of these memoirs, we find the proportion of poor very small—Out of 3000 parishioners, for example, we find only 92 poor; out of 736, only 15; of 996, 12; of 950, 5; and of 1000 only 18. This kind of proportion is generally kept up, and it forms the average for a considerable number of years. That our readers may have some idea of the manner of providing for these, we shall extract one article as it stands in the report from the parish of Jedburgh, by Dr. Somerville. Vol. 1. p. 12.

'*State of the poor.*—The number of poor upon the country roll of the parish amounts to 55, and of those in the town roll to 37. They are maintained by assessments. For supporting the county poor, a tax is laid upon the different proprietors of land, in proportion to the valued rents. The common method of proceeding in this business is as follows: the minister intimates from the pulpit, that on such a day a meeting of the heritors and elders is to be held, for the purpose of making a provision for the maintenance of the poor for the ensuing quarter. These meetings generally take place near the term of Candlemas, Whit-

sunday, Lammas, and Martinmas. Upon the day of meeting the heritors elect a preses, after which the minutes of the former sederunt, and the roll of the poor are read by the clerk. Forming a calculation from the number already standing upon the roll, and the applications made to them, the heritors assess themselves in a certain sum to be collected from them severally, according to the proportion of their valued rents. The proprietor pays one-half of the assessment, and the tenant the other. Though the tenants are not mentioned in the summons, yet such of them as chuse to attend are made welcome, and their advice and information listened to by the meeting. The sum assessed is raised by the heritors and kirk-session together, in such proportions as seem adequate to the necessities of the poor. Such persons as are reduced to the necessity of applying to the heritors for charity, from any accidental transient cause, such as *disease* or *misfortune*, receive what is called an *interim supply*, i. e. a certain sum for that quarter only: the aged and infirm, and such as are likely to continue under the same necessity of depending upon public charity, are taken upon the poor's roll at a certain weekly allowance. The persons taken upon the roll are obliged to subscribe a bond or deed of conveyance, making over and bequeathing all their effects to the heritors; and though the heritors seldom exact their effects, yet the subscription of the bond serves as a check to prevent persons, who may be possessed of concealed property, from alienating the public charity. The sum assessed is levied by a collector, appointed by the heritors, and distributed by him to the persons admitted upon the roll, according to the proportions allotted to them. This mode of providing for the parochial poor was adopted in the parish of Jedburgh *anno* 1742, when the number of the poor increasing, from the scarcity and high price of provisions, the heritors and kirk-session were obliged to have recourse to the legal method of obtaining the contributions of absent proprietors. These monthly assessments have varied from two shillings to three shillings and six-pence per quarter, on each hundred pounds of valued rent. The assessment for the last twelve months was at the rate of three shillings per quarter, but did not produce the sum required, viz. L. 37 : 8 : 8 per quarter. The deficiency is made up from the weekly collections.

The poor belonging to the borough of Jedburgh, are provided for by a plan in some respects similar to, but in others materially different from that above described. The magistrates hold quarterly meetings, in which they assess the borough for the maintenance of their poor, and portion the sums in the same manner as the heritors do; but the assessment is not proportioned to the value of the property of individuals within the royalty, but according to a valuation of the property of the burgesses and inhabitants, estimated by sworn assessors appointed by the magistrates. The assessors, in forming their calculation, and fixing the portion of assessment to which each individual is liable, have respect not only to offensive property, but to the profits of trade, and other supposed advantages. It is obvious that such a vague

and

and arbitrary mode of calculation is extremely liable to partiality and error.

The sums appropriated for the maintenance of each individual vary, according to the circumstances of the claimant. To single persons who can do no work, a shilling, one shilling and six-pence, one shilling and eight-pence is allowed weekly. Six-pence, eight-pence, ten-pence to those who are infirm and receive small wages. Eight, ten, twelve, and sometimes twenty shillings per quarter have been allowed for interim supply. There are few instances of any family receiving above two shillings, or two shillings and six-pence per week. These proportions refer to the poor belonging to the country part of the parish; but the allowance given to the poor of the town is more scanty and inadequate.

Besides the assessments abovementioned, the town of Jedburgh holds the principal sum of £.422 upon bond to the session, arising from the accumulation of various legacies, the interest of which is annually distributed according to the destination of the donors: some of it for educating poor children, some for the relief of poor householders, some appropriated to the poor within the town, and some to the poor of the town and country equally. A great portion of these charities arises from legacies of the lady Yesser, who was the daughter of Kerr of Fairnyherst in this parish, and celebrated for her charity. A bridewell or correction house has been lately erected in the town, at the expence of the heritors of the county at large, and has been found very useful in overawing vagrants, punishing smaller offences, and particularly for the accommodation of persons disordered in mind, who are maintained there at the expence of the parishes to which they belong.

The poor in Scotland are provided for by church collections, or collections of money made at the doors of the churches every Sunday—by small fines from delinquents—by dues paid for marriages and baptisms out of the church—by small assessments, according to the valued rents of the heritors and tenants—by the dues for lending the *mortcloth*, or pall—by some bequests put out at interest—by charitable clubs or societies, and by the donations of individuals. There is nothing in all this which resembles the poor rates of England except the assessments abovementioned, of which it remains to be observed, that they are levied by the heritors upon themselves, and that they are seldom, if ever, levied at all, unless where the church collections, &c. fail. In Scotland we find that there is a perpetual fund arising from spontaneous gratuities for the use of the poor. The man who on this side of the Tweed pays 3s. 6d. in the pound to the poors rates can have no idea of this. It is the fact, however, and it is a fact which confirms the opinions of all those who have wielded the pen against the whole system of English poor rates. Nor does the custom of periodically contributing a mite to the poor, abate in any degree that extraordinary exertion of charity which arises from

extraordinary occasions. The year 1782, a year of uncommon distress, and almost absolute famine in many parts of Scotland is memorable for such displays of charity as would do honour to any age or nation. Proofs of this are scattered over the volumes. One mode of assisting the poor in particular circumstances of distress is perhaps local to the parish of Kilmichael, but merits to be made known.

Vol. i. p. 59. 'When any of the lower people happen to be reduced by sickness, losses, or misfortunes of any kind, a frier is sent to as many of their neighbours as they think needful, and invite them to what they call a *drinking*. This drinking consists in a little small beer, with a bit of bread and cheese, and sometimes a small glass of brandy or whisky, previously provided for the needy persons, or their friends. The guests convene at the time appointed, and, after collecting a shilling a-piece, and sometimes more, they divert themselves for about a couple of hours with music and dancing, and then go home. Such as cannot attend themselves, usually send their charitable contribution to any neighbour that chooses to go. These meetings sometimes produce five, six, or seven pounds, to the needy person or family.'

Another means for the relief of the poor is simple in its construction, but merits attention as it is rather singular. There is a society which 'consists of about 50 members, and is called the *penny or halfpenny society*. It has no funds, which are too apt to be embezzled, but when a brother is confined to bed by sickness, every member pays him a penny weekly, and if able to go about, though not to work, a halfpenny.' (Vol. II. p. 82) According to the greater part of these reports, the poor are much more willing to be indebted to charitable contribution conveyed with delicacy, than to any species of assessment, as their pride compels them to work while they are able, rather than be indebted to any charity whatsoever. Hence we find that the parish poor consists chiefly of infirm and diseased persons, women, and aged widows. The exceptions are, where manufactures and luxury have removed simplicity and sanctity of manners. Precautions are taken against strollers, but not always with effect. The goods of all the poor enrolled as paupers are *inventoried*, and sold at their decease, which operates as a check against impositions.

The industry of the lower class of people in Scotland, which preserves their integrity, preserves them also against the effects of poverty. Of this industry we select the following as an example, or rather specimen of the general manner in which the labourers of Scotland (remote from great towns) live. It is taken from the parish of Dornock. Vol. II. p. 20.

Labouring poor.—The expences of a common labourer, with wife and four children, may be nearly as follow.

	£.	s.	d.
House-rent, with a small garden or kail-yard	1	0	0
Fuels or fuel	0	6	0
A working jacket and breeches, about	0	5	0
Two shirts, 6s. a pair of clogs, 3s. a pair of stockings, 2s.	0	11	0
A hat, 1s. a handkerchief, 1s. 6d.	0	2	6
A petticoat, bedgown, shift, and caps for the wife	0	9	0
A pair of stockings, 1s. clogs, 2s. 6d. apron, 1s. 6d. napkin, 1s. 6d. for ditto.	0	6	6
A shirt, 2s. clogs, 2s. stockings, 1s. for each of the four children	1	0	0
Other clothes for the children, about 4s. each	0	16	0
School wages, &c. for the four children	0	10	0
Two stone of oat meal, per week, at 20d. per stone	8	13	4
Milk, 9d. per week, butter, 3d. per ditto.	2	12	0
Salt, candle, thread, soap, sugar, and tea	0	13	0
The tear and wear of the man and wife's Sunday clothes	0	10	0
Total outlays	£.17	14	4

At the rate of 6s. per week, for 48 weeks, in the year, the man may earn about 14l. 8s. the expence of maintaining the family, will therefore exceed the man's annual earnings, about 3l. 6s. 4d. *per annum*; but the deficiency is generally made up by the wife's industry, by her working in hay-time and harvest, when she can earn about 1l. 10s. and by her spinning through winter and spring, when she may gain from 1s. to 1s. 6d. per week, besides taking care of her family. The labourers usually get some potatoes set by the farmers who employ them, with any manure they can gather, which is a great help to their family, particularly in the article of oat meal. With that saving they are enabled to buy better clothes, and a little butcher meat for the winter. Indeed, such as are industrious, sober, and economical, live pretty comfortably, and are in general wonderfully well contented with their situation.

It is obvious that men, whose wants are thus supplied, may be 'passing rich' with a sum which would not suffice an idle Londoner for two months although without a family. It must be remarked also, that according to these reports, the poor's funds are managed at scarcely any expence, by the ministers and kirk session, who being intimately acquainted with the circumstances of every poor person in the parish, are enabled to proportion the supply to their wants and exigencies. The principal objection to the mode of assisting the poor in Scotland may be gathered from the following passage; in the report of the parish of Machlin. Vol. II. p. 112.

Poor.—The poor's stock in this parish, is between 80l. and 100l. The number of poor families, or weekly pensioners, is

about 30. The income from collections, mort-cloths, and some seats in the church, 50*l*. The annual expenditure 60*l*. yearly, and some years more; but the difference is made up by an assessment, unanimously agreed to by the heritors, at a meeting in 1771; who in order to prevent begging in the parish, assessed themselves in a sum, amounting to 22*l*. 10*s*. 10*d*. *per annum*, one half of which, however, is payable by the tenants. This increased the poor's flock at the time; but as the fund is gradually decreasing, in consequence of the number and necessities of the poor, unless a new assessment is made, it will not be possible for the ordinary income to supply the demands which are made upon it. It must be obvious to every body, that according to the present mode, the burden of maintaining the poor, is most unequally divided. It falls almost entirely on tenants, tradesmen, servants, and charitable persons attending the church; while other people, however rich, particularly non-residing heritors, whatever their income may be, contribute little or nothing to the charitable funds of the parish. Hence there is, in general, ample ground for the common observation, 'that it is the poor in Scotland who maintain the poor.' It must be confessed at the same time, that, it is very difficult forming a plan that would provide for the poor, without encouraging in them either inattention, indolence, or waste.

It may be added, that for the relief of distressed brethren, there was a society established in this place about ten years ago, called *Macblin Friendly Society*. The present allowance is two shillings weekly to such as are unable to work, and 3*s*. to such as are confined to bed. One guinea is paid at entry. The present stock is 30*l*.

Of that industry, which not only wards off poverty from the lower class of the Scotch, but also regulates and confirms their morals and integrity, we have many excellent proofs. Crimes and criminals seem to be unknown in many of the parishes. It is with singular pleasure we read such paragraphs as the following:—'There has not been in the memory of man, a single instance of any person belonging to this parish, being either banished or capitally convicted'—and this is told of parishes, the inhabitants of which exceed 1000. Mr. Donaldson says of the parish of Ballantrae—'There is no person in the parish connected with the law, not even a constable, or sheriff's officer, nor has there been any in the memory of the oldest inhabitant. There is no justice of peace in the parish, nor within many miles of it: and the sheriff's court is at the distance of 36 miles. There is no surgeon or physician within a dozen miles, and it is doubtful whether half a dozen such parishes would give bread to one.' The population of this *happy* and *healthy* parish is stated at 770! Upon the whole, the attentive reader will be convinced, from the proofs here advanced, that in almost all cases the maintenance of the poor may be left to the humane and charitable disposition of the people, and that it is unnecessary to call in positive laws to their assistance; for, if such laws provide funds for

for maintaining the poor, they also provide poor for consuming the funds.' This remark, so consonant to the ideas of every enlightened writer on the subject, occurs in the report of the parish of Dunmichen, but the name of the author, we conceive by mistake, is omitted.

We have now run over two articles of information contained in these volumes, and regret that it is not in our power to arrange a much greater portion in the same manner. We shall, therefore, content ourselves with selecting a few anecdotes here and there, which may convince our readers that this work is not less entertaining than instructive.

Vol. 1. p. 228. *Language.* 'The language which was brought from the Continent, and which is now general over the island, was partly introduced by the Anglo-Saxons, in the fifth century, into England; and partly by the Dano-Saxons, in the ninth and eleventh, both into England and Scotland. The Dano-Saxon has continued to be spoken in the greater part of Scotland, and particularly what is called the *lowlands*, with little deviation from the original, till near the present times, in which it has been giving place very rapidly to the modern English language. The cause of this, independent of the comparative merits or demerits of the two dialects, has been the union of the Scottish and English crowns; from which, as England is the larger and wealthier country, and is, besides, the court end of the island, the English tongue has gained the ascendancy, and become the standard of fashion and propriety.'

The following remarks on the *mode of living* are pretty generally applicable to Scotland, and deserve to be copied for more reasons than one. P. 234.

'The expence of living among the common people, is at least, no greater in general, than their incomes. However numerous their families may be, they seldom receive, nor need any aid from the poor's funds. Their food consists of oat-meal porridge, oats, cakes and pease bannocks, barley-broth, with greens, potatoes, butter-milk and water. Some begin now to use wheaten bread and small beer, but seldom any eat butcher's meat. The luxuries in which they indulge, are tea, and what is worse, whisky. Scarcely any fail to put their children to school to learn English, writing, and arithmetic. In general, servants, labourers, and tradesmen, live worse, and perform less labour than in England. But while those of the same class in England have better food and more of it, it appears that in fact, they daily eat up their all; and hence when their families are anywise numerous, recourse must be had to the parish money. On the contrary in Scotland, many half starve themselves, in order to make savings; not a few lay by several pounds sterling, which they reserve for old age, for putting their children to apprenticeships, or for otherwise bettering their own condition, or that of their families.'

P. 262. *Mountains.* 'Ben-uaisn,' a mountain in the parish of Kiltarn, 'is always covered with snow, even in the hottest day in summer. And, in allusion to this, there is a remarkable clause

inserted in one of the charters of the family of Fowlis, which is, that the forest of Uaiſh is held of the king on condition of paying a snowball to his majesty on any day of the year, if required. And we are assured that a quantity of snow was actually sent to the duke of Cumberland, when at Inverness, in 1746, to cool his wine.'

P. 299. *Genius*. 'A watchmaker of this parish (Kiltearn) now about 30 years of age, was born and brought up in the high-land district of this parish, and, although he never saw a watch or clock till he was grown up to manhood, yet, by mere intuition, has made several clocks of coarse materials, which go well. He only wants a little instruction and assistance to make a figure in his line.'

Some of our readers may probably recollect that Ferguson, the astronomer acquired his early knowledge in this manner.

P. 305. *Seamen's wages*. 'During the last war, there were a number of seamen from this parish (Rothesay) in the navy service; and, had the prize-money due to them been properly accounted for, it is believed that press-warrants would have been unnecessary here; but, as matters are at present managed, nothing but compulsion will induce them to enter into the navy service. Many of them, to whom prize-money is due, can get no account of, nor even find out the agent in whose hands it is. Would it not answer the purposes of government equally well, were the management of prizes put into the hands of the pay-office, and government become accountable for it, as well as their wages; and, instead of obliging the seamen to employ agents and attorneys, at a great expence and risk, might not the inspector of the pay-office correspond with the ministers of the different parishes to which the seamen belong, (which he is even at present sometimes obliged to do) and the situation and circumstances of each seaman's right and claim being, in the course of the correspondence, ascertained, payment might be had at the nearest bank, or an order given upon the nearest custom-house, without either risk or expence? By adopting some measure of this kind, the ministers of the parishes where there are sea-faring people, would have much less trouble than they frequently have by the present mode of management, and would at the same time have the satisfaction of seeing justice done to a set of brave fellows, who have risked their lives in the service of their country.'

We conceive it unnecessary to enlarge on the justice of these observations. The prize-money of common sailors is so hardly earned, and so small in quantity, that any system which prevents their getting possession of it, must be deemed infamous to the individuals who compose it, and disgraceful to the nation which permits it.

P. 356. *Dress*. Parish of Bathgate. 'The alteration in dress since 1750 is remarkable. When the good man (husband) and his sons went to kirk, market, wedding or burial, they were clothed in a home-spun suit of freezed cloth, called *kelt*, pladden hose, with a blue or brown bonnet; and the good wife and her daughters were dressed in gowns and petticoats of their own spinning;

with

with a cloth cloak and hood of the same, or a tartan or red plaid. But now, the former, when they go abroad, wear suits of English cloth, good hats, &c. and the latter the finest printed cottons, and sometimes silk gowns, silk caps, and bonnets, of different shapes, sizes and colours, white stockings, cloth shoes, &c.'

P. 363. *Provisions in time of dearth.* 'The farmers (in Stranraer) generally export their corn, which produces very serious consequences to the inhabitants, as they are obliged to purchase meal at the discretionary price of the seller. To remedy this fore evil, about twenty years ago, a number of mechanics, countenanced by many of the more respectable and wealthy inhabitants, formed themselves into an association, whose object was to purchase meal, to be distributed weekly to the subscribers only. Every subscriber, at his entry, originally paid five shillings, (now seven shillings and six-pence) and thirteen-pence a year. It is governed by a deacon, as he is called, and twelve assessors, chosen annually. This institution has produced very good effects. The subscribers, and the poor in general, are regularly supplied at a price rather below the rate of the country. Their stock is now about 140 l. sterling.'

P. 386. *Diseases.* 'Convulsion fits, of a very extraordinary kind, seem peculiar to this country (Delting). The patient is first seized with something like fainting, and immediately after utters wild cries and shrieks, the sound of which, at whatever distance, immediately puts all who are subject to the disorder in the same situation. It most commonly attacks them when the church is crowded; and often interrupts the service in this, and many other churches in the country. On a sacramental occasion, 50 or 60 are sometimes carried out of the church, and laid in the church-yard, where they struggle and roar with all their strength for five or ten minutes, and then rise up without recollecting a single circumstance that had happened to them, or being in the least hurt or fatigued with the violent exertions they had made during the fit. One observation occurs on this disorder, that during the late scarce years it was very uncommon; and during the two last years of plenty it has appeared more frequently.' Delting is in the Orkneys.

P. 432. *Monopolies.* Parish of Dunnichen. 'When the proprietor of a barony or estate builds a corn-mill upon it, he obliges all his tenants to employ that mill, and no other, and to pay sometimes nearly double what the corn might be ground for at another mill.—Formerly one blacksmith, who was also a farrier, was only allowed to exercise his business on a barony or estate. He had the exclusive privilege of doing all the blacksmith and farrier work. For this he paid a small rent to the proprietor, and every tenant paid him a certain quantity of corn. About thirty years ago, a person of this description had this sole right on the barony of Dunnichen, for which he paid 1 l. yearly.'

This monopoly of corn-grinding exists in several parts of Scotland, and without considering the cruel policy and absurdity of it, may it not be quoted as a burlesque on monopolies in general?

P. 461. *Industry.* 'A young man of the parish of Auchterderran went into the north of England as a labourer, and laid by, out of his earnings, in the course of somewhat more than 20 years, 400l. sterling. He then returned to his native parish, purchased and furnished a pretty extensive feu, upon which he has lived with his family 28 years.'

Vol. ii. p. 180. *Tradition.* 'The following tradition is handed down with respect to the first building of a bridge over the Avon in Hamilton. Some controverted point was to be settled by a plurality of voices, at a meeting of the clergy, to be held at Hamilton, upon a certain day. A priest who lived southward from the town, had been very zealous on one side of the controversy, and had prevailed with a great number of the brethren in his neighbourhood, to join him in supporting it. But on the day fixed, when they came to the side of the river, it was sworn with the rains beyond the possibility of passing, and the opposite party carried the point; at which, the priest was so much provoked, that, being very rich, he immediately ordered a bridge to be built at his own expence, that such a disappointment might not occur in future.'

P. 324. *Tobacco.* Parish of Crailing. 'There is a circumstance, which may be mentioned here, as a proof of the mildness of the climate, and fineness of the soil of this parish, which took place in the late attempt, that was made to cultivate tobacco in Scotland. In one season, a tenant, in this district, drew 115 l. for tobacco plants, and afterwards raised a crop on 12 or 13 acres, which he sold upon the ground, for 320 l. but an act of parliament intervening, (the policy, or the justice of which, need not be entered into) the purchaser was unable to fulfil his bargain, and the farmer was compelled to dispose of his tobacco to government at only 4d. per pound; at which rate it brought him only 104 l. It appeared, from the trials made at that time, that tobacco would thrive well in the southern parts of Scotland.'

Upon the whole, we are disposed to agree with sir John Sinclair, that there is no work, now extant, which throws such light upon the actual state of human society, or furnishes so many useful hints of the most likely means of promoting its happiness and improvement—Nothing indeed but a perusal of these volumes can give the reader a full idea of the copiousness of information to be derived from the plan. The future volumes will contain each from 80 to 100 parishes, so that the whole work will consist of about 10 volumes. It will prove the compleatest survey of a kingdom, of which we have any knowledge; and at the same time, as sir John remarks, will not exceed, either in price or bulk, the topographical accounts given of many individual counties in England. c. c.

ART. XIV. *A Tour from London to the Lakes; containing natural, æconomical, and literary Observations, made in the Summer of 1791.* By a Gentleman. 117 p. pr. 1s. Abraham. 1792.

THE lakes in the north of England have of late years greatly excited the curiosity and attention of the public; and their romantic and picturesque beauties have occupied the pens of many of our modern travellers.

The author of this tour has aimed rather at a flowery and metaphorical style than a precise and particular description. He also appears to have omitted the mention of a variety of scenes that have always attracted the attention of every person of taste, and even to have been unacquainted with the names of several of the most prominent objects before him, as in p. 45, where he calls the remarkable mountain of Hardknott, *Knott*; page 76, where he terms the lake of Brother's Water, *Broad Water*, &c. &c.

3.

ART. XV. *The History of Rome, from the Foundation of the City by Romulus, to the Death of Marcus Antoninus.* In three Volumes. By the Author of the History of France, in three Volumes Octavo. 8vo. 1449 p. pr. 18s. in boards. Cadell. 1792.

SINCE the appearance of Mr. Gibbon's History of the Decline and Fall of the Roman Empire, it has doubtless been frequently the wish of his admirers, that the early period of the Roman History were executed by the same able and masterly hand. As Mr. Gibbon, however, has intimated no intention of this kind, a fair field lies open for the exertions of others. A writer, who, though he chuses to remain anonymous, has acquired some degree of reputation by his Abridgement of the History of France, in three volumes, here undertakes to supply this defect by presenting the public with a History of the Roman Republic, which, together with Mr. Gibbon's work, may furnish an entire and uniform course of Roman History. And though we are not able to discover in this historian all that diligence of research, or originality of thought for which Mr. Gibbon is justly admired, yet in a path of history which has already been cleared by so many able pioneers, we think him (at least as far as respects language) not incompetent to undertake a complete Roman History in Mr. Gibbon's manner; for he is certainly, as we have formerly remarked, by no means an unsuccessful imitator of this celebrated historian's style.

In this work our author professes to have made Hooke and Ferguson his principal guides, not however without occasionally consulting every French and Latin historian from whom he

he might expect to derive information. The early part of the history, particularly that of the kings of Rome, he has comprized in a small compass, judiciously conceiving it to be one of the first duties of an historian to discriminate the fabulous parts of history from those which are entitled to credit. From our author's history of the kings, we shall select his remarks on the philosophical character of Numa. Vol. 1. p. 25.

' When Numa ascended the Roman throne he was entering into his fortieth year, and to the vigour of manhood he united the prudence of age. The system of administration which he adopted, accorded with the blameless tenor of his private life: he studied to eradicate the evils which sprung from civil discord and military violence: and his gentler influence suspended, though it could not extinguish, the turbulent ambition of his people. To the reader who is only delighted with the tumult of battle, his reign will indeed afford but little entertainment; but to the philosophic mind it offers a grateful and guiltless repast, unallayed by dark intrigue, and unpolled by bloody dissension.

' The silent hours of Numa had been devoted to reflection; and he frequently withdrew from society to indulge his meditations amidst the deep recesses of his native woods. An ignorant and superstitious age converted his love of solitude into a mysterious communication with some protecting deity: though the integrity of the sage may be impeached in countenancing the fiction, yet the pious fraud of the monarch may be palliated if not vindicated; and policy will pardon that deceit which was exercised to reform the manners, and to restrain the passions of a lawless and barbarous people.

' The laws and forms of religious worship, which were the result of the contemplative mind of Numa, and which were ascribed to his nocturnal converse with the nymph Egeria, have been preserved by the accurate pen of Plutarch. Though the sagacity of the Sabine philosopher is supposed to have pierced the thin veil of Polytheism, and to have acknowledged one God sole and omnipotent, yet the prudence of the monarch was satisfied with introducing order and decency among those ceremonies which he was not permitted to abolish, and with checking the growth of those errors which he was not capable of eradicating. The bloody sacrifices which had stained the reign of Romulus were suspended; and during the peaceful administration of Numa, the deity was propitiated by the more innocent oblations of bread and meal, of wine and milk. A ferocious people were taught to respect the lives and sufferings even of the brute creation; and the similar system framed by Numa and by Pythagoras, have induced many to believe that the former derived his precepts from the ingenuity of the latter. But this opinion is combated by the concurring authorities of Livy, Dionysius, and Plutarch; and it is now unanimously agreed, that the Grecian sage flourished not till a considerable period after the decease of the Sabine.

' The discernment of Numa had regarded with contempt the weak idolatry of those who bowed before the workmanship of their own hands. The images of brass and marble, which were produced

produced by the glowing genius, and were fondly cherished by the lively imagination of the Greeks, were proscribed by the more severe judgment of the Sabine philosopher; and all representations of the gods were, for above one hundred and sixty years, sedulously excluded from the temples of the Romans.

The studied and artificial style with which the preceding passage is written, is preserved with a great degree of uniformity through the whole work, except where the author borrows the more simple phraseology of Hooke.

The learned reader will perceive in the following extract how much of the effect of Livy's interesting narrative of Hannibal's march over the Alps is lost, by substituting *general* in the room of *particular* description. Vol. i. p. 387.

‘It was towards the close of autumn that he began to ascend those barren mountains which are eternally covered with snow. His steps were pursued by famine, and his march was interrupted by the inclemency of the elements, or exposed to the incessant assaults of a fierce and intractable race, whose long shaggy hair and savage dress impressed the beholders with terror and astonishment. Hundreds were daily crushed by the fragments of rocks which the barbarians rolled upon their heads; hundreds, betrayed by the slippery surface of the ice, tumbled head-long into vast and unfathomable precipices; while the numbers that perished by cold and hunger, exceeded those that fell the victims to the fury of man. Nine days their painful toils had been continued, when on the tenth their fainting spirits were revived by the prospect of the fertile fields and flourishing cities of Italy. From the summit of the Alps Hannibal displayed to his troops the luxuriant plenty of the plains beneath, the rich rewards of their labours. Two days were assigned to recruit their exhausted strength; and on the third the signal for their departure was given. In their descent they experienced a repetition of the same distresses and the same losses. But the genius and constancy of their leader triumphed at length over every obstacle: on the fifteenth day from first entering the passes of the Alps, his way-worn followers reposed amidst the abundance of the Insubrian plains. Their emaciated figures proclaimed the hardships they had endured; and of the vigorous and numerous army which had traversed the Pyrenean mountains, only twenty-six thousand meagre veterans escaped from disease, from famine and the sword, to reap in Italy the harvest of their adventurous valour and stubborn toils.’

We shall add one further specimen of the author's talents for historical painting, in his relation of the death of Pompey. Vol. II. p. 361.

‘While Cæsar assiduously improved the moments of victory, the unhappy Pompey pressed with trembling speed his disgraceful flight. From the disastrous field, which had for ever overwhelmed his fame and fortune, he had retired to his tent to meditate on the dangers of his situation: as he sat pensive and lost in thought, he was roused by the intelligence that the banners of

of Cæsar were already displayed in his camp : he exchanged the purple of the general for a habit more suitable to his condition ; and mounting his horse, swiftly fled by the opposite gate. The humble cottage of a fisherman received the illustrious fugitive ; who, after a short and broken slumber, embarked with a few faithful attendants, and steered for Lesbos. On that island, secure from the din of war, his blameless consort had fixed her residence ; and Cornelia first learned from the presence of her husband his and her own misfortunes : she ascended the ship, the partner of his flight and affliction ; and Pompey, after touching at the coasts of Cilicia and Cyprus, directed his anxious course to the shores of Egypt.

The influence of Pompey, and the arms of Gabinus, had restored the sceptre of Egypt to Ptolemy Auletes : on his death it had passed to the hand of his son ; but the breast of the new monarch was disturbed by the pretensions of his sister Cleopatra, who by the will of her father was to share the bed and crown of her brother : his feeble youth was directed by his general Achilles, his tutor Theodotus, and the eunuch Photinus ; and their guilty souls were alarmed by the approach of a hero who might erect himself into the arbiter of the affairs of Egypt. The double claims of gratitude and hospitality would indeed be violated by the murder of Pompey ; but the bloody deed would secure their own power, and, it was expected, would conciliate the favour of Cæsar ; and the execution of the crime was entrusted to Septimius, a Roman deserter, whom his employers were assured would never be diverted from his purpose by any consideration of fear or remorse.

A small bark was dispatched to receive the destined victim ; and as Pompey, after embracing Cornelia, entered the vessel, accompanied by his freed-man Philip, his presaging soul recalled the lines of Sophocles, " That he who trusts his freedom to a tyrant, becomes from that instant a slave." His apprehensions were increased by the gloomy silence of Septimius and his companions ; yet a gleam of hope darted on his mind as he beheld the shore lined with the royal guards, and honoured by the presence of the king himself. A moment dispelled the pleasing illusion ; as he rose on the arm of his freed-man Philip, to quit the bark, his back was pierced by the dagger of Septimius. Sensible that resistance was vain, he only endeavoured to preserve in his last moments that decency which had distinguished him through life ; and covering his head with his robe, without uttering a word, he sunk beneath the repeated strokes of his treacherous assassins. His fate was the signal of flight to his friends ; the lamentations of Cornelia were interrupted by her fears ; and the Roman squadron, incapable of avenging the crime they deplored, hastened to quit the guilty and inauspicious coast.

Thus perished, by the weak and wicked maxims of the ministers of Ptolemy, and in the fifty-eighth year of his age, Pompey the Great. His head was separated from his body by his murderers, which was negligently or insultingly left on the barren strand ; and the last rites were administered by the fidelity of his freed-man Philip. As he wandered along the shore in
search

search of materials to compose the slender pile, he was addressed by an aged soldier who had fought and conquered beneath the auspices of Pompey. "Who art thou," exclaimed he, "who art making these preparations for the funeral of Pompey the Great?" "I am his freed-man Philip." "Thou shalt not," replied the generous veteran, "have all the honour to thyself, let me partake the sacred and grateful care; it will please me, amidst the miseries of exile, to have touched the body, and assisted at the funeral, of the greatest and noblest soldier Rome ever produced." By their labours an humble monument arose; and the inscription, "How poor a tomb covers the man who had so many temples erected to his glory," might admonish the reader of the instability of fortune, or remind him of the ingratitude of mankind.

This last sentence is one, among innumerable instances, which occur in this work, of so close an imitation of Mr. Gibbon's phraseology, and method of constructing his periods, as to expose the author, not without some reason, to censure, as a servile copyist.

Mr. Gibbon has, unquestionably, as an historian, many excellencies; but he has also many faults; and those which respect style, as they chiefly consist in deviations from ease and simplicity, ought to be scrupulously avoided in histories which are intended for the use of young persons, who before their taste is refined or corrupted, are always best pleased with plain narrative, for this obvious reason, that it is most easily understood. Hooke's Roman History, with all its defects, will, we have no doubt, be always preferred by young readers to the writings of Gibbon, or of any of his most successful imitators.

D. M.

ART. XVI. *An entire and complete History, Political and Personal, of the Boroughs of Great Britain; together with the Cinque Ports. To which is prefixed, an original Sketch of Constitutional Rights, from the earliest Period to the present Time, &c. &c.* Vols. II and III. Price of the 3 Vols. 1l. 1s. 4d. Boards. Riley. 1792.

WE have already paid particular attention to the 1st volume of this work (see Analytical Review, Vol. XII. p. 374.) and we shall now proceed to consider the remainder of a publication, which, whether we reflect on the subject, or the manner in which it is treated, cannot fail at the present moment to awaken the attention of the public.

Colchester. This borough has acquired great celebrity in the annals of controversy and corruption; and the relation of the arts practised there, would, according to our author, call up a blush 'even on the face of political profligacy.'

It is not a little remarkable that Messrs. Fordyce, Mayre and Potter, all appeared in the list of bankrupts, soon after their

unsuccessful

unsuccessful attempts to represent this place in Parliament; and it is supposed, that the ruinous expences of their respective elections, contributed in no small degree to their misfortunes.

Harwich. Political character. This was formerly a Treasury borough, and numbered among those entirely under the influence of government; but a certain celebrated surveyor-general, 'of parliamentary notoriety,' managed with so much dexterity, as to secure that patronage in his own person, which he had before exercised officially.

Number of voters, 32.—Returning officer, the mayor.—Patron, John Robinson, Esq.

'Pension.—In the pension list of Charles II. it appeared, that Thomas King, Esq. member for Harwich, had a pension of 50*l.* a session, besides meat, drink, and now and then a suit of clothes!'

Portsmouth. The elective franchises of this town, which, on account of its fortifications, has been often stiled the 'Key of the kingdom,' are confined to a mayor, recorder, 12 aldermen, and an indefinite number of burgesses.

Number of voters, 110.—Patron, sir John Carter.

Stockbridge. Right of election is in the inhabitants, house-keepers paying scot and lot.

Mode of bribing the voters. 'The bailiff, who is generally an inn-keeper, or one dependent upon an inn-keeper, is the returning officer at elections; for it is said that the inn-keeper, in order to have an opportunity of receiving bribes upon these occasions, without being liable to the penalty, has frequently procured one of his own officers to be elected bailiff, and has himself carried the mace before him.'

Sir Richard Steele, who represented this borough in the reign of queen Anne, carried his election against a powerful opposition by the merry expedient of sticking a large apple full of guineas, and declaring that it should be the prize of that man, whose wife should first be brought to bed, after that day nine months.

Number of voters, 57.

Christchurch. Right of election—in the inhabitants, householders, paying scot and lot, 'but at present assumed and exercised by the corporation exclusively.'

Number of voters, 24. — Patrons, lord Malmesbury and George Rose, Esq.

Yarmouth, Isle of Wight. Political character. It contains about 50 houses, cottages included; the right of election is in the capital and free burgesses.

We are here told, that the 4 members for Newport and Yarmouth are returned by two persons only; and the two members for Newton, in the same island, by four persons: thus six members are chosen by six electors!

Winchester. Number of voters, 60.—Patrons, dukes of Chandos and Henry Penton, esq.

Political anecdote from a pension list of Charles II. ‘Sir Robert Holmes, member for Winchester, first an Irish livery-boy, then a highway-man, now barrow of the Isle of Wight, got, in boons and by rapin, 100,000l. The cursed beginner of the two Dutch wars.’

Andover. Political character. The exclusive privilege of election has been assumed by the corporation, notwithstanding there are six hundred houses in the borough.

Number of voters, 24.—Patrons, earl of Portsmouth and Joshua Iremonger, esq.

Whitechurch. Political character. ‘This borough is the joint property of lord viscount Sydney and lord viscount Middleton, of the kingdom of Ireland; the freeholds which give the right of voting, being conveyed by those noblemen to their respective friends, for the purpose of performing the ceremonies of an election. The number of freeholds are about 70, but the actual number of electors cannot be said to be more than two.’

Weobley. Number of voters, about 45.—Patron, marquis of Bath.

Anecdote from a pension list, published in the reign of Charles II. ‘Sir Thomas Williams, king’s chemist (and a member for Weobley,) has got 40,000l. by making provocatives!’

Raghester. This city, owing to its vicinity to Chatham, is in a considerable degree under the influence of the admiralty; and it has always been customary to compliment that board with the nomination of one of its members.

Queenborough. Political character.—This has been very justly considered, for many reasons, a government borough, for although there have been many contested elections, there is no instance, since 1727, of any member being returned in opposition to administration. The systematic application of the patronage of the Board of Ordnance to the purposes of acquiring an influence in this borough, has been attended, we are told, with the progressive increase of the ordnance establishment on the Thames and Medway.

Number of voters, 131; of these 23 hold places under the ordnance, and 11 under the admiralty; 7 are officers in the navy, 1 in the artillery, and 14 or 15 are ordnance labourers on the gun-wharfs at Sheerness and Purfleet.—Patrons, Ordnance and Admiralty!

Clitheroe. Number of voters, 42.—Patrons, Thomas Lister, esq. and Asheton Curzon, esq.

Newton. Political character. The right of election in this borough is in the steward of the lord of the manor, and the bailiff and burgesses who derive their privileges from prescription.

Number of voters, 36.—Patron, Thomas Peter Legh, esq. lord of the manor.

Great Grimsby. Number of voters, 75. Patron, Charles Anderson Pelham, esq.

Thetford. Political character. The right of election being in the corporation, this select junto, like all others whom accident or intrigue have invested with power of delegating representatives, is under the control of a patron.

Number of voters, 31.—Patron, the duke of Grafton.

Castle Rising. Political character. The burgesses were formerly about fifty in number, but it has been lately found convenient to reduce their number to *two* only.

Patrons, countess of Suffolk, and earl of Orford.

Berwick upon Tweed. Political anecdote. The non-resident freemen of this borough, living in London, being put on board two vessels in the Thames, immediately previous to the election of 1768, in order to be conveyed to Berwick by water, Mr. Taylor, one of the candidates in opposition, covenanted with the naval commander of this election cargo for the sum of 400l. to land the freemen in Norway. This was accordingly accomplished, and Mr. Taylor and lord Delaval took possession of their seats without any farther expence.

Brackley. This is one of the many boroughs entirely subservient to aristocratic greatness.

Number of voters, 33.—Patron, duke of Bridgewater.

Higham Ferrers. This town, which sends but one member to parliament, is under the sole influence, and at the entire disposal of earl Fitzwilliam.

The number of voters does not exceed 84.

Woodstock. This place is adjoining to the park wall of Blenheim, and notoriously under the influence of the duke of Marlborough.

Banbury. The right of voting in this populous town is confined to a mayor, six aldermen, and 12 burgesses.

Number of voters, 19.—Patron, earl of Guilford.

Bishop's Castle. Political character. This borough, like Wenlock in the same county, is entirely under the direction of its titled proprietor.

Number of voters, about 50.—Patron, lord Clive.

Bath. This, which is one of the most elegant and populous cities in the kingdom, sends two members to parliament, by the exclusive election of the mayor, aldermen, and common councilmen only; in all, thirty-two persons!

Patrons, marquis of Bath and earl Camden.

Minehead. Number of voters, 160.—Patron, John Fownes Luttrell, esq.

The greater part of this borough having been lately destroyed by fire, the number of electors must be very considerably decreased.

Nechester.

Hebster. Political character. 'This borough lately came under the patronage of John Harcourt, esq. of this place, one of its present members, by the purchase of a majority of its houses, which, we understand, has been since disposed of to Mr. Troward, the attorney of Norfolk-street.'

Milborne Port. The elective franchises of this borough are attached to the possession of nine parcels of burgage-lands, which are the sole property of William Coles Medlycott, esq. and Edward Walter, esq.

Dunwich. This town, which was formerly the most considerable in the county of Suffolk, and the see of a bishop, is now reduced to a mean village consisting of about thirty houses.

Number of voters, about 14.—Patrons, sir Joshua Vanneck and Mr. Barne.

Orford. 'The corporation of this borough consists of a mayor, recorder, eight port men, and 12 capital burgessees, in all twenty-two, in whom the election is vested. The number is seldom complete, there being scarcely ever more than 10 or 12, who are chiefly composed of the sons and relations of the earl of Hertford. The constituent and representative bodies, being made up of this nobleman's family, the usual mode of canvassing is laid aside, and the election made up among themselves without trouble or expence.'

Aldborough. Number of voters, about 35.

Patron, P. C. Crespigny, esq.

St. Edmundsbury. Right of election, in the alderman, burgessees, and common council men.

Number of voters, 37.—Patron, duke of Grafton.

Bletchingly. Number of voters—the burgage-holds, which are 90, are all the property of one individual.

Patron, sir Robert Clayton.

Guilford. Number of voters, about 120.—Patrons, lords Onslow and Grantley.

Gatton. This borough, which at present consists of no more than two houses, was once the property of the unfortunate sir George Colebrooke, and, at the time of his failure, was actually sold by the assignees under his commission to lord Newhaven, who afterwards disposed of it to Messrs. Percy and Graham. After passing through a variety of hands, it now belongs to William Currie and Robert Ladbroke, esqs.

'In this instance the constituent and representative body, who are the same in number, may also possibly be the same persons, as they would have the power to elect each other. This, among many others, is a striking instance of the present fallacious and inadequate state of the representation, and shews the indispensable necessity of applying some immediate remedy to an evil of such an enormous magnitude.'

Returning officer, the constable appointed at the court leet of the two proprietors. Number of voters, 2.

Haslemere. The freeholds, which here constitute the right of voting in this place, were purchased by Mr. Chandler an attorney of Guilford, who afterwards sold them to the earl of Lonsdale the present proprietor of this borough.

Horsbarnham. Right of election, exclusively in the burgage-holders.

Number of voters, 25.—Patrons, duke of Norfolk and lady viscountess Irvine.

Midhurst. This is a borough which has the privilege of sending members to parliament, although there is not a single house standing within the limits of it. The right of election is in 120 burgage-holds, the situation of which is distinctly marked at present by the position of a large stone upon each of them. These burgage-holds were sold by the trustees of lord viscount Montagu, for forty thousand guineas to the earl of Egremont, whose brothers were returned for this borough at the last general election.

‘How can these gentlemen (says our author) be called representatives, when there is not so much as one solitary individual existing within the precincts of the place, to make a constituent body? If the voice of the nation is only to be heard in the House of Commons, how can that possibly happen, unless it be its real representatives? And whether we are governed contrary to our inclinations, or by persons to whom we have given no such commission, we are equally an enslaved people. The above instance is a sufficient conviction of the mockery of our representation, and of the want of some immediate radical cure for so great an evil.’

Shoreham. A club under the denomination of the ‘Christian Society,’ rendered this place conspicuous in the annals of corruption. The disfranchisement of 81 freemen, and the extension of the right of voting to about 1200 freeholders of the rape of Bramber, has banished venality from, and restored independence to this borough.

Bramber. This place consists of six and thirty miserable cottages, which answer to the number of votes.

Patrons, duke of Rutland and sir Henry Gough Calthorpe, bart.

Steyning. This joins Bramber, and with it constitutes a street, which, as we are told, is not more than two-thirds as large as Fetter-lane, London; nevertheless they constitute two boroughs, and send four members to parliament.

Number of voters, about 100.—Patrons, duke of Norfolk and sir John Honeywood.

East Grinstead. Number of voters, 36.—Patron, duke of Dorset.

Appleby. Number of voters, nominally about 100 burgage-holders; really 2.

Patrons, earls of Thanet and Lonsdale.

Wilton.

Wilton. Number of voters, 24.—Patron, earl of Pembroke.

Downton. Number of voters, from 20 to 80, at the will of the proprietors. — Patrons, earl of Radnor and Robert Shaftoe, esq.

Heytesbury. Number of voters, 50 burgage-holders. — Patrons, duke of Marlborough and P. W. A. A. Court, esq.

Westbury. Number of voters, 24.—Patron, E. of Abingdon.

Calne. Number of voters, 24.—Patron, marquis of Lansdown.

Malmesbury. Number of voters, 13.—Patron, Dr. Wilkins, receiver-general for the county.

Ludgershall. Number of voters, about 70.—Patron, lord viscount Sydney.

Old Sarum. 'This borough, with the assistance of Midhurst, sends four members to parliament, although there is not a single house standing, nor person living within the limits of either, to be represented.'

Number of voters, nominally 7 but really one. — Patron, lord Camelford.

Marlborough. Number of voters, 3. — Patron, earl of Aylesbury.

Droitwich. Number of voters, 14.—Patrons, lord Foley and sir Edward Winnington.

Bewdley. Number of voters, 14.—Patron, lord Westcote.

Thirsk. Number of voters, 30.—Patron, sir T. Frankland.

Welsh Boroughs. The boroughs of Beaumaris, Radnor and Montgomery, can alone be said to be under absolute control.

Cinque Ports. Such was formerly the corruption, venality and profligacy of the Cinque Ports; and such the arrogance of the lord wardens, that they formerly assumed to themselves the right of nominating one and sometimes both of the representatives of each borough-town within their jurisdiction, as a matter of course. Their influence is still paramount in many, and conspicuously prevalent in all.

Royal Burghs of Scotland. The number of voters in several counties in Scotland, is not greater than in many of the rotten boroughs of England, and as to the districts of boroughs that send members to parliament, the corporations only have votes, to the utter exclusion of the freeholders.

We have been induced, partly from the nature of the present work, and partly from the critical period at which it has been published, to extend this article to a greater length than we at first intended.

The praise of industry, attention, and, as far as we are able to judge, of correctness, is assuredly due to the author, who seems to be eminently qualified for the task he has assumed, and who, from his own personal acquaintance with many of the boroughs, and those of the Cinque Ports in particular, has been enabled to enter into all the minutiae of political corruption.

At a moment when the spirit of reformation has gone forth, the present publication will, no doubt, be read with avidity, and we venture to add with instruction, for in it the true patriot will learn to beware of the interested efforts of those who now possess, as well as those who at present aspire to power, while the hardiest partisan of despotism will be taught to blush at that profligate corruption, which at one and the same time disgraces the legislature, and debases the people.

ART. XVII. *The Life of Mrs. Gooch. Written by herself, and dedicated to the Public.* 3 vols. 12mo. about 500 pages, pr. 10s. 6d. sewed. Kearsley. 1792.

THE three small volumes before us contain the particulars of, and an apology for, the life of a celebrated and unfortunate female. This work is said to be the offspring of solitude and reflection, and we are well aware that many painful sensations must have been awakened, and a variety of unpleasing ideas called forth during its composition.

We shall not enter into the detail of a life, variegated with 'ingratitude, ill treatment, and fraud;' or repeat the complaints of a person, 'whose constitution is ruined, whose peace of mind destroyed,' and who is 'encompassed with debts;' far less are we inclined to comment upon those passages, in which the honour of a husband, the fondness of a mother, and the affection of a family are called in question.

The following quotation, in which we behold Mrs. G. committed to and relieved from a prison in the city of Lisle, will afford not only an adequate idea of the present publication, but of the misfortunes of the heroine.

'I was in a weak and languid state when I was arrested by all my creditors combined together, and conducted to the jail whose least horror was indeed its name!—It is impossible to describe, nay it is impossible to conceive, what I suffered there.—I was in every respect treated (except that I did not wear chains) as a criminal; and I am convinced that every felon in Newgate meets with indulgences that I did not: they are permitted to see their friends; and even this was a liberty denied to me. Mr. Walpole, (brother to Mrs. Watkins, who resided at Lisle) with extreme difficulty, once obtained permission to go into the jailor's room to see me. I told him in English (which they did not understand) that I wished him to look at my apartment. He began to ascend with me the wretched stair-case that led to it, but was suddenly repulsed by these guardians of hell, and desired to return. He saw however enough to convince him of the horrible situation I was in.

'I had no fire place; no bed but on the floor, which was paved with rough stone; in short, the horrors I underwent in the prison at Lisle ought to cry aloud for vengeance in any *Christian country!*

'I here

‘ I here pawned my other watch.—Madame Plaquet had taken the duplicate of the former, together with two trunks, and all my property that was in her house; not one article of which has been ever returned me.

‘ A young and beautiful French woman was brought in a prisoner for four guineas. The jailor desired I would let her sleep in my room on another bed prepared for her. I readily accepted the proposal; but found her so very ill, and so much affected with her situation, that pity pleaded her cause in my breast, and I resolved if possible to release her.

‘ I sent for her creditor, and proposed his taking my note of hand for the debt, which he agreed to, and I felt more happiness in thus liberating her, than I could possibly have done in her society, although by voluntarily losing it I sacrificed the only possible comfort I could have, that of conversing with one human being.

‘ I had not a prospect nor a hope of deliverance—my future state was enveloped in a thick cloud, through which my eyes could not penetrate, and I felt that it must disperse greatly indeed before any gleam of sunshine could intervene!—Not one of the many English residing at Lisle (excepting Mr. Walpole) had the charity either to call or send to me. I could not have treated my worst enemy so, had I known one in that situation. I never went down stairs but to ask for what was necessary; indeed I was locked up every afternoon at five, and my door was not opened till ten the next morning.

‘ I went one morning to speak to the jailor, and was peeping through the bars of two iron doors which separated me from him, as he was standing at the door of the street. A person who had the appearance of a merchant was speaking to him, and inquiring for a prisoner. He looked at me with a sort of emotion, and asked me hastily if I was one. I told him that I was detained there for three hundred pounds without fairly owing one. He asked me some questions, and our conversation ended by forgetting the business that had brought him. He went away, and told me, as that was the case, if fifty louis d’ors would extricate me, I should have them by three o’clock the same day.

‘ At three o’clock Monf. Grandel came. He told me that he had been employed, since he saw me, in calling on my creditors, and had not found any of them inexorable: he offered to distribute a certain sum of money among them, leaving me sufficient to return to England. To this I joyfully consented. He returned with a coach in the evening, and delivered me from a residence that was even too bad for the most hardened criminal.’

The present biographical sketch, we are told, has been suggested and enforced by necessity; this circumstance must disarm both moral and literary criticism of their severity, it indeed inclines us most cordially and fervently to wish, that the unhappy female, who is the subject of these memoirs, and who seems to be well aware of the impropriety of her former conduct, may be extricated from the labyrinth of her difficulties.

ties, and enabled in retirement to endeavour to obtain that peace and tranquillity which, if they do not actually constitute, are at least the substitutes for happiness.

ART. XVIII. *Elements de l'Art de la Teinture, &c. Elements of the Art of Dyeing.* By Mr. Berthollet, M. D. 2 vols. 8vo. Paris. 1791.

THIS work is divided into two parts. The first part, which treats of dyeing in general, contains three sections, and each of these sections is divided into chapters. The second part, which treats of the processes in dyeing, contains six sections, which are subdivided also into chapters. In the first volume, the subject of the first section is, the general properties of colouring substances, on which there are six chapters, viz. Of colouring parts and their affinities.—Of mordants.—Of the action of different substances, and particularly of that of air and light upon colours.—Of the yellow colour produced in animal substances by the nitrous acid, and the oxygenated marine acid.—Of astringents in general, and particularly of the gall-nut.—A recapitulation of the theory delivered in this section. The second section contains four chapters, viz. Of the distinguishing differences between wool, silk, cotton, and line, and of the operations to render them proper, or to prepare them for being dyed.—Of the workshops and manipulations in the art of dyeing.—Of combustibles.—Of the means of determining the goodness of a colour. The third section is divided into twelve chapters, viz. Of acids; vitriolic, nitrous, marine, oxygenated marine, *aqua regia*, tartareous.—Of alum.—Of vitriol of iron.—Of vitriol of copper.—Of vitriol of zinc.—Of verdigris.—Of sugar of lead.—Of fixed alkalis.—Of soap.—Of sulphur.—Of arsenic.—Of waters. In the second volume, the first section treats of black colours, on which there are three chapters, viz. On the processes for dyeing black.—Observations on the processes of dyeing black.—Of gray colour. The second section treats of blue colours, in five chapters, viz. Of indigo.—Of the *pastel* (*isatis tinctoria*) and the *vouëde* (*isatis lusitanica*).—Of dyeing by indigo and the *pastel*.—Of the Saxon blue.—Of dyeing blue with Prussian blue. Section the third treats of red colours, in eleven chapters, viz. On madder.—Of the processes of dyeing with madder.—Of cochineal.—Of dyeing scarlet.—Of dyeing crimson. Of kermes.—Of gum lac.—Of litmus.—Of the *carthamus tinctorius*.—Of Brazil wood.—Of logwood. The fourth section on yellow, is divided into four chapters, viz. Of the *reseda luteola*, or woad.—Of the yellow wood.—Of the *bixa orellana*, or *rocou*.—Of the *serratula tinctoria*, or *sarrette*, and of many other ingredients proper for dyeing yellow. The fifth section

section is on the fawn colour (*fauve*), which is treated in two chapters, namely, Of the green bark of the nut, and of sumach, and some other substances proper to produce a fawn colour. The sixth and last section is on compound colours, on which there are four chapters, viz. Of the mixture of blue and yellow, or green.—Of the mixture of red and blue.—Of the mixture of red and yellow.—Of the colours which result from the mixture of black with other colours, and browns.

As at this period the new system of chemistry is pretty well established; as the author of these volumes is one of the most enlightened philosophers who have adopted it; and as he has applied himself more than any of them to the advancement of arts by the means of chemical knowledge; the public will be much disappointed if they do not find in this work the subject of dyeing explained on better principles, and the practice of it improved. We have sincere pleasure in saying, that there are, we think, few who cultivate the knowledge of this art who will not be much gratified by reading Mr. Berthollet's work.

In the introduction, which contains forty-eight pages, we have the origin of the art of dyeing traced, and a general history of its progress and state at different times in different places. It is of the most remote antiquity in perhaps every society of men. The admiration of colours among savages and barbarians, is evident from their painting the skin; from the ornaments of their dress being substances that have vivid colours, such as feathers, brilliant stones, shells, &c. The Egyptians, Hebrews, Gauls, Greeks, Romans anciently, as well as the savages and barbarians of the new worlds, discovered by the moderns, ornamented their bodies with various paints and substances of glaring colours. Some of these discovered the art of colouring various substances; the Egyptians and Tyrians especially had this knowledge. The art of dyeing cloth was imported into Greece from India, after the conquests of Alexander. The application of the principles of natural philosophy and chemistry to all the arts, and the description of them, was, however, only first attempted by the Academy of Sciences of Paris; the execution of which project is contained in their Encyclopedia. One of the dyes of the ancients is now unknown and unequalled, that is their purple. To dye this colour, the Tyrians used a juice obtained from two species of shell-fish; one was called *the purple*, the other was a *buccinum*. In the time of Augustus, a pound of Tyrian purple cloth sold for a sum equal to 790 livres, or about 29 pounds sterling. At last the Roman emperors reserved the use of purple cloth for themselves only; and others who presumed to wear it were punished with death. This tyrannical punishment no doubt occasioned the art of dyeing this colour to be lost first in the west of Europe, but not till much later

later in the east; for it flourished there as late as the eleventh century. The *coccus*, or kermes, furnished another colour, viz. scarlet, scarcely less valuable than the purple. Soap was not known to the ancients, and this gives the moderns a decisive advantage. Dyeing scarlet with cochineal, the most signal discovery of the moderns, was learned from the Mexicans by the Spaniards in 1523. Brasil-wood, logwood, *rocou*, have been imported by the moderns from America. The solutions of alum, now so much used, have improved greatly the colours of the ancients. Indigo was probably used in India, but not in Europe till the sixteenth century. The encouragement given to artists, who had languished during the tempestuous ministry of Richlieu and Mazarin (sous les ministères orageux de Richlieu et de Mazarin) is noticed. The writings on dyeing by Dufay, Hellot, Macquer, and the French Academy, are mentioned; to which might have been added those of Scheffer and Bergman. Mr. B. concludes the introduction with observing, that he has 'endeavoured to place himself between natural philosophers and artists. I have, in the first place, presented to the former the points of contact between the phenomena which the art of dyeing presents, those which we observe in nature, and the principles that they have established by their discoveries. I have endeavoured to refer all the combinations produced in the formation of colours to the laws of affinity; and all the changes, all the alterations which the colouring molecules undergo, to the principles of the combination formed. I only distinguish here two effects of affinities; one in which the first combination is produced, the other by which the ingredients of the combustion obey their mutual affinities. The first is analogous to neutral salts, the second is similar to combustion, to putrefaction, and many other natural operations, &c. &c.—I have presented to artists the principles of chemistry, which may serve to explain the phenomena of dyeing; or I have rather endeavoured to make them sensible how necessary it is for them to know the principles of chemistry. I have fixed their attention upon objects which have an immediate connexion with their art. I have traced an outline of the operations which serve for the preparation of the substances they employ, to enable them to make for themselves the substances they have occasion to employ when advantageous, and to give them a just notion of the nature and properties of those substances. But I hope I shall stand excused, if, in endeavouring to give precision to the processes I have described, I have omitted some essential circumstances; if I have not always distinguished the best, and if some that are interesting have escaped my description. The mystery which is made in most manufactories is a great obstacle to those who wish to enlighten and improve the arts, &c. &c. It will be perceived then, that I have been afraid to lead artists into error, inasmuch as I advise them not to alter their

their processes prematurely: but my object has been to enable them to have a guide in their essays, to give a reason for the phenomena of their art, to select observations, and to introduce gradually into their workshops more simple, perfect, and varied methods.'

In the first chapter, on colouring parts and their affinities, after rejecting the assigned cause of colours, and the nature of colouring parts according to Delaval and Poerner, Mr. B. explains the phenomena of dyeing, with Dufay and Bergman, on the principle of chemical affinity between the colouring matter and wool, cotton, silk, and line. The combinations are rendered more intimate by the intermede of alum, or some metallic oxide. Colouring matter also combines, and has its colour improved or changed, by alkalis, acids, and earths.

The second chapter treats of *mordants*; by which term is to be understood substances that serve as intermedes between the colouring parts and stuffs dyed, whether with a view of promoting the union or altering the colour. On these mordants depend the brightness, the permanency, and resistance to solution in water, acids, &c. Sometimes the stuff is first steeped in the *mordant*, and then the colouring matter is applied; in other cases the mordant is mixed with the colouring matter. In most instances, a piece of dyed cloth is a triple combination, consisting of colouring matter, the mordant, and the stuff. Drawings are executed upon the principle of the mordant being applied only to the parts of the stuff on which figures are to be printed; which compound unites so closely with the colouring matter that it cannot be washed off, as it can from the compound of the stuffs and colouring particles only.

The mordant most used in dyeing wool consists of alum and tartar, which seem to decompose each other only by the aid of the affinity of the wool and colouring particles. Sea-salt, nitre; metallic salts, especially of tin, lead, and iron; calces, as that of tin; earthy salts, with bases of lime; lime itself; clay; and animal and vegetable substances; are also used as mordants.

In the third chapter the author displays great acuteness in investigating the influence of air and light upon colours.

Chapter IV. is very interesting, as it treats of the action upon animal matters of nitrous and oxygenated marine acid, in producing a yellow colour. The *rationale* of the action of nitrous acid is that of combustion, during which azotic gas is disengaged, and if too long applied, the texture is destroyed, and the common phrase *burnt* is proper.

Mr. Brunwiser concluded, that the colours of all fruits, leaves, and flowers, depend upon the colouring parts of wood, which are disguised by an alkali; these colours are all produced by the mixture of yellow, blue, and red; and the mineral acids, by combining with this alkali, disengage the colouring parts; and that the carbonic acid of the atmosphere produces this effect

effect naturally, by combining with this alkali. The colouring matter of wood was extracted by the nitrous acid, and employed to colour silk and hair yellow. Silk may be dyed yellow by nitrous acid, and afterwards by immersing it in alkaline ley. The nitrous metallic salts and nitrous alum, produce the same colour as the acid alone.

Oxygenated marine acid, by the excess of oxygen, turns at last the substances white which had been rendered yellow.

Chap. v. is on *astringents*, particularly on that of the gall-nut. Very different substances, as alum and vegetable matter, are also called astringents.

Iron has been supposed to have a weaker affinity for vitriolic acid than for the astringent matter, therefore it was precipitated in the making of ink, but the acid usually dissolves this precipitate. Other metals in like manner are precipitated by the astringent principle. Infusion of gall-nut reddens paper stained with turnsole, and its tincture, as well as tincture of radishes, but not syrup of violets. The astringent principle of galls is shown fully by the experiments of Scheele, Lewis, Monnet, and Berthollet, to be an acid. The infusion of sumac, of cinchona, of plumb-tree bark, of the bark of the kernel of the plumb, did not alter the colour of the paper stained with turnsole. It is shown by Mr. B. that the acid of gall-nut contains but little of the astringent principle of other substances, for sumac, which contains no acid of galls, possesses a great deal of astringent matter. The astringent matter of different substances forms different compounds with the same bases, therefore it is not the same species of matter in all astringents. The astringent matter of every kind precipitates iron from all acids but phosphoric and arsenical acids; and all acids redissolve the precipitates, and render the solutions colourless, till they are saturated with alkali, except the acetous, and perhaps other vegetable acids. It is not singular that astringent matter, though not possessed of acid qualities, should combine with metallic oxides, for animal substances, oils, alkalies, and even lime do the same. Ink is the compound of astringent matter, and oxide of iron. The astringent matter redissolves the precipitate, but by dilution the whole will gradually precipitate; and if the proportion of vitriol of iron be considerable, this precipitation will be accelerated. Hence the use of gum in ink, viz. to suspend the precipitate, as well as to give it viscosity, and defend it against the air. Ink turns blacker by exposure to the air, because the oxygen that the gall-nut attracts from the iron is insufficient to produce in it the requisite degree of combustion, which is effected by additional oxygen from the atmosphere. Ink with a large proportion of vitriol of iron turns yellow, because the iron not being saturated with astringent matter absorbs oxygen. Hence infusion of galls will restore the legibility of old writing as well as Prussian alkali.

Astringent

Astringent matter does not merely *adhere*, it has an affinity for animal and vegetable substances; therefore when silk or linen has been impregnated with decoction of galls, if it be immersed in solution of vitriol of iron, a triple union is produced between calx of iron, astringent matter, and the cloth. By analysis a large proportion of charcoal is found to be the essential character of the astringent matter, with very little hydrogen; and as there is but a small quantity of vital air absorbed by the infusion of galls, there is but a slight combustion; the charcoal predominates, and the colour grows deeper. The colouring matter of indigo is the least alterable of all colours, and it contains the greatest proportion of charcoal.

In Sect. II. Chap. I. the author sets out with noticing the principal chemical differences between animal and vegetable matter which are dyed. The former contains a great proportion of azote, and the latter very little of it. 2. Animal substances abound with hydrogen. Hence, on distillation, the reason is obvious why the one set affords much volatile alkali and oil, and the other very little of them, but a great deal of acid; and why, by fermentation, animal substances afford volatile alkali, and vegetable yield alcohol and acid.

Alkalies act more readily upon animal than vegetable substances. Nitrous acid readily separates from animal matters azotic gas, carbonic acid, oxaline acid, with a little hydrogen and charcoal: vitriolic acid produces inflammable gas, perhaps azotic gas, and renders every other part coaly matter. Silk resists acids and alkalies more than wool, and cotton is not so readily acted upon by them as line and hemp.

In Chap. VIII. *On Alkalies*; the author observes, that it appears from exact calculation that the pot-ash manufactured in the forests of Languedoc did not cost half the sum paid for the pot-ash of northern countries. Hard woods afforded the greatest proportion of pot-ash, and some of them 12 to 14 pounds per quintal. Wood that has been long steeped in water affords scarcely any alkali. The purity of pot-ash is determined by the quantity of acid required to saturate it.

Water is purified by boiling in it mucilaginous plants, and then a scum is formed, which is taken off, and brings along with it earthy matter. In some cases earthy salts improve the colour as of cochineal.

Black colours obtained from various plants cannot be employed in dyeing, because they are too scarce, and they are inferior to those formed by combination. Black molecules are fixed upon stuffs which are formed by the union of the astringent principle, and oxide of iron dissolved in an acid: but the colour becomes more intensely black after its application to the cloth; either because a more intimate union takes place with a slight combustion, or because the colouring particles, presenting

presenting a larger surface to the air, may produce a greater degree of combustion.

In the Chapter *on dyeing black*, we have valuable information. All astringents will produce a black colour on wool, but that produced by oak bark is not so firm as that by the gall-nut. Logwood alone does not afford a deep and solid black, but mixed with sumac, or the gall-nut, it renders it brighter. Sumac affords as good a black as the gall-nut, but it contains a smaller proportion of the astringent principle. It is scarcely possible to mix the vitriol of iron and astringent matter in such proportions as to exactly saturate each other, therefore it is most advantageous to let the metallic salt predominate, because the superabundance of astringent matter impedes the precipitation of the black colouring particles, and even dissolves them. Silk more readily unites to the black colouring matter than wool, and yet is more readily separated from it by acids. On the other hand, silk has a greater disposition than wool to combine with the astringent principle. Hence gall ought first to be applied to the silk, as then the silk readily unites with the black molecules.

In the Section *on blue colours* we find an entertaining chapter on *indigo*. It is afforded by the fermentation of the plant indigo. Mr. B. cannot with Bergman consider indigo to be analogous to Prussian blue, and the colouring parts of ink; for the iron does not amount to $\frac{1}{30}$ of the weight of the colouring part of indigo, and in other respects it does not in its composition resemble ink and Prussian blue. It is worthy of notice, that siliceous earth in pretty large quantities enters into the composition of indigo, and this earth has been found in very great proportions lately by Mr. Macie in the *Tabasheer*.

We are firmly persuaded that no person, however well acquainted with the art of dyeing, can read this work without being instructed, and without receiving great entertainment, provided he be sufficiently well acquainted with the principles of chemistry.

An English translation of this work has been lately published, by Dr. Hamilton, in 2 vol. 8vo. pr. 10s. 6d. in boards.—This translation is executed with care and fidelity, and Dr. H. has added a plate and description of a very convenient apparatus for the distillation of acids and other substances. T. T.

ART. XIX. *An Essay, philosophical and moral, concerning modern Clothing.* By Walter Vaughan, M. D. Physician at Rochester, Kent. 8vo. 114 pages. pr. 3s. in boards. Rochester, Gillman; London, Robinsons. 1792.

It is a common and just observation, that we neglect those things the most with which we are the most familiar. This

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has been, and is very much the case with respect to clothing; for though a proper regulation of it very much interests the health of mankind, yet it has been almost totally overlooked. We are therefore happy to find that Dr. Vaughan, in the essay before us, has instituted an inquiry into this important subject. In the introduction the author informs us that 'the design of this essay is to investigate the causes of dress, to prove that the common mode of clothing not only alters the natural form of our bodies, but also produces inability, disease, and death; and to propose a clothing suitable to every age, sex, constitution and country.' Dr. V. next lays down certain premises; the first of which is, that he thinks 'the form and structure of man, as well as of every other animal, are by nature adapted to his rank in the creation.' To confirm which he considers 'the erect position of man—the magnitude of his brain, and its proportion to the organs of sense,' &c. The second premise is, that 'the notions which we have of the proportions and beauty of the human body are arbitrary and fanciful.' Having established these premises, he leaves the reader to estimate the audacity and folly of those who are always intent on altering their shape and appearance; as if any deformity which the capriciousness of the age gives rise to, were more becoming and delightful than the works of our omnipotent Creator.

The second chapter treats of the effects of modern clothing, which Dr. V. supposes may be the cause of distress, inability, disease, and death in two different ways. 1st, 'When it is so fashioned and adapted as to compensate for supposed defects, or to supply and augment imaginary beauties.' 2dly, 'When it is made of improper materials through necessity, or for the sake of ornament.' The inconveniencies arising from these sources are fully pointed out by our author, and he remarks, that 'if clothing be so made by the artist, and so put on by the wearer, as to lessen or conceal supposed defects and blemishes, or to increase or add imaginary beauties, it is plain, that the object of both artist and wearer is either to have them so small as to compress, or so large as by retaining a certain quantity of wadding to fill up hollows, and thus to render the proportions and symmetry of the body apparently real and natural.' The effects of compression as arising from too small or too large clothes, both on the trunk of the body and the extremities, are also inquired into at some length. In speaking of the effects proceeding from a loss of fat, Dr. V. very justly reprobates a custom which we are fearful too much prevails among females in this country, that of making themselves thin by taking vinegar and other improper things.

P. 38. 'I wish I could persuade my fair countrywomen to bear with patience that complement of fat allotted them by providence; for it is certain, if they desire to be thin when they are fat, the

very means of rendering themselves so will inevitably rob them of that, which, by distinguishing them from men, renders them lovely, smoothness and whiteness of skin: for children who are generally fat, are generally fair; and when they become women, and have made themselves thin by abstaining from meat, by voraciously swallowing bread, and by drinking vinegar, or things soaked in it, they lose their plumpness, their skin falls into wrinkles, becomes dry and scaly, and acquires an olive colour.—But these are not all the evils which attend those ladies who are desirous to lose their fatness, and who damp their appetite with bread, to prevent their eating a proper quantity of meat; for even their muscles grow small in consequence of this regimen, and the ends of their bones becoming proportionably prominent, render their appearance altogether disagreeable, ghastly and unnatural. We may be sure that nature does nothing without having in view the best and wisest ends; the truth of which I think is shewn by her giving so much fat to those whom we find labouring of morbid viscera, of consumption and dropsy, when they have viciously freed themselves from it. Do we not every day observe females become suddenly thin from the practices which I here reprobate, losing their appetite, or acquiring unnatural ones, labouring of irregularities of the menstrual discharge, and gradually sinking into consumption, dropsy, &c.? Lean persons are always the more sensible of cold in proportion as they are the more lean; how much more sensible of cold then must they be who naturally fat have become lean?’

After stating the fatal consequences which too often result from compression of the extremities, the author describes the manner in which he has seen the bones of the *thorax* altered by stays; and likewise notices the symptoms and diseases which are induced by such alterations.

P. 69. ‘I have known the *sternum* more than an inch deep, the anterior extremities of the ribs of one side bending over so as almost to meet the anterior extremities of those of the opposite side, which were bent in a similar manner. I have known instances in which the ribs of one side only projected forwards over the *sternum*, proceeding almost straight from the *vertebræ* of the back, and giving the appearance of a sharp edge. I know a lady, at this time, whose *sternum* is so placed that its right margin, together with the affixed extremities of the right ribs, is turned directly outwards; its left margin, together with the affixed extremities of the left ribs, being turned inwards. It is a most unseemly sight; for the right side, which is sharp, projects far beyond the left. These are vulgarly called *goose-breasts*. They are narrower than they ought to be.—That stays should induce such effects can hardly be wondered at, when it is recollected that at birth the *sternum* is cartilaginous, consisting of several parts, and that the ribs throughout life are cartilaginous at their connection with the *sternum*; for cartilage is easily bent, and is easily made to assume various figures.’

And in page 74 Dr. V. further observes, that ‘the contents of the *abdomen* and *pelvis* suffer from such pressure as much as those of the breast.’

In the third chapter the author inquires how the human body may be kept at a proper degree of heat by clothes. The best way of avoiding the bad effects of cold, he thinks, is to clothe ourselves in a manner so as to be slowly affected either by heat or cold; and 'the best means of counteracting them are such as increase the strength.'

Woollen clothing is treated of in the last chapter, which Dr. V. supposes the most natural as well as most wholesome, and that this kind of clothing should alone be worn by man. He, however, only speaks of that 'covering which is worn next the skin, and not of that which is external and merely ornamental.'

p. 97. 'I hold the practice of wrapping ourselves up in flannel at the approach of winter, changing it for calico at the approach of spring and autumn, and wearing linen only during the summer, to be equally absurd and hurtful. I make no doubt but many have fallen martyrs to it, for it prevails equally among the strong and the weak, those of thirty and those of sixty: besides, the temperature is seldom the signal for these changes, it is the day of the month!

'I aver, that as no man can certainly foretell what covering may be most suitable for to-morrow, so, if he could, the states of the weather are too inconstant and various for him to possess a covering proper for every possible one. I am hurt when people in ease and affluence tell me that clothes should be changed as often as the weather changes, just as if they had only the care of themselves at heart, for poverty will always preclude the labouring poor from the advantages of so frequent a change, provided it be ever so necessary.'

After observing the slow manner in which a covering of wool transmits heat, the author says,

p. 102. 'I prefer flannel to linen, because with the former I can perspire without danger, and exercise myself without any unpleasant feeling. But who can do so when linen is next his skin?—If one dances with flannel next the skin, the perspiration is necessarily increased, the matter perspired is conveyed through the flannel to the atmosphere, and the skin remains dry, warm, and comfortable. If one dances with linen next the skin, the perspiration is also necessarily increased, but the matter perspired is not conveyed through the flannel to the atmosphere, much of it being condensed into a fluid state, retained in the linen, and kept in contact with the skin. Here then there are two sources of heat which those who wear flannel next the skin are never subject to: these are 1. the condensation of the vapour of the skin, all vapours in becoming fluid, and all fluids in becoming solid, giving out heat; and 2. the greater capacity of linen for heat.

'Suppose, again, that, after dancing and perspiring greatly, necessity obliges me to go into the open air; I have done it many times with flannel next my skin, but I never caught cold by it, nor did I feel uncomfortably warm; and doubtless the reason is,

because my skin was kept dry by the flannel conveying away the matter perspired before it lost its form of vapour. Suppose, after dancing and perspiring freely, necessity should oblige one with linen next his skin to go suddenly into the cold air, what will be his sensations! what his risque! his linen will be soaked in sweat, and, like every thing excrementitious, disgustingly stinking; he will feel cold and shiver; his teeth will chatter, and it is a thousand to one but he catch cold—a hundred to one but his lungs become inflamed: for he is subject to a source of cold which those who wear flannel next the skin seldom or never are; this is, the evaporation of the condensed fluid from their linen, which will be greater in proportion as it is exposed to the more wind.

Dr. V. concludes his essay by reciting the objections which have commonly been made to the use of flannel. In short, though we have not found the subject of the work before us so minutely investigated, or treated in that practical manner which it seems to require, yet we hope it will be useful in exciting the attention of medical men to this uncultivated department of the profession.

ART. XX. *On Electricity; with occasional Observations on Magnetism. Pointing out the Inconsistency and Fallacy of the Doctrine of positive and negative Electricity; and investigating and explaining the true Principles, Composition and Properties of electric Atmospheres.* By E. Peart, M. D. 8vo. 91 p. pr. 2s. Gainborough, Mozley; London, Miller. 1791.

THE author of this little tract sets out by observing, that 'a body is in an *electric state* when it is capable of attracting; and then repelling light bodies within a certain distance of it; and that as this state 'is communicable and destructible at pleasure,' it must evidently depend upon 'some kind of *subtile fluid*,' surrounding the electrified body as an *atmosphere*. The active properties of this electric atmosphere he thinks are capable of producing all the phenomena of electricity. The properties of this electric fluid being noticed, Dr. P. proceeds to infer from his experiments, that there is a subtile fluid, which in its natural state has no properties by which it becomes evident to us; but that, by the action of the rubber upon the glass, it is excited to form an atmosphere, around the glass, capable of attracting light bodies to its surface; and that therefore this fluid is constantly and universally present, but never electric, except in consequence of a proper excitement. Some objections to the doctrine of positive and negative electricity are next adduced, in which, however, we see nothing forcible; after which the author says, that 'there are therefore two active principles, naturally surrounding all bodies, in which state they are imperceptible to us; that 'some bodies naturally attract one, or both of these principles, more tenaciously than

than others ;' and that ' when these bodies are particularly excited by friction, the active fluids adhering to their surfaces, receive a certain degree of excitement, which causes their particles to arrange themselves, in a certain manner, so as to form atmospheres around those bodies rubbed together ;' that ' these excited atmospheres have the power of attracting other bodies, with a certain force, on account of the presence of those principles, in their natural state, accompanying all bodies. That ' two bodies possessing atmospheres of the same active principle have no attraction, but press upon, and seem to repel each other ;' but that an atmosphere of one kind, surrounding a body, will strongly attract an atmosphere of the other kind surrounding another body, and, by uniting together, will destroy each other's electric properties, and escape with a noise and light, if the two bodies are brought sufficiently near to each other.' That ' neither of these fluids can assume an electric state, unless the other becomes electrical also.' That ' they are naturally combined, and every where present ;' and that ' if one be excited, the other by that means becomes excited also ; for that whenever they separate from their general or natural state of combination, each immediately becomes active. That ' therefore, whenever one of them becomes electric around the glass, the other at the same time assumes the same state upon the rubber.' These two active principles the author calls *æther* and *phlogiston* ; by the former of which he however tells us, that he ' intends something should be understood very different from the *æther* of sir Isaac Newton,' and that by the latter he means ' something possessing very different properties from those given to it by Stahl, and others since his time.' In short, the author supposes that these two active principles ' produce the phenomena of magnetism, electricity, gravitation, chemical affinities, light, fire, and all those active variations of nature which we contemplate with wonder, and gaze at with admiration !'

ART. XXI: *An Analysis of the medicinal Waters of Tunbridge Wells*: 8vo. 31 p. pr. 1s. Murray. 1792.

THE anonymous author of this analysis informs us, that this inquiry into the properties of the Tunbridge waters originated from the proprietor of them having placed a cover over one of the springs in order to prevent its being contaminated by foreign substances ; from which a question arose whether or not the spring might not in some degree be altered in its qualities ; and to determine this the experiments now before us were instituted. We are also further informed, that the springs which produce these waters are situated in a valley, surrounded by hills, composed chiefly of ferruginous crumbling sand stone ;

and that iron has been found in great abundance in the vicinity. From twenty-three experiments, which seem to us to be made with accuracy, the author determines, that these waters contain a small proportion of iron in an aerated state, a quantity of muriated magnesia and common salt, with vitriolated lime or selenite. The elastic fluids he finds to be of three kinds, viz. the aerial acid, or fixed air, phlogisticated air, and common air.

ART. XXII. *A concise History of the human Muscles, carefully compared with the Subject: collated with the Historia Musculorum of Albinus, and with the Works of several other more modern Anatomists. Interspersed with occasional Instructions, particularly calculated to facilitate the Labours of the Dissector.* By Thomas Wright, Licentiate of the Royal College of Surgeons, and Superintendant of the Dissecting Pupils to the same. 12mo. 244 p. Dublin, Gilbert. 1791.

THE author of this work begins by observing, that muscles are of two kinds, rectilineal and hollow; and that they are the moving powers in the bodies of animals. He also minutely describes the tendons, blood-vessels, lymphatics, and nerves of muscles; and notices their *vis insita*, or irritability. The introductory part of the treatise is concluded by some remarks on the myological nomenclature, and on the order of dissecting the muscles, in which the author observes, that 'to give a proper idea of the muscles, the anatomist should not only exhibit and describe them, but their relative situations; thus may the mind of the Tyro not only be informed that such parts exist, but why they exist; as he sees the uses to which they are subservient, in the preservation of their connexions. Such a mode is natural, therefore preferable to any other, and offers the professor the only method of demonstration which he can properly avail himself of, viz. a description of all the parts, members, and relations of a part, which present at the same instant.' Upon the whole, this history of the human muscles will, we think, be found an useful assistant by the young anatomist.

A. R.

ART. XXIII. *A Common Prayer-Book, according to the Plan of the Liturgy of the Church of England, with suitable Services.* 8vo. 379 p. Price 4s. sewed. Johnson. 1793.

THE force of habit is in nothing more apparent than in the inflexibility with which men adhere to their respective methods of religious worship. Nothing but this can account for the perfect inattention observable in every sect, to the obvious defects of their public forms, and the indisposition which they all discover to improvement. An impartial spectator will easily perceive, that if the liturgy of the church of England requires

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to be purged from metaphysical subtleties, and superstitious formalities, the dissenting mode of worship also requires to be rendered more interesting by exchanging the long and solitary prayers of the minister for forms of devotion, in which the people may bear a vocal part, and in which the attention may be kept up by frequent pauses and transitions. One of the principal objections to the use of a liturgy, urged by those who have been accustomed to hear extempore prayers, is, that they necessarily require a tedious repetition of the same forms. There is perhaps much less weight in this objection, than those who make it are aware of; but whatever attention it may deserve, the difficulty would be removed by the introduction of such a variety of services, as are provided in the collection now before us.

It consists of five distinct services, with a litany, and various collects and occasional prayers; together with select psalms for reading, and forms for the Lord's supper, baptism, marriage, visitation of the sick and burial of the dead, an ordination service, and a catechism for children. As these forms are collected from various quarters, they do not uniformly preserve the simple liturgic style; but there is little either in point of sentiment or language, liable to very material objection. The editor appears to have made as much use of the *book of common prayer* as was consistent with the general principles upon which these services are framed. At a time when the obligation and even the utility of public worship is called in question by some, and when many are disposed in practice to treat it with indifference and neglect, it behoves those who are seriously convinced of its importance, to exert themselves in bringing about such improvements, as may restore its credit and increase its efficacy. If this liturgy meet with a favourable reception, the author intimates an intention of publishing another work on a similar plan, containing eleven services.

We understand that this liturgy was drawn up and is used by the Rev. Mr. Morgan, at a chapel lately erected at Bridwell, in Devonshire, at the sole expence of R. H. Clarke, Esq.

ART. XXIV. *A short Address to the Protestant Clergy of every Denomination, on the fundamental Corruption of Christianity.*
8vo. 29 pages. Price 1s. Johnson. 1792.

THE order of priesthood, which has existed, in different forms, under every institution of religion, and in every stage of civilized society, is, by this writer, pronounced to be unauthorized either by reason or scripture, and to have been in all ages the fruitful parent of mischief and corruption. The assertion is bold: if it be well founded, it leads to the most serious consequences; if it be supported only by mistake and partial views,

views, or by misrepresentation, it will be easily refuted and soon forgotten. Every attempt to correct error and remove abuses, on account of the end which it professes to pursue, has a right to a patient hearing. Our business is briefly to state our author's arguments.

The order of clergy is not of divine appointment. Jesus Christ has left no express injunction instituting such an order. His mission of the twelve apostles, and afterwards of the seventy, furnishes no example of such an institution. From the appointment of seventy persons to prepare the way for Christ in the towns which he was afterwards to visit, or of twelve messengers, endued with miraculous powers to propagate christianity through the world, no argument of analogy can be drawn for the institution of a regular stationary body, composed of a million of individuals, possessed of no miraculous powers, and employed in offices not instituted by divine authority. In the apostolic age, the deacons were possessed of no spiritual function, and the electors and bishops, or overseers, were the same description of men, persons selected for their gravity and experience to regulate the christian societies, *some of whom* 'laboured in the word and doctrine,' (1 Tim. v. 17.) which labour therefore was not the common practice of all, and consequently not the official duty of any. If a regular body of clergy were of divine appointment, the means by which such a body should be formed and perpetuated must be of divine appointment also; since an office to which none can make an exclusive title, can be the exclusive right of none; and duties which are not defined cannot be prescribed.

The order of clergy is unnecessary and may be injurious. If no particular order of men were exclusively admitted to the preaching of the gospel, it does not follow that the gospel would not be preached, and ably preached. What every society wants, it will be the interest of some part of it to provide. So far as the preaching of christianity is expedient, christianity will be preached. It will be preached as philosophy is taught, by those who derive an immediate reward from their labours. Let men but feel that the business of religion is in their hands, and that it is to receive no support whatever from any peculiar order, and every man will begin to think about it himself; a spirit to give and a spirit to receive instruction will be formed, and christianity will prevail over its deadliest enemy, indifference. The priesthood, holding a jurisdiction independent of the state, may—and often has by its dominion over men's hopes and fears, disturbed the temporal tranquillity of mankind. Is it prudent to maintain an order of men perpetually prepared to pervert those religious passions and affections, which, in their natural state, would probably be harmless and perhaps beneficial, into engines of terrible and destructive energy? Without a priest-

priesthood men might differ and dispute about religion as they have differed and disputed about the cause of winds and earthquakes, but they would not burn each other's dwellings or cut each other's throats, and anticipate those torments which they cannot inflict. The priesthood takes the business of religion out of the hands of those whom it immediately concerns, and leads them to place their merit in the observance of religious ceremonies, rather than in the investigation and practice of their duties.

Such are the arguments by which our author maintains his opinion; what force there is in them we leave the public to determine.

ART. XXV. *An Address to Dr. Priestley, containing desultory Observations on the General Inutility of Religious Controversies, and on some Assertions of the Doctor's, contained in his Letters to Mr. Burke.* By William Pettman. 8vo. 66 pages, Price 2s. Canterbury, Simmons and Co. London, Law. 1792.

THE method of settling religious disputes, which this writer proposes, however favourable it may be to peace, would be of little service to the cause of truth: for discussion, though it may be fashionable at present to decry it, is certainly the best way of advancing knowledge. Mr. Pettman, however, as far as concerns religion at least, is of a different opinion. Religious controversy, he says, can serve only as an exercise for our talents. Disputation of this kind he compares to travelling in a circle; where we are continually running from the centre to the circumference and back again, or directing our course, either uniformly or irregularly, between each, until we arrive at the same point from which we first set out. Reason has, according to him, little concern with religion. He denies that any religious doctrine is purely rational, and that even the belief of the being of God rests on any other ground than the evidence of scripture history.—Yet with all this contempt of human reason, he recommends the use of it; and with all this aversion to controversy, he is himself a warm controversialist. With respect to the doctrine of the Trinity, he would have young persons seriously and affectionately exhorted 'to make an impartial, fair and candid statement of the arguments on each side; and draw that conclusion from them which their own judgement may direct them to do.' And he himself enters upon the defence of the Trinitarian doctrine, quotes a series of texts to prove that Unitarian tenets are contrary to the scripture, and argues upon the point with all the zeal of a professed polemic.

ART. XXVI. *A Jewish Tract, on the Fifty-third Chapter of Isaiah.* Written by Dr. Montalto, in Portuguese. And translated from his Manuscript by Philo-Veritas, 8vo. 79 Pages. Price 2s. Johnson. 1790.

THE tract here republished, we are told, was written at Venice about the year 1650, and addressed to a Dominican friar in Spain, who, during his passage through that part of Italy, had challenged Dr. M. to write upon this subject. The author saw christianity, as it was then loaded with all the absurdity of the popish creed; and had much occasion for indignation against christians, on account of the violence and cruelty which were then practised by the Inquisition of Spain and Portugal on his unfortunate countrymen. The latter circumstance will sufficiently account for the asperity with which he occasionally treats the christian faith.

In attempting to set aside the christian explanation of the fifty-third chapter of Isaiah, the author enters largely into the refutation of those doctrines which he conceived to be the basis of their arguments for original sin, the Trinity, the atonement and the incarnation of Christ. This polemical discussion, which is the whole of Montalto's work here translated, is only the first part of his discourse, and contains no exposition of the chapter in question. To supply this defect the editor has added a brief commentary, explaining the text as it is understood by the most eminent Hebrew writers; namely, as a continuation of the prophetic prediction of the joyful restoration of Israel, representing the surprize with which the nations would behold that unexpected event, the sentiments which they would express on this manifestation of the divine glory over a people whom they had held in so much contempt, and the reward which would crown the long and patient sufferings of Israel.

ART. XXVII. *The Sentiments of a Member of the Jacobins, in France, upon the Religion of Reason and Nature, carefully translated from the original Manuscript, communicated by the Author.* 8vo, 99 Pages. Price 2s. Stace. 1792.

THE theological doctrine of this piece is pantheism, which confounds the ideas of God and the universe, and supposes only one being in nature. Its moral system admits no distinction between the mechanical laws of nature, and the moral laws of God, and precludes all idea of reward and punishment, except what arises from the natural and necessary consequences of men's actions. The religion of nature, according to this writer, consists in improving our organs and faculties, and exercising them in performing the part allotted us, so as most effectually to promote our own happiness, and that of the world

at large. This general account will be sufficient to apprise our readers of the kind of instruction, which is to be expected from this eccentric performance.

ART. XXVIII. *Remarks on Mr. Gilbert Wakefield's Enquiry into the Expediency and Propriety of Public or Social Worship.* By Anna Lætitia Barbauld. 8vo. 76 Pages. Price 2s. Johnson. 1792.

AMONG the innumerable advantages attending the perfect freedom of the press, it is not one of the least considerable, that by permitting the unreserved exposure of eccentric novelties in opinion, it furnishes a *stimulus* to the exertions of genius, learning and industry in the investigation and defence of the truth. The writings of Bolingbroke, Tindal, Collins and other opponents of revelation, called forth many able pleaders in its support, and led to a more perfect knowledge of the grounds of natural and revealed religion, than would otherwise have been attained. Mr. Burke's *Reflections* awakened such a general attention to the subject of government, and occasioned such a full discussion of many great questions respecting the rights and duties of citizens, as have proved essentially serviceable to the cause of liberty. And Mr. Wakefield's attack upon public worship has given birth to several able and ingenious vindications of the practice, which may in the end serve, not only to make its nature and obligation better understood, but to excite a general attention to the improvement of its forms.

The present defence of public worship is entitled to particular attention, not only because it comes from the elegant pen of Mrs. Barbauld, but because its intrinsic merit is, to say the least, not inferior to that of any of her former prose productions; and because it places the grounds of the practice in question in a very forcible and convincing light. The sum of the argument is briefly this.

Public Worship, or the public expression of homage to the Sovereign of the universe, has been found in all nations. This expression may have been verbal, ritual or symbolical; but it has been universal. It is natural to suppose that men, who have to associate together in every other circumstance, would express their religious feelings in society. We neither laugh alone, nor weep alone, why then should we pray alone? Social Worship has its peculiar advantages; it is more animated than private prayer; it enables those to pray who, not being accustomed to think, cannot of themselves pray with judgment; it cherishes social affections; it is better guarded against both languor and enthusiasm. Prayer is so natural, that if it were not employed for the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it if we thought

thought it a sin; and pious ejaculations would escape our lips, though we were obliged to preface them with, God forgive me for praying. Praise, the noblest office of worship, is certainly of a social nature. The sentiments of admiration, love and joy swell the bosom with emotions which seek for friendship and communication. Social worship for the devout heart is not more a *duty* than it is a real *want*.

On the question whether the practice be authorised or discouraged by the authority and example of Christ, it may be remarked; The precept, *when thou prayest be not as the hypocrites*, &c. is not aimed against public prayer, but against private prayer performed in public, which keeps aloof from communion, and invites only applause. The text, *The hour cometh*, &c. was intended to correct the erroneous conception, that the temple was the habitation of the divine Being, and to lead men to conceive of a church as a building, not for God to reside, but for men to assemble in.— Christ, in the miracle of the loaves, *blessed* before he brake the bread. He paid public worship with the rest of the Jews in the temple. That the Jewish worship often included verbal addresses, may be learned from the song of Moses, Solomon's prayer, the services recorded by Nehemiah, and the Psalms of David. In the synagogue worship the prayers were performed by an officiating minister, called the angel or messenger of the church. Eighteen forms of prayer are preserved, which are held to be of high antiquity, and are not dissimilar to the prayers of modern liturgies. The christian church, with its forms, is a legitimate daughter of the Jewish synagogue.

The utility of this practice ought not to be called in question, because it does not actually produce all the good effects which might be wished. The recurrence of appointed days of rest and leisure, divides the weary months of labour and servitude, with a separating line of a brighter colour. The effect of this intercourse in civilizing the lower orders of society is apparent. This is remarkably conspicuous in Sunday-schools. Public worship conveys a great deal of instruction in an indirect manner. It is the means of invigorating faith! It is a *civic* meeting in which man meets man as an equal and a brother. It is the more necessary, as those forms of expression which formerly gave a tincture of religion to our social intercourse are now laid aside. In the more enlightened it is an act of homage, a profession of faith, a public testimony to religion, and a powerful example to the inferior orders. If it were neglected by these, it would be thrown into the hands of professional men on the one hand, and of uninformed men on the other, and priestcraft and enthusiasm would suffer no restraint.

The preceding train of argument is throughout illustrated by pertinent instances, beautiful images, and all those ornaments of diction which distinguish the writings of Mrs. Barbauld. The
piece.

piece concludes with remarks on the present state of public worship among the Dissenters, and hints for its improvement, so judicious and important, that we shall give them at large, not without the hope of hereby rendering some service to the cause of religion. P. 60.

In order to give public worship all the grace and efficacy of which it is susceptible, much alteration is necessary. It is necessary here, as in every other concern, that timely reformation should prevent neglect. Much might be done by judgment, taste, and a devotional spirit united, to improve the plan of our religious assemblies. Should a genius arise amongst us qualified for such a task, and in circumstances favourable to his being listened to, he would probably remark first, on the construction of our churches, so ill adapted are a great part of them to the purposes either of hearing or seeing. He would reprobate those little gloomy solitary cells, planned by the spirit of aristocracy, which deform the building no less to the eye of taste than to the eye of benevolence, and insulating each family within its separate inclosure, favour at once the pride of rank and the laziness of indulgence. He might choose for these structures something of the amphitheatrical form, where the minister, on a raised plat-form, should be beheld with ease by the whole wave of people, at once bending together in deep humiliation, or spreading forth their hands in the earnestness of petition. It would certainly be found desirable that the people should themselves have a large share in the performance of the service, as the intermixture of their voices would both introduce more variety and greater animation; provided pains were taken by proper teaching to enable them to bear their part with a decorum and propriety, which, it must be confessed, we do not see at present amongst those whose public services possess the advantage of responses. The explaining, and teaching them to recite, such hymns and collects as it might be thought proper they should bear a part in, would form a pleasing and useful branch of the instruction of young people, and of the lower classes; it would give them an interest in the public service, and might fill up agreeably a vacant hour either on the Sunday or on some other leisure day, especially if they were likewise regularly instructed in singing for the same purpose. As we have never seen, perhaps we can hardly conceive, the effect which the united voices of a whole congregation, all in the lively expression of one feeling, would have upon the mind. We should then perceive not only that we were doing the same thing in the same place, but that we were doing it with one accord. The deep silence of listening expectation, the burst of united praises, the solemn pauses that invite reflection, the varied tones of humiliation, gratitude, or persuasion, would swell and melt the heart by turns; nor would there be any reason to guard against the wandering eye, when every object it rested on must forcibly recall it to the duties of the place. — Possibly it might be found expedient to separate worship from instruction; the learned teacher from the leader of the public devotions, in whom voice, and popular talents, might perhaps be allowed to supersede a more deep and critical acquaintance with the

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the doctrines of theology. One consequence, at least, would follow such a separation, that instruction would be given more systematically.——Nothing that is taught at all is taught in so vague and desultory a manner as the doctrines of religion. A congregation may attend for years, even a good preacher, and never hear the evidences of either natural or revealed religion regularly explained to them: they may attend for years, and never hear a connected system of moral duties extending to the different situations and relations of life: they may attend for years, and not even gain any clear idea of the history and chronology of the Old and New Testament, which are read to them every Sunday. They will hear abundance of excellent doctrine, and will often feel their hearts warmed and their minds edified; but their ideas upon these subjects will be confused and imperfect, because they are treated on in a manner so totally different from every thing else which bears the name of instruction. This is probably owing, in a great measure, to the custom of prefixing to every pulpit discourse a sentence, taken indiscriminately from any part of the Scriptures, under the name of a text, which at first implying an exposition, was afterwards used to suggest a subject, and is now, by degrees, dwindling into a motto.—Still, however, the custom subsists; and while it serves to supersede a more methodical course of instruction, tends to keep up in the minds of the generality of hearers a very superstitious idea, not now entertained, it is to be presumed, by the generality of those who teach, of the equal sacredness and importance of every part of so miscellaneous a collection.

If these insulated discourses, of which each is complete in itself, and therefore can have but little compass, were digested into a regular plan of lectures, supported by a course of reading, to which the audience might be directed, it would have the further advantage of rousing the inattentive and restraining the rambling hearer by the interests which would be created by such a connected series of information. They would occupy a larger space in the mind, they would more frequently be the subject of recollection and meditation; there would be a fear of missing one link in such a chain of truths, and the more intelligent part of a congregation might find a useful and interesting employment in assisting the teacher in the instruction of those who were not able to comprehend instruction with the same facility as themselves. When such a course of instruction had been delivered, it would not be expected that discourses, into which men of genius and learning had digested their best thoughts, should be thrown by, or brought forward again, as it were, by stealth; but they would be regularly and avowedly repeated at proper intervals. It is usual upon the continent for a set of sermons to be delivered in several churches, each of which has its officiating minister for the stated public worship; and thus a whole district partakes the advantage of the labours of a man eminent for composition. Perhaps it might be desirable to join to religious information some instruction in the laws of our country, which are, or ought to be, founded upon morals; and which, by a strange solecism, are obligatory upon

upon all, and scarcely promulgated, much less explained.— Many ideas will offer themselves to a thinking man, who wishes not to abolish, but to improve the public worship of his country. These are only hints, offered with diffidence and respect, to those who are able to judge of and carry them into effect.

ART. XXIX. *Thoughts on Public Worship: Part the First. Containing a full Review of Mr. Wakefield's Objections to this Practice, with suitable Answers.* By J. Bruckner. 8vo. 66 pages. pr. 1s. 6d. Johnson. 1792.

THIS pamphlet, though written with some peculiarity of style, as an answer to Mr. Wakefield has great merit. The author enters into the historical and critical part of the argument more deeply than any preceding respondent: and he handles, not unsuccessfully, Mr. Wakefield's favourite weapons, railery and sarcasm. Of the argumentative part of the work, where it takes new ground, or advances further than others had done upon the old, the following is a sketch.

At the time when Christ attended the Jewish worship, it was nearly the same as in the time of Ezra, the Jews having from that time made it a point not to innovate in religion*. It included reading the law, and blessings and prayers; which last consisted not only of private effusions, but of joint acts, all uniting after the words of the officiating Levite. See Nehem. viii. 5, 6. ix. 3. x. 4, 5. Prayers, both private and common, are accordingly mentioned in every description which has been given of the service of the synagogue†. That social worship was practised among the Jews at the beginning of the christian æra is evident, first, from their synagogues having been under the direction of a minister called the *chazan*, an *inspector of the congregation appointed to take the lead in public prayers*‡; secondly, from the use of liturgies among them both for the service of the synagogue and temple, which being repeated by the *chazan* in the synagogue, and the priest in the temple, the people answered to the prayers contained in the former by *amen*, and to those in the latter by certain doxologies§: thirdly, from the ideas of superior excellence and efficacy which they attached to prayers uttered in concert with a whole congregation||. The prayers of the Jews were divided into blessings, supplications and petitions; the first comprehending praises and thanksgivings; the second prayers for the remission of sins;

* Joseph. contra Apion. l. ii. c. 7, 20.

† Beausobre & L'Enfant Præf. gener. sur le N. T.

‡ Elias Levita ex Baal Aruch. ap. Vitring. in Archisynagogo. Buxtorf. Dict. Rabb. in voc. Chazan.

§ Lightfoot. Horæ Heb. in Matt. vi. 9.

|| Thephil. c. 8. ap. Lightfoot. ib.

the third supplications for various blessings*. Lightfoot says, 'To inform the reader that public prayers were delivered by the *chazan* in the name of the congregation, who answered amen to every one of them, would be needless, and to transcribe these prayers would be tedious. No one can be ignorant that prayers constituted the principal part of the service of the synagogue.' And Vitringa, 'The prayers of the synagogue were read by the *chazan*, out of certain books of liturgies containing the prayers of the ancient church.' The service of the private Christians, which was borrowed from the Jewish synagogue†, consisted chiefly in the reading of the scriptures, and the utterance of prayers. If social worship were in common use among the Jews, and nearly in the same form as the present christian worship, Christ, by frequenting the temple and synagogue worship, gave it his countenance and support; which he certainly would not have done, were public worship necessarily 'a parade of misguided superstition, or hypocritical formality.'

'The miracle of the loaves and fishes was performed before Jews, whose taste for social worship, when they had any, spent itself twice a day in the synagogue, and no where else; by men who were groaning under oppression, waiting for deliverance, and ready upon seeing Christ's miracles, to take him by force and make him a king.' The reason which induced him to retire to a mountain after this miracle, was, not a desire of disappointing some poor people hungering after social prayer, but an apprehension of causing a dangerous commotion by remaining among them. Compare Matt. xiv. 13. with John vi. 14, 15.

The Jews were trained up in habits of the strictest uniformity with respect to religious worship, and were exceedingly averse to all innovation. This circumstance sufficiently accounts for Christ's reserve with regard to the introduction of any social worship distinct from that of the synagogue; an undertaking which would have been neither consistent with the laws of the country, nor with the temper and habits of the people, nor with the peaceable plan of conduct followed by Christ through his whole ministry. On the same grounds a sufficient reason may be assigned, why we have no account of Christ's taking upon him to conduct the public prayers in the synagogue; it would have been an offensive invasion of the office of the *chazan*, which would have subjected him to suspicions and penalties. Christ's precept, *when thou prayest*, &c. is directed against the vanity of the Pharisees; and the instruc-

* Ikenii Antiq. Heb. par. i. c. 2. Buxtorf. Dict. Rab. voc. *Sellicouth*. Joseph. ib. l. ii. c. 23.

† Vitringa in Observat. Sac. de Synagoga veteri.

tion to the Samaritan woman is designed to intimate the approaching end of the Jewish and Samaritan ceremonies; but neither of these passages discourage public worship as such.

The rest of the pamphlet is occupied in exposing various inconsistencies in Mr. Wakefield's method of reasoning, particularly in appealing to authorities, which he, afterwards, in the present argument rejects.

ART. XXX. *Christian Arguments for social and public Worship. A Sermon, preached before an annual Assembly of Protestant Dissenting Ministers, at the Chapel in Lewin's Mead, Bristol, on Friday, the 13th of April, 1792, and published at the united Request of the Ministers and Gentlemen who heard it. By John Simpson. 8vo. 55 pages. pr. 6d. Johnson. 1792.*

THOUGH this is a very judicious and well written sermon in defence of public worship, it contains few arguments essentially different from those which have already been extracted from the replies to Mr. Wakefield, which have passed under review. One principal object of this discourse is, to obviate the objection arising from the fact that our Saviour has left no express precept for public worship; which is done by remarking that it was not the intention of our Saviour to prescribe rules for every branch of duty, but to lay down general principles, from which these may be deduced, leaving the deduction, in particular cases, to our own reason and judgment.

On the Lord's prayer Mr. S. observes, that not only does the language show it to have been designed for a social prayer as well as a private one, but the prayer itself was compiled from different parts of the public Jewish liturgy, and was very similar to that particular prayer which the Jews made use of both at the beginning and conclusion of the synagogue-service; so that had it not been designed as a social prayer, a particular addition would have been necessary to prevent its misapplication. The practice of the first christians is particularly insisted upon, and it is shown from various passages in the Acts of the Apostles, that they prayed both on ordinary and extraordinary occasions, and from 1 Cor. xiv. 16, 17. that these prayers were a joint or social act. Of the rest of the arguments insisted upon in this discourse, it is now unnecessary to take further notice.

ART. XXXI. *The Duty of promoting the Welfare of the rising Generation. Represented in a Sermon preached at St. Thomas's, Jan. 2, 1792. For the Benefit of the Charity-School in Gravel-Lane, Southwark. By Rochemont Barbauld. Printed at the Request of the Managers. 8vo. 23 pages. pr. 6d. Goldney. 1792.*

ON so hackneyed a subject as that of charity, it is meritorious to strike out some novelty of ideas, and still more, to render that novelty interesting. This has been very successfully attempted in the discourse before us, in which an argument in favour of charity-schools is deduced from their capacity of rendering an essential service to posterity. The present generation is considered as connected with that which is to succeed. It is remarked, that together with the torch of life, which is handed down from generation to generation, are likewise transmitted from one to another various prejudices or improvements, rules of conduct, and modes of thinking or acting; and hence it is inferred, that it is the duty of each generation to study to promote the happiness of that which is rising up in its room; which, it is observed, may be most effectually done by giving the rising generation a religious and virtuous education.

Throughout the whole discourse, the subject is treated with much good sense, and in an animated strain of eloquence.

ART. XXXII. *A Sermon upon Duelling. Preached before the University of Cambridge, on Sunday, Dec. 11, 1791. By Thomas Jones, M. A. Fellow of Trinity College. 4to. 16 p. pr. 1s. Cambridge, Merrill; London, Cadell. 1792.*

A DUEL which was fought upon Newmarket-heath on the 23d of November, 1791, between two young men belonging to the university of Cambridge, which proved fatal to one of the parties, occasioned this discourse. It is a very judicious and animated censure of this lamentable relic of barbarism, in which the preacher, strongly impressed by the recent event, maintains, with equal force of argument and energy of language, that the practice of duelling is neither necessary, for the redress of injuries, nor for the vindication of character, nor for the display of intrepidity; and refutes the plea urged in its excuse, that it operates as a restraint of offensive freedom, and that the combatants meet upon equal terms. He then pathetically adds, p. 9,

• If there be in this assembly any young man ambitious of the fame to be acquired in sustaining a single combat, let him contemplate a late atrocious and horrible transaction, a duel complete in all its parts. Let him emulate the now established reputation, let him envy the feelings of him, who, in exact obedience to the laws of fashion, hath polluted his hands with the blood of his companion. Let him admire the fate of the other, perhaps less unfortunate antagonist, who at the shrine of honour fell a most distinguished victim. Or rather, let him bewail an amiable young man, suddenly cut off in the prime of life, violently severed from every endearing connexion, and who, having
suffered

suffered the most excruciating torture, perished in the utmost* exacerbation of human misery. Let him pity the anguish of a widowed parent, suddenly bereaved of her beloved son, and disappointed of the fond hopes which the increasing but imperfect disclosure of his virtues had reasonably taught her to entertain.

This discourse should be recommended to the attentive perusal of every young man, whose situation exposes him to the hazard of becoming a sacrifice to false notions of honour.

ART. XXXIII. *Extracts from Sermons preached in K—— Abbey, Isaiah, Chap. i. ver. 23. Thy Princes are rebellious, and Companions of Thieves.* 4to. 58 p. pr. 2s. Stewart, Piccadilly. 1792:

FROM the text prefixed to this piece its leading subject may be inferred: ‘*Thy princes are rebellious, and companions of thieves.*’ The sermon, if it may be called such, is too miscellaneous to admit of analysis; but it would be injustice to the author’s talents, and to his subject, to dismiss it without giving our readers some idea of the manly freedom with which he censures the follies and vices of the great. That virtuous princes alone can find friends, is a sentiment well unfolded in the following passage. P. 14.

‘There will always be a part, and always a very large part of every community, that have no care but for themselves; and whose care for themselves reaches little farther than impatience of immediate pain, and eagerness for the nearest good. Employed in the gratification of their appetites, or in lamenting the effects of them, they have too often no sense of the misfortunes of other men; no notion of miseries which they do not feel, no compassion for those who suffer them. Among such, princes may have parasites and dependents, but can have no friends. They may drink together and laugh: but their fondness is with-

* ‘How would it have damped the ardour of any rash and inconsiderate votary of honour, to have beheld,—not the haughty spirit with which the combatants mutually gave and accepted the challenge, nor the apparent intrepidity with which they assumed their stations; but the horrible scene which succeeded,—a scene which exhibited, on the one hand, a promising young man, mortally wounded and weltering in his blood; and on the other, his wretched antagonist tortured almost to distraction with pity, sorrow and remorse: wringing his hands and execrating, in the bitterness of his soul, the mistaken principles which had hurried them into the commission of so foul, so fatal an offence! would it not have softened the heart of the most inveterate duellist, to have attended the unhappy victim, whilst he languished on the bed of death; to have seen him, as he was for a few hours before his decease, convulsed and delirious;—and to have heard him shrieking out in the utmost imaginable terror, “Murder, murder!”

our benevolence, and their familiarity without friendship. The wicked have only *accomplices*; the designing have *associates*; men of business have *partners*; politicians form a *factious band*; the bulk of idle men have *connections*, and princes have *courtiers*; but virtuous men alone have FRIENDS. Cethegus was Cataline's accomplice, Mæcenus was Octavius's courtier; but Cicero was Atticus's friend.'

The fatal effects of extravagance and licentiousness in a prince are thus forcibly described. P. 26.

"It is violating the laws of probability to suppose, that a libertine prince, who has voluntarily disgraced himself in the eyes of his subjects, will ever return to a sense of his dishonour, or feel a spark of shame kindling in his breast." It too frequently happens that no information, no experience, no conviction can conquer early prejudice. The Hottentot, who returned from Europe, relapsed we may believe, with all imaginable ease, perhaps with additional satisfaction, into the established habits of his country. The ringleader of petty clubs is ill qualified for the duties of a throne. Steadiness of principle, and rectitude of manners, is that which gives dignity and spirit to human conduct, and without which our happiness can neither be lasting nor sincere. It constitutes as it were, the vital stamina of a great and manly character. From a weak and sickly understanding, and a levity of mind, proceed nothing but inconsistency and folly. "The feather that adorns the royal bird, supports his flight. Strip him of his plumage, and you fix him to the earth."

Though liberality may be classed among the shining qualities of a great and good prince, the attainment of that amiable character consists not in wanton presents made to the low and vulgar herd of grooms and prize-fighters. Its voice is not heard amid the imprecations of an hazard table, nor was it ever yet employed to redeem the credit of a pharo-bank, or support the miserable zeal of an election triumph. It consists not in an assable and gracious reception of orchestra committees, nor is its munificence displayed in raising superb temples to enrich the despicable tribes of an Italian school. It was said of Otho that he knew how to *dissipate*, but not how to *bestow* his treasure. A prince who is only remarkable for a profuse and indiscreet expenditure of his income, loses the affections of more of his people than he gains: the hatred of those from whom he takes, is much greater than the gratitude of those on whom he bestows.'

Again, P. 33.

"The profuse and licentious youth, who, in the madness of ungoverned follies consumes his patrimony, may take it very ill to be reproved with his personal vices, but his countrymen cannot stifle their resentment, when they see him hourly made the dupe of knaves and sharpers;—" the daily prey of syrens enticing him to shipwreck, and of Cyclops gaping to devour him." An insolvent gamester is an outcast from society. But,

"Every age relates

That equal crimes, have met unequal fates;
That sins alike, unlike rewards have found,
And whilst *this* villain's crucified the *other's* crown'd."

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'He who looks upon the restraints of virtue as too rigorous for a man of pleasure, or upon the rules of justice as too confined for an elevated life, and consults his own interest separate from the rest of mankind, will ever meet with a liberal portion of public censure and public detestation. The welfare of a people often depends on circumstances apparently the most trivial. The genius, the life, perhaps the temporary humour of a single man may, on some occasions, fix the political arrangements that affect the essential interests of one half the globe. Let individuals then feel the importance of their station to themselves and to the system; to their contemporaries and to future generations; and learn from the established order of second causes, to respect, to adorn and exalt the species.'

In the remainder of the piece the author draws a lively picture of the corruption of the times, and expatiates, with energetic eloquence, on the necessity of virtue among the great to the prosperity of a nation. The piece concludes with the following important sentiment. P. 57.

'Though the most ancient ruins extant, may seem to remain for no other end but to invite the curiosity of the traveller, and to exercise the sagacity of the learned; yet maimed and imperfect as they are, they speak a language almost divine: every trace and fragment they present us with, bear this awful inscription, "*Kingdoms are dissolved, and empires depopulated by the vices, and wickedness of their inhabitants.*"'

ART. XXXIV. *Short Expostulations and Thoughts on Suicide.* 8vo. 24 p. pr. 6d. Norwich, Barry and Co. London, Evans. 1792.

THE design of these pages is (in the writer's language) to *show forth*, that the cause of the frequency of suicide is a too slow and languid sense of religion. The doctrine 'that every man is *sui juris*, that is, to use the famous Mr. *Blount's* words, the judge, or rather disposer of himself,' is examined, and 'found very fallacious both in reason and religion.' M. D.

ART. XXXV. *The Correspondence of the Revolution Society in London with the National Assembly, and with various Societies of the Friends of Liberty, in France and England.* 8vo. about 280 p. pr. 5s. sewed. Johnson. 1792.

THE proceedings of the Revolution Society are at length before the bar of the public; and it is left for that tribunal to determine whether their correspondence is of so dangerous a nature, as has been suggested, by the malice of their enemies.

We are told, in the introduction, that the malevolent attempts made by the author of the '*Reflections on the Revolution in France, &c.*' in order to provoke the resentment of

administration against the Revolution Society, on account of their congratulatory address to the National Assembly, 'has been treated by them with that silent disregard its futility deserves, as the charge brought against them, for offering their congratulations, falls with aggravated force on himself, who has not *felicitated*, but outraged a whole people, and endeavoured to excite all the horrors of a civil war, and a general carnage in Europe, for the purpose of subverting the actual government of a foreign nation.

In reply to the accusation adduced against them, in a subsequent publication *, 'as a set of conspirators who had incorporated themselves for the subversion of nothing short of the whole constitution,' they appeal to the friends of justice, of truth, and of freedom, and to their proceedings themselves, which they now print, on purpose to refute this and similar calumnies.

'Should the correspondence of the society contribute in any degree (say they) to the continuance of that peace and amity, so essential to the prosperity of the commerce of this kingdom, and the relief of the burthens of the state, and the general cause of humanity, by conciliating the affections of the two nations, (Great Britain and France) and thereby extinguishing *for ever* national hatred and rivalry between them, the society cannot but have the *utmost* reason to be satisfied with their conduct, resulting from their principles, which are manifestly the *reverse* in every respect from those of their calumniator; and of course, to pride themselves, as citizens and as men, in the moral and political service, thus rendered by them, not only to their *own* country in particular, but to the *whole* world in general, by the promotion of that peace, and good-will, which ought to subsist universally among all the sons of men.'

Having said thus much of the motives, we shall now proceed to give some account of the transactions of this celebrated association.

'At a meeting of the Revolution Society, at the London Tavern, November 4, 1789, it was proposed by a committee, that such gentlemen as were inclined to let their names be transmitted to posterity, as the friends of the Great and Glorious Revolution of 1688, should insert them after the following preamble, and the three propositions that succeed it:

* Preamble.—This society, sensible of the important advantages arising to this country by its deliverance from popery and arbitrary power, and conscious that, under God, we owe that signal blessing to the revolution, which seated our deliverer king William the Third on the throne, do hereby declare our firm attachment to the civil and religious principles which were recognized and established by that glorious event, and which has preserved the succession in the protestant line: and our deter-

* Appeal from the New to the Old Whigs.

mined resolution to maintain, and to the utmost of our power to perpetuate those blessings to the latest posterity.'

Three propositions, containing the fundamental principles of the society.

'1. That all civil and political authority is derived from the people. 2. That the abuse of power justifies resistance. 3. That the right of private judgment, liberty of conscience, trial by jury, the freedom of the press, and the freedom of election, ought ever to be held sacred and inviolable.'

Dr. Price on the same day moved, and it was unanimously resolved, that a congratulatory address should be signed by the chairman, and transmitted to the National Assembly of France. As this address has been the subject of much animadversion, we here present it, *literatim & verbatim*, to our readers.

'The society for commemorating the revolution in Great Britain, disdaining national partialities, and rejoicing in every triumph of liberty and justice over arbitrary power, offer to the National Assembly of France their congratulations on the revolution in that country, and on the prospect it gives to the two first kingdoms in the world, of a common participation in the blessings of civil and religious liberty. They cannot help adding their ardent wishes of an happy settlement of so important a revolution, and at the same time expressing the particular satisfaction with which they reflect on the tendency of the glorious example given in France, to encourage other nations to assert the *unalienable* rights of mankind, and thereby to introduce a general reformation in the governments of Europe, and to make the world free and happy. STANHOPE.'

This volume contains addresses from the associated societies of Manchester, Cambridge, Norwich, and Taunton, in England, and the constitutional societies of Paris, Aix, Calais, Dijon, Rochelle, Strasburg, Marseilles, Brest, Bourdeaux, Bayonne, Grenoble, Rouen, Versailles, Toulouse, the female friends of the constitution at Lille, &c. &c. in France.

We shall close this article with a few extracts from the addresses of some of the French societies, as the genius of a nation is often forcibly and unequivocally expressed in such voluntary and unreserved communications.

From the society at Marseilles.

'Englishmen! ye are our elders in the characters of patriots. We have admired you for a century: for a century have we envied your happiness. Weighed down by the fetters of despotism, our lethargy was but as a sleep:—the hour of our liberty is come:—to-day we are men:—we are worthy of you.'

'Englishmen! Frenchmen! Friends to the revolution, and to the liberty of nations! Let us be emulous in exerting the efforts of reason and genius, to establish over the whole surface of the habitable globe, the imprescriptible rights of man, and the rights of the legitimate sovereigns of the people.'

From the society at Brest.

‘ The associations of free nations become the dread of tyrants and the signal of their inevitable fall! Your principles and ours propagate themselves. This sacred fire, in spite of the obstacles opposed to it, silently spreads, and will produce from pole to pole an explosion as terrible to tyrants as fatal to them. Already our neighbours strive against despotism. If they are not yet ripe for liberty, at least they feel the weight of their chains; and this is the first step towards it. The happiness which is preparing for us will give them new energy; and if we may trust to our presentiments and our wishes, *all Europe will soon become brethren!*—No, gentlemen, free Frenchmen will not longer fear that generous Englishmen are endeavouring to destroy the glorious work of our constitution; you know too well, brave islanders, the inestimable value of liberty, and your interests are now become common with our own. There are none but slaves who will engage in the conspiracies of despots, and what will avail the efforts of that senseless herd against men whose motto is ‘ to live free or die.’

From the society of young friends of the constitution at Paris.

‘ May an amiable philanthropy, the triumph of that philosophy, of which you are the worthy apostles, succeed, to the painful sensation of factious enmity, with the true cause of which the people of neither country were ever acquainted.

‘ And may our two nations, united by a kind disposition to love each other, and by that liberty which at last is common to us both, present to the whole world an impenetrable phalanx, against which the combined efforts of all the despots on earth will be exerted in vain.’

ART. XXXVI. *Constitutional Letters, in Answer to Mr. Paine's Rights of Man.* 8vo. 39 pages. pr. 1s. Riley. 1792.

THIS is almost the only temperate attack upon Mr. Paine's late publications that has happened to fall into our hands. The author contends, however much our privileges may have been abused, perverted and restrained, that our constitution still remains inviolate.

‘ The sun, (says he) while obscured by the foulness of stagnant mists, cannot dispense his animating and fostering influence, yet his existence is unimpaired, and his glory undiminished. But in justice to Mr. Paine can it be supposed he seriously believes himself when he asserts we have no constitution? Is it possible that so enlightened a writer, who has taken upon him the arduous and impracticable task of teaching the world political wisdom, should be so ignorant of the history of this country as not to know the constitution that was established by our Saxon ancestors? He must have read our history, or he could never have presumed to have dictated to Englishmen what were the rights of men. And if he has read it, in what part can he find that we never had a constitution?

acknowledged, and your services were no longer useful in the western world, you returned to Europe to aid insurrection wherever you might find it, to support the French as you had done the Yankees, and give the Dissenters in this country every assistance in your power, in their efforts to disturb the government. Having reduced the throne to the size of a joint-stool, and rendered it as bare of useful and ornamental drapery as the bum of an unfledged sparrow, and having got happily rid of those stumbling-blocks to your *smack* and *smoot* system (the king and house of lords) there remains little more to fill up the outline of your extensive and patriotic plan of reform, than to annihilate at one stroke our army and navy; sell our shipping for fire-wood, dismiss the judges, open the prison-doors, &c. &c.

The above specimen will serve to convey a just idea of the present pamphlet.

ART. xxxviii. *Considerations on the present and future State of France.* By M. de Calonne, Minister of State. Translated from the French. 8vo. About 500 pages. pr. 6s. boards. Evans. 1791.

WE have already paid particular attention to the original work (see Analyt. Rev. Vol. viii. p. 401.); the translation of which appears to have been conducted with care and attention.

ART. xxxix. *Speeches of M. Mirabeau the elder, pronounced in the National Assembly of France. To which is prefixed, A Sketch of his Life and Character.* Translated from the French Edition of M. Mejan. By James White, Esq. 2 vols. 8vo. 723 pages. pr. 11s. sewed. Debrett. 1792.

MR. MIRABEAU's speeches have been published at Paris in 5 vols. 8vo. and from our account of the first two (see Anal. Rev. Vol. xi. p. 161.) our readers will be able to judge of the information and amusement they afford. The work before us consists of a selection from the whole.

The Translation appears to have been executed with a considerable degree of accuracy, and the language is in general neat and perspicuous. s.

ART. xl. *The British Duties of Customs, Excise, &c. containing an Account of the net Sums payable on all Goods imported, exported, or carried coastwise; and the net Drawbacks to be repaid on due Exportation, including the Session of Parliament ending June the 10th, 1791: Also the several Bounties and Allowances upon certain Articles of Merchandise exported and imported, arranged under the particular Branches of Customs and Excise: and following the Article Salt in the Customs, are inserted the Duties payable upon British made Salt, under the Management of the Commissioners of that Revenue, with the Drawback allowed thereon when duly exported: Also, Tables of the Duties*

Duties of Package and Scavage, payable in the Port of London to the City of London by Aliens: With Notes explaining the various Regulations of Importation and Exportation upon a Principle of ready Information. By John Nodin of Leadenhall-Street, Agent; late of the Custom-house, London. 8vo. 481 pages. Price 7s. 6d. bound. Johnson. 1792.

THIS circumstantial title is sufficiently descriptive of the contents of the work now before us, which appears to be a compilation highly useful to men of business, and a very fit companion for the counting-house, the information to be found herein being generally scattered through various books. Besides six other tables, it has all the schedules or tables which are annexed to the consolidated act (with the articles somewhat differently arranged), and the references to the various acts of parliament which occur in them, not only give their dates and titles, but also an abridgment of those clauses which are referred to. This saves the trouble of consulting various statutes. The tables are preceded by some preliminary observations and extracts, containing the substance of several acts of parliament, and an account of the lawful quays or wharfs, and of the fees of the custom-house officers, as fixed by an order of the House of Commons in the year 1662, which still remains in force, except so far as regards the fees that used to be paid to the landwaiters, which can no longer be demanded upon goods landed at the lawful quays, that the merchants may have no pretext for claiming any undue indulgence in their port-entries.

Upon the whole, we recommend this work as useful in its design, and correctly executed. U. U.

ART. XLI. *A Report from the Committee of Warehouses of the United East-India Company, relative to the Culture of Sugar.* 4to. About 120 pages. Price 1s. 6d. 1792.

THIS report, which is interesting in more than one point of view, was produced at a general court of the United Company of Merchants trading to the East Indies, on the 15th of March, 1792, and was afterwards ordered to be printed for the use of the proprietors.

The committee begin with stating, that the only true and effectual way in which Great Britain can be benefited by her territorial acquisitions in India, is, through the medium of an extensive and well-regulated commerce, and that, actuated by this principle, they have not merely confined their attention to the improvement and extension of those articles, of which the company's investments usually consisted, but they have also turned their thoughts to the introduction of such *new commodities* as, with a suitable degree of encouragement, might afford a reasonable prospect of becoming advantageous objects of pursuit. Under this head, the article of sugar sometime since
pre-

presented itself to their notice; it is a natural production of the Bengal and surrounding provinces, where it is cultivated to a very great degree of perfection, and, in point of quantity, is capable of being carried to any extent for which a demand can be found. The consumption also in this country*, and on the continent, is at present immense, and may be greatly increased, were it supplied at a less burthenome price. But in order to enable the Company to have any chance in the London market, two very great obstacles were to be surmounted; the high rate of freight, and a duty of 37l. 16s. 3d. per cent. on the gross sale price.

As there were well-grounded expectations that the proprietors would succeed in alleviating these difficulties, the court of directors, in the month of April, 1789, desired the government of Bengal to send home a quantity of sugar upon trial; and they actually agreed with lieutenant John Paterfon, of that establishment, who offered to undertake a plantation on his own account, to purchase the produce of it for 12 years, at a certain stipulated rate. Soon after this some specimens, to the amount of about 5 tons, arrived on board the Houghton, which were sold, March 2d, 1792, and produced from 88s. and 6d. to 105s. per cwt., or 92s. on an average.

The first experiments made on this commodity by the refiners were peculiarly discouraging, as one of them declared, in a letter to Mr. Baring, 'that it had no disposition to granulate like West-India sugar, though tempered with a strong lime water;' and that, after having undergone the operation of claying, it was become 'very soft, and of the nature of soap, when it has lain a long time in water.' Another person of eminence in the trade, however, made a more favourable report, for he stated that he was now induced to think, 'that its natural qualities were concealed by improper treatment of the cane juice, and that by a new solution it might, in a great degree, be restored.' 'I have not been much disappointed (adds he) in my expectations, for in the process of refining, its natural qualities turn out to be good; and I conceive, had it been properly tempered or limed in the first boiling, it would have carried off all its impurities; would have given it a larger grain, which is the genuine and essential salt of the cane; the particles of the sugar would have disengaged themselves from the clammy substance (its only defect); and thereby would have been equal in strength to the most favored of our West-India sugars.' The committee being now fully convinced of the probability of manufacturing this commodity equal to any produced in the West-Indies, think the present a most favourable opportunity for making a vigorous effort, to secure to the Bengal provinces, a participation in this important article of commerce.

* In Great Britain alone it is computed to be but little short of two hundred millions of pounds weight.

We shall here subjoin a brief account of the rise, progress, and present state of the sugar trade, in Europe, as drawn up by the committee.

' Sugar was produced in Europe, and formed an article of traffick, long before the discovery of America took place. Its origin is held to have been from China, where it still greatly abounds, and from whence it passed through the East Indies, and Arabia, into Europe. It was first planted in Sicily about the beginning of the 12th century, to which place it was brought from Cyprus.

' From Sicily it was carried to Madeira, about the year 1430, as also to the Canary isles, from which latter places the Portuguese transplanted it to Brazil. There are, however, those who think that the Portuguese, who, before they planted in Brazil, were in possession of the coast of Angola in Africa, where the sugar-cane grew spontaneously, took it from thence to Brazil. At Brazil the Portuguese cultivated it largely, and for a long period supplied the whole of Europe.

' From Brazil it was transplanted to Hispaniola in 1506; as also to the Spanish dominions in Mexico, Chili and Peru.

' In 1641 the cane was first planted in the English colony of Barbadoes, from whence it had been brought from Fernambuke, in Brazil; but the art of manufacturing sugar was not sufficiently understood till two or three years after, when some of the planters were so industrious as to make a voyage to Brazil, from whence they brought better instructions, and more plants; after which the culture was attended with so much success, that it was taken up in the other British West India islands; and lastly by the French, Dutch, and Danish colonies.

' Before sugar was brought to Europe from the Brazils, it being both scarce and dear, the consumption was chiefly confined to syrups, conserves, and medicinal compositions. The ingredient used for the mere domestic purposes of sweetening was honey. The Portuguese brought it into more general demand, yet still the consumption was but limited; but since the use of tea, coffee, chocolate, sweets, confectionary, &c. has so universally obtained, sugar is become, in a manner, a necessary of life, and forms, at present, one of the most distinguished articles of European commerce.'

The success attendant upon the labours of the first British planters amply rewarded their perseverance and industry. By being enabled to undersell the Portuguese, they soon laid the foundation of a flourishing trade, which was open to all nations, until, on the restoration of Charles II. it was restricted, by the legislature, to British subjects. The ports of London and Bristol then became the great magazines of sugar, for the supply of all the north and middle parts of Europe; and this export trade seems to have been enjoyed exclusively by the English, until the French, in their turn, so greatly improved their sugar islands, as to be able to under-sell us in most parts of the continent. Before that epoch, when our neighbours became our
rivals

ivals in the foreign market, the value of the commodities imported into England from the West-Indies, the chief of which at that time was sugar, had arisen to 1,500,000l.; of this near one-third part was afterwards exported. Notwithstanding the loss of the foreign trade our islands have been in a progressive state of improvement. We shall here particularize the importations and exportations, at certain distant periods, by way of elucidation.

Account of the quantity of British plantation sugar, imported into England, and also of the quantity of raw and refined sugars exported.

	Quantity Imported.		Raw Sugars Exported.		Refined Exported.	
	Cwt.	qr. lb.	Cwt.	qr. lb.	Cwt.	qr. lb.
1699.	427,573	2 25	182,325	2 4	14,302	0 20
1720.	706,385	3 20	121,778	0 9	3,106	3 7
1753.	1,114,084	3 26	55,687	2 6	11,224	3 7
1770.	1,818,229	1 23	199,738	1 9	43,609	1 19
1787.	1,926,621	0 26	199,416	1 8	76,735	1 19
1791.	1,808,950	0 7	135,470	3 8	158,573	3 24

N. B. The quantity imported into Great Britain is expressed under the three last years.

It appears that sugar was, formerly, one of the staple articles of Bengal, and that a considerable trade was carried on in it, to Madras, the Malabar coast, Bombay, Surat, Sundy, Muscat, Mocha, Judda, &c. Even so late as 1755 and 1756, the annual exportation amounted to 50,000 maunds, which yielded a profit of about 50 per cent.; in addition to this, the returns were generally in specie, 'and this flow was regular, always feeding, but never overcharging the circulation.' During the last twenty years, however, the price of sugars has been gradually increasing, and the exportation and growth diminishing in the same proportion, so that the price is now near 50 per cent. more than it was before that period. The charge of transportation is also greater; and the value at foreign markets not having risen in the same proportion, the export is so trifling and casual, that, as we are told, 'the sugar trade of Bengal is, in fact, annihilated.' This profitable branch has suffered by the same causes which have operated upon the commerce of that country in general, for the increase of the price of the raw material, and of labour, had produced such a proportional decrease in the demand, that it was doubted in 1776, whether that settlement produced enough for its own consumption. The declension of this trade, which appears to have been fettered hitherto with a number of impolitic regulations in our eastern dominions, must have been highly prejudicial to the Company's interest, as it would, in a great degree, have prevented that drain of specie, which Bengal is now obliged to send to the Malabar coast. The Dutch of Batavia,

Batavia, formerly our rivals in this trade, have now succeeded to the almost entire monopoly of it.

It appears from this report, that coffee, pepper, and indigo, might be cultivated with great success in several of the Company's settlements in Asia.

On a full consideration of this subject, it seems evident, that an equitable reduction of the excessive duties paid on the importation of East-India sugar, would fully enable the Company to supply the present extraordinary demand, and perhaps to undersell the English West-India planters in the home, as well as the French merchants in the foreign market.

ART. XLII. *The Rock of Modrec, or the Legend of Sir Eltram; An Ethical Romance. Translated from an Ancient British Manuscript, lately discovered among the Ruins of an Abbey in North Wales. In 2 Vols. Fool's-cap, 8vo. 351 Pages. Price 5s. sewed. Bent. 1792.*

IF, gentle reader, thou shalt have the courage to accompany the hardy knight, sir Eltram, in search of *ethical lessons*, thou shalt not go without thy reward. But we must, in pure benevolence, warn thee—and, being ourselves, after the experiment, scarcely escaped with life, we warn thee with trembling—that before thou reachest the magic Rock of Modrec, in the wilderness of necromancy, where the fair Matilda is bound, for twice twenty years, by Oswald the magician, thou must with the puissant knight encounter horrors, which will make

‘Thy knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine.’

Yes, thou must encounter fire-breathing serpents, screaming harpies and howling wolves, dragons, griffins and unicorns; thou must gaze upon pale spectres gliding with printless step; fullen nightmares, neighing in dreadful concert, or shaking the fen-brushed vapour from their shaggy manes, and shooting blue gleaming pestilence from their aguish eyes;—thou must be shut up in a rocky prison where pestilential meteors gleam across the roof, blasts of horror groan around the rugged walls, and hissing vapours carpet the floor;—thou must visit the temple of Tortures, whose walls are of glowing sulphur, and the floor of burning sand, and where, some fastened upon wheels with burning tenter-hooks, are whipped around with venomous scourges by infernal imps; some fixed upon iron spits—others stretched on banks of burning sulphur.—But in pure compassion to thy nerves we desist, and advise thee, if thou wouldst escape the tortures of a harrowed imagination, to accept from us at second hand the moral of the fable—which is, that no one shall ever attain individual happiness but by consulting the alleviation of the woes of others, and promoting the felicity of mankind.

ART. XLVII. *A Letter from Irenopolis to the Inhabitants of Blomberopolis; or a serious Address to the Dissenters of Birmingham.* By a Member of the established Church. 8vo. 40 p. pr. 1s. Birmingham, Thompson; London, Johnson. 1792.

THOUGH there is something quaint in the title of this pamphlet, there is much good sense and good writing in the letter itself. The writer expostulates with those dissenters in Birmingham, who are reported to have formed a purpose of commemorating the French revolution on the fourteenth of July, entreating them not deliberately to hazard the consequences which may be apprehended, in the present hour of jealousy and suspicion, and in a place where the passions of all parties are so violently inflamed. The right of assembling he does not call in question. Of many parts of the French revolution he expresses his approbation. Of Dr. Priestley he speaks in the highest terms of respect, as 'a man whose talents are superlatively great; whose attainments are numerous almost without a parallel; whose morals are correct without austerity, and exemplary without ostentation; and in whose character the philosophic eye will at once discover the deep-fixed root of virtuous principle, and the solid trunk of virtuous habit.' The persons whom he addresses, he acknowledges to have been men harassed by oppression, and loaded with obloquy. Nevertheless, he thinks it of infinite importance to themselves, their neighbourhood, and the public, that they should be convinced, that the meeting in question would be a violation of the duties of prudent men, of peaceable citizens, and of good christians. P. 13.

'Many are the situations in which prudence itself is not only expedient, but obligatory; and in the present state of things, it is *not* the part of a prudent man for you to do *again*, what you have *already* done, with so much loss of your property, and so much danger to your persons. It is *not* the part of a peaceable citizen, to provoke again those ferocious tempers, and those outrageous crimes, of which you have yourselves so *late*ly and so largely experienced the dismal consequences. It is *not* the part of a sincere christian, to offend, without some weighty reason, even his weaker brethren. Much less is it *his* part to cast upon the rash and wild decision of passion, those speculative questions, which ought to be decided only by cool and impartial reason.'

This letter, which we doubt not comes from the pen of Dr. Parr, is written with every appearance of candour, and, in the present state of Birmingham, demands the serious attention of those to whom it is addressed.

ART. XLIV. *A congratulatory Address to the Rev. John Crossle, Vicar of Bradford, on the Prospect of his Recovery from a dangerous Disease to a State of spiritual Health and Salvation. To which is added, a Letter to the Rev. James Wood, of Leeds, an Elogé to the Memory of John Wesley, and an Address to the Inhabitants of Bradford; with diverting Incidents, Bon Mots, &c.* 8vo. 197 p. pr. 2s. 6d. 1791.

A WRITER, who possesses no inconsiderable talents for satire, and who has formerly, we believe, exercised them upon a similar occasion, under the fictitious name of Trim, persists in bringing a charge of peculation against the object of his address. Whether the charge be well grounded, we cannot take upon us to determine; we have only to say, that the piece is written with a degree of humour and spirit, which induces us to wish that the writer's pen were employed upon a subject of more general utility. The piece is sufficiently severe upon the supposed culprit; but that the author is capable of panegyric as well as satire, the following story, so much to the credit of the hero, sufficiently proves. Having told at large a tale of simony, he goes on, p. 60.

‘ But, Sir, I quit this dull subject, to conduct you to a brighter scene, which may, perhaps, for a moment, make you forget the charms of gold, by recalling to your mind the pleasures and conquests of your youth. I allude, Sir, to that important era of your life, when you led beauty in chains, and triumphed, with the virtue of a Scipio, over the power and attractions of the *Prussian princess*.—I communicated the particulars of this singular transaction to the public in the following terms. The vicar informed me, “ That he was once present at a masquerade in Berlin (for he was *formerly* no enemy to pleasure) at the end of which, a sister to the late king of Prussia, who had shewed particular attention to him, during the entertainment, signified that she should be glad to retire with him; which he positively refused.” The vicar does not deny the truth of this relation, but says, “ the principal feature in it is changed; for that the lady, mentioned by him, was not the princess Ann Charlotte Amelia, youngest sister to the late king of Prussia, but the first consort of the present monarch, a lady well known at Berlin, in 1767, for the levity of her manners, and imprudent carriage towards the other sex.” The reader is requested to observe, that this anecdote was communicated to the public in 1787. Since that time, it has engaged, in a peculiar manner, the attention of the *beau monde*, and unfortunately reached the ears of the Prussian ambassador, who expressed much resentment at the circulation of a story so derogatory to the house of his royal master. The vicar, being informed of this circumstance, and that a vessel was lying off Scarborough, for the purpose of conveying him to Embden, prudently refrained, for the three last years, from visiting that place of gay and fashionable resort. That he may, in future, do it with safety, and that no bad consequences may arise from his indiscretion, (which he seems now perfectly sensible of) he has ingeniously

ingeniously changed, not the features, as he says, but the very person of the lady he had introduced into this amorous interlude. That the vicar spoke of a *sister* of the late king of Prussia, I am certain, because he related this anecdote to me *twice*; once at the vicarage, when he left me in doubt whether he passed the night with her royal highness, and another time at the house of the late Mrs. Armitage, in the presence of Mr. Lister and Dr. Hill. That the lady, alluded to, was the princess *Ann Charlotte Amelia*, I admit was a conjecture of my own. She was the only *sister* of the late king, who was, at that time, unmarried, and I thought her intrigue with baron Trenck and others, made the vicar's account of her conduct, though somewhat extraordinary, no way improbable. But, Sir, I allow you to say, that the lady in question, was consort to the present king, not only because it may be a matter of policy, at present, but because it appears, from some late transactions, that the further distant you are from any event, the more capable you are of giving an account of the several particularities and circumstances that attended it.

It appears, in the course of this address, that the author has a violent antipathy to methodists. Many among them may have given just occasion of offence; but we think he censures the body with indiscriminate severity.

D. M.

ART. XLV. *The Devil upon Two Sticks in England: being a Continuation of Le Diable Boiteux of Le Sage.* Vol. v. VI. 511 p. pr. 6s. sewed. Walter, Piccadilly. 1791.

CONTINUATIONS seldom answer the expectations of the public; and in the eighth volume of our Review we gave our opinion that even the *former* part of this publication, instead of being extended into four volumes, ought to have been condensed into two. Of the volumes before us we cannot say much in commendation. The subjects are exceedingly trite; and they are treated in the style which usually adorns the shelves of a circulating library. Most of the anecdotes which relate to real life have appeared in newspapers, &c. and have originally been picked up from footmen and waiters, and even in their present dress retain a cast of their primitive vulgarity. The subjects which chiefly occupy these volumes are deaths, funerals and dreams.

The following anecdotes occur in the history of dreams, Vol. VI. P. 127.

"But tell me, I beseech you," exclaimed the count, "is that merry lady sleeping or waking, who laughs so loud that the bursts of her mirth reach us at this distance.—I hear her as distinctly almost as if I were in her chamber."

"Her mirth," answered the demon, "is the mirth of sleep; and I will tell you the cause of it:—the lady dreams that she has lost a considerable sum of money at the gaming-table;—and, in order to pay her debts of honour, she has procured a tradesman to exchange her real jewels for false ones, of the same figure and appearance;

appearance, and to pay her the difference.—It is the shrewdness of the contrivance, and the complete joke of managing the business without the knowledge of her husband, that occasions the bursts of laughter which are the objects of your curiosity.

“The lady in the next house is in a very different situation,—her sleep is a very weeping one,—and her pillow is, at this moment, wet with the tears of fancy.—She is occupied also about gaming-misfortunes;—and dreams that, having sent a diamond ring, in a hurry, to be pawned, in order to raise a supply for the moment,—it was unluckily taken to the very jeweller from whose shop she had contrived to purloin it about a year before;—and whom she now thinks that she is bribing with a jewel of equal value, which she fairly purchased, to hush up the matter, and keep it a secret from the world.

“But if you would look for real happiness, you may find it in the curtained comforts of that green bed, which is occupied by a page of the court:—he dreams that he attends the king, in the character of aid-de-camp, at a review,—and that his majesty has done him the honour to borrow a pocket-handkerchief of him.”

The public will be at no loss for the original of the following portrait. Vol. vi. p. 142.

“The next house but one,” continued the demon, “belongs to a nobleman, every part of whose life has been characterized and disgraced by a brutal love of women, as well as a brutal treatment of the numberless unhappy creatures who have been prostituted to his libidinous appetites.—No situation has been too low for his grovelling amours,—no character too vulgar to be the object of them,—and no circumstance of innocence or distress sufficient to check their depravity or awaken his kindness.—He now sleeps in the chamber which you see is fitted up with blue and yellow furniture, and the dream which occupies his fancy is of a most singular, and to him, indeed, of a very distressing nature;—for he absolutely thinks that he is turned into a mule, and about to be rode by his wife, from whom he has been some years separated, and driven on with whips round the beacon-course at Newmarket, by all the unhappy women whom he has debauched, deceived, or diseased.”

“If this man’s waking hours,” said don Cleofas, “bear any proportion in the article of misery, to his present slumbers, it would be an act of great mercy to take him at once to your infernal shades; and save him, at least, from any further torture of suspense,—with respect to his future allotment.”

“Though his mind,” replied Asmodeus, “is not totally callous, nor his courage so determined as to be wholly without remorse as to his past life, or without apprehension as to the final consequences of it,—yet there are certain opiates which great wealth and depraved passions can find the means of applying, that serve to deaden, or to avert, in a great degree, the alarms of closing life.—Such men, with all their enormities, may be said rather to die drunk, than in despair.”

A 'sketch of the life of a beauty,' we think the best piece in the volumes, but, on account of its length, we must refer our readers to the work itself. D.

ART. XLVI. *Letter from Lady W—ll—ce to Captain ———*
8vo. 223 pages. Price 5s. sewed. Church, and Laking.
1792.

THIS letter, or rather pamphlet, is addressed by Lady Wallace to her son, who is about to serve in a military capacity in India. It abounds with much excellent advice for the regulation of his conduct, and the government of his passions in the turbulent warfare of life; and it warns him, above all things, to beware of the fashionable vices which disgrace the young men of the present day.

We shall present our readers with a few passages, by way of specimen :

'The first part of your duty, as a man, or as a soldier, is religion—Without reverence to the great ruler of the grand system of creation, you cannot have a soul capable of soaring—it is impossible for any thinking being to exist without religion;—the dissipated wicked man—or philosopher, vain of singularity of opinion, only appear to do so, but every reflecting mind must distinguish a great first cause—and glory in the thought of future existence, which alone sets us above the atom which the morning sun gives life to, and which the evening dew restores to dust. The language of religion is heard in every corner of the globe—it roars in the winds—and re-echoes in the thunders—all space—all visible objects, attest the glory of the Almighty—all nature cries, I am the work of God.—Reason is sufficient to convince a blind man of this truth, from the many godlike, generous transports which the soul enjoys. I have always endeavoured to convince you, that all religions are good—they all tend to virtue, and the comfort of their professors.—There is none that is not deficient in some points, and those of each form may say—you have not our errors, but you have others which are fully as great;—but surely the established religion of a man's country is always the best. It were to be wished, for the tranquillity of every state, that one faith—one form of worship—was followed by all—the only thing which renders a toleration of every sect dangerous, is the animosity and discord, different opinions give rise to, which has too long stained with blood all Christendom.

'To make a figure in the lists of glory, my dear W—ce, you must be able to conquer the seducing powers of passion, and subdue every violent propensity for women—gaming—and wine. They, like every other tyrannical foe, if you do not conquer them, will enslave you. So sensible was Ulysses of this truth, that he made himself be bound hand and foot to his ship, to prevent the possibility of yielding to temptation; and stopped his ears, lest the syrens should seduce him;—this proved more virtue than fortitude; but I trust you will have enough of firmness, never to allow yourself to be seduced to the excesses of those vices which ruin so many men of great abilities, who might have been heroes, had they early learnt to restrain their passions, which gain strength from every indulgence.

Habit is the regulator of nature; this is evident from the brute creation—yet some people pretend to excuse their depravity on the score of the violence of their passions—but every young person has, if unimpaired in health, the same natural propensities. Inclination is either restrained by abstinence, and a mind occupied more nobly, or it is nursed to impetuosity by an inflamed imagination, and those seductions which speak to the senses, and, like the frenzy of a fever, exhaust nature, and every faculty and exertion which does honour to the soul.

* The vice, which like a torrent sweeps away every other idea, or feeling, than those which it awakens, is gaming—there is no vice into which a man may be so imperceptibly led—none which involves him in such low worthless company;—it is true, some unexperienced men of honour are found in gambling societies; but the consequence is, that they either are rendered dupes, or become cheats—too many adopt the examples of the wretches who surround them, and forfeit their integrity. Step by step—the most sensible person may be led on, from a hope that a momentary good luck may enable them to regain their accidental losses, and thus, like every other passion, that of play assumes by degrees a tyrannical power over the minds of its votaries. How many unthinking unfortunates have been led to ruin their families; and in a moment have been hurled from situations in which but for this vice, they might have been comfortable—Men who on their first admitting this destructive passion, would have shuddered at the thoughts of defrauding a tradesman, or of winning a ruinous sum of money. Play is destructive of all application or feeling—all is avarice or rage—no man of honour has any chance of winning at the long run at play—he will not stoop to take unfair advantages; yet nine out of ten gamblers watch, and greedily profit of the moment, heated by wine or impetuosity. How degrading the thought, that one has ruined a friend, or been ruined by one!

Lady Wallace, passing from moral precepts to political disquisitions, dwells upon the beauty, innocence, and misfortunes of the queen of France, whom she characterises ‘as grateful to, and never abandoning her friends, forgiving to her enemies, never stooping to repay crimes by vengeance; a fond mother, and attentive wife.’ She represents her august consort ‘as turned by every wind;’ the late king of Sweden is held forth as a model of heroism, and Mr. d’Orleans, is treated as a traitor, an assassin, and a coward.

ART. XLVII. *Curiosities of Literature. Consisting of Anecdotes, Characters, Sketches, and Observations, Literary, Critical, and Historical.* 8vo. 531 Pages. Price 6s. 6d. in Boards. Murray. 1791,

ARTER the revival of letters, it was a common practice among the learned to publish volumes of miscellaneous anecdotes, reflections, and the like, such as had occurred to them in conversation or study. Collections of this kind were published under the titles of Scaligeriana, Huetiana, &c. These works have been long known to the literary world by the cant term

of *ana*. It is from these stores of literature, now much neglected, that this compiler has chiefly formed the present volume; not without the addition of many articles from other more modern sources. The work is divided into three parts, I. Literature and Criticism; II. Historical Anecdotes; III. *Miscellanea*. Of the contents of a miscellany, consisting of upwards of two hundred detached articles, it is impossible to give the reader any distinct idea without transcribing the index. But of the degree of judgment and taste which has been exercised in the selection, and of information and entertainment which may be expected from the perusal, some judgment may be formed from a few specimens. P. 95.

' *The Origin of Literary Journals*.—In the last century, it was a consolation, at least, for the unsuccessful writer, that he fell insensibly into oblivion. If he committed the *private* folly of printing what no one would purchase, he had only to settle the matter with his publisher: he was not arraigned at the *public* tribunal, as if he had committed a crime of magnitude. But, in those times, the nation was little addicted to the cultivation of letters: the writers were then few, and the readers were not many. When, at length, a taste for literature spread itself through the body of the people, vanity induced the inexperienced and the ignorant to aspire to literary honours. To oppose these inroads into the haunts of the Muses, Periodical Criticism brandished its formidable weapon; and it was by the fall of others that our greatest geniuses have been taught to rise. Multifarious writings produced multifarious strictures; and if the rays of criticism were not always of the strongest kind, yet so many continually issuing, formed a focus, which has enlightened those whose occupations had otherwise never permitted them to judge on literary compositions.

' The origin of so many Literary Journals takes its birth in France. Denis de Sallo, Ecclesiastical Counsellor in the Parliament of Paris, invented the scheme of a work of this kind. On the 30th of May, 1665, appeared the first number of his *Journal des Sçavans*. What is remarkable, he published his Essay in the name of the Sieur de Hédouville, who was his *footman*. One is led to suppose, by this circumstance, that he entertained but a faint hope of its success; or, perhaps, he thought that the scurrility of criticism might be sanctioned by its supposed author. The work, however, met with so favourable a reception, that Sallo had the satisfaction of seeing it, in the next year, imitated throughout Europe; and his Journal, at the same time, translated into various languages. But, as most authors lay themselves too open to the severe critic, the animadversions of Sallo were given with such malignity of wit and asperity of criticism, that the Journal excited loud murmurs, and the most heart-moving complaints possible. Sallo, after having published only his third Journal, felt the irritated wasps of literature thronging so thick about him, that he very gladly abdicated the throne of Criticism.

' The reign of his successor, Abbé Gallois—intimidated by the fate of Sallo—was of a milder kind. He contented himself

with only giving the titles of books, accompanied with extracts. Such a conduct was not offensive to their authors, and yet was not unuseful to the public. I do not, however, mean to favour the idea, that this simple manner of noticing books is equal to sound and candid criticism.

On the model of the *Journal des Savans* were formed our *Philosophical Transactions*; with this difference, however, that they only notice objects of science, such as Physics and Mathematics. The Journal of Leipsic, entitled *Acta Eruditorum*, appeared in 1682, under the conduct of the erudite *Ménkenius*, Professor in the University of that city. The famous *Bayle* undertook, for Holland, a similar work, in 1684; and his *Nouvelles de la Republique de Lettres* appeared the first of May in that year. This new Journal was every where well received; and deserved to be so, for never were criticisms given with greater force. He possessed the art of comprizing, in short extracts, the justest notion of a book, without adding any thing irrelevant or impertinent. Bayle discontinued this work in 1687, after having given thirty-six volumes in 12mo. Others continued it to 1710, when it was finally closed.

A. Mr. de la Roche formed an English Journal, entitled *Memoirs of Literature*, about the commencement of this century, which is well spoken of in the *Bibliothèque Raisonnée*. It was afterwards continued by Mr. Reid, under the title of *The Present State of the Republic of Letters*. He succeeded very well; but, being obliged to make a voyage to China, it interrupted his useful labours. He was succeeded by Messieurs Campbell and Webster; but the last, for reasons of which I am ignorant, being dismissed, it was again resumed by Mr. Campbell. This *Journal* does by no means rival our modern *Reviews*. I do not perceive that the criticism is more valuable; and certainly the entertainment is inferior. Our elder Journals seem only to notice a few of the best publications; and this not with great animation of sentiment, or elegance of diction.

P. 149. *Spanish Poetry*.—Perc Bouhours observes, that the Spanish Poets display an extravagant imagination, which is by no means destitute of wit; but which evinces little taste or judgment.

Their verses are much in the style of our Cowley—trivial points, monstrous metaphors, and forced conceits.

A true poetical taste is not pleased with such wild chimeras, but requires the fine touches of nature and passion.

Lopes de Vega, in describing an afflicted shepherdess, in one of his pastorals, who is represented weeping near the sea-side, says, 'That the sea joyfully advances to gather her tears; and that, having enclosed them in shells, it converts them into pearls.'

Y el mar como imbidioso

A tierra por las lagrimas salia,

Y alegre de cogerlas

Las guarda en conchas, y convierte en perlas.'

Gongora, whom the Spaniards so greatly admire, and whom they distinguish, amongst their poets, by the epithet of *The Wonderful*, is full of these points and conceits.

He imagines that a nightingale, who enchantingly varied her notes, and sung in different manners, had a hundred thousand other

other nightingales in her breast, which alternately sung through her throat—

‘ Con diferencia tal, con gracia tanta,
A quel ruyfenor flora, que fofpecho
Que tiene otros cien mil dentro del pecho,
Que alterna fu dolor por fu garganta.’

‘ He calls the *Girafole*, which lasts longer than the generality of flowers, ‘ *Mathufalen de las floras* ;’ because Methufalem lived to a greater age than the other Patriarchs.

‘ In one of his odes, he gives to the river of Madrid, the title of the *Duke of Streams*, and the *Viscount of Rivers*—

‘ Mançanares, Mançanares,
Os que en todo el aguatifino,
Eftois *Duque* de Arroyos,
Y *Visconde* de los Rios.’

‘ He did not venture to call it a *Spanish Grandee*, for, in fact, it is but a shallow and dirty stream ; and, as Quevedo informs us—

‘ The *Mançanares* is reduced, during the summer season, to the melancholy condition of the wicked Rich Man, who asks for water in the depths of hell.’

‘ Concerning this river a pleasant witticism is recorded. A Spaniard passing it, one day, when it was perfectly dry, and observing that the superb bridge, which Philip the Second had built over it, served to very little purpose, archly remarked—

‘ That it would be proper that the bridge should be sold, to purchase water.’ *Es menester vender la puente por comprar agua.*’ p. 149.

p. 191. ‘ *Grotius*.—Perhaps the most sincere eulogium, and the most grateful to this illustrious scholar, was that which he received at the hour of his death.

‘ When this great man was travelling to Holland, he was suddenly struck by the hand of death, at the village of Rostock. The parish minister, who was called in his last moments, ignorant who the dying man was, began to go over the trite and ordinary things said on those occasions. Grotius, who saw there was no time to lose in frivolous exhortations, as he found himself almost at the last gasp, turned to him, and told him, that he needed not these exhortations ; and he concluded by saying, *Sum Grotius*—I am Grotius. *Tu magnus ille Grotius ?*—‘ What ! are you the great Grotius ?’ interrogated the minister ? What an eulogium !’

p. 393. ‘ *Spanish Etiquette*.—The etiquette—or rules to be observed in the royal palaces—is necessary, observes baron Biefield, for keeping order at court. In Spain, it was carried to such lengths as to make martyrs of their kings. Hero is an instance ; at which, in spite of the fatal consequences it produced, one cannot refrain from smiling—

‘ Philip the Third being *gravely seated*—as Spaniards generally are—by a chimney where the fire-maker of the court had kindled so great a quantity of wood that the monarch was nearly suffocated with heat, his *grandeur* would not suffer him to rise from the chair ; and the domestics could not *presume* to enter the apartment, because it was against the *Etiquette*. At length, the marquis de Potat appeared, and the king ordered him to damp the fires : but he excused himself ; alleging, that he was forbidden by the *etiquette* to perform such a function, for which the duke

D’Uscda

D'Usseda ought to be called upon, as it was his business. The duke was gone out; the fire burnt fiercer; and the king endured it, rather than derogate from his *dignity*. But his blood was heated to such a degree, that an erysipelas broke out in his head the next day; which, being succeeded by a violent fever, carried him off in 1621, and in the twenty-fourth year of his age.

The palace was once on fire; when a soldier, who knew the king's sister was in her apartment, and must inevitably have been consumed in a few moments by the flames, at the risk of his life, rushed in, and brought her highness safe out in his arms: but the Spanish *etiquette* was here woefully broken into! The loyal soldier was brought to trial; and, as it was impossible to deny that he had entered her apartment, the judges condemned him to die! The Spanish princess, however, condescended, in consideration of the circumstance, to *pardon* the soldier, and very benevolently saved his life!

After this, we may exclaim, with our English satirist—

“Spain gives us *pride*—which Spain to all the earth

“May largely give, nor fear herself a dearth!” CHURCH.

P. 398. ‘*Douglas*.—It may be recorded as a species of Puritanic savageness and Gothic barbarism, that, no later than in the year 1757, a man of genius was persecuted because he had written a tragedy, which tended by no means to hurt the morals; but, on the contrary, by awakening the sweetest pity, and the nobler passions, would rather elevate the soul, and purify the mind.

When Mr. Home, the author of the Tragedy of Douglas, had it performed at Edinburgh; and, because some of the divines, his acquaintance, attended the representation, the clergy, with the monastic spirit of the darkest ages, published the present paper, which I shall abridge for the contemplation of the reader, who may wonder to see such a composition written in the eighteenth century.

On Wednesday, February the 2d, 1757, the presbytery of Glasgow came to the following resolution. They having seen a printed paper, intitled—“An Admonition and Exhortation of the reverend Presbytery of Edinburgh;” which, among other evils prevailing, observing the following melancholy, but notorious, facts: that one, who is a minister of the church of Scotland, did *himself* write and compose a *stage-play*, intitled—“The Tragedy of Douglas,” and got it to be acted at the theatre of Edinburgh; and that he, with several other ministers of the church, were present; and some of them, oftener than once, at the acting of the said play, before a numerous audience. The presbytery, being deeply affected with this new and strange appearance, do publish these sentiments, &c.—Sentiments with which I will not disgust the reader.’

P. 449. ‘*Anti-moine, or Antimony; Coffee; and Jesuit's Bark*.—The origin of [the use of] *antimony* is a remarkable circumstance. Basil Valentin, superior of a college of religionists, having observed that this mineral fattened the pigs, imagined that it would produce the same effect on the holy brotherhood. But the case was seriously different: the unfortunate fathers, who greedily made use of it, died in a very short time. This is the origin of its name, which

which I have written according to the pure French word. In spite of this unfortunate beginning, Paracelsus resolved to bring this mineral into practice; he thought he could make it useful, by mixing it with other preparations, but he did not succeed according to his hopes. The faculty, at Paris, were on this occasion divided into two parties: the one maintained, that *antimony* was a *poison*; the other affirmed, that it was an excellent *remedy*. The dispute became more general, and the parliament and the Sorbonne interfered in the matter: but some time afterwards, the world began to judge rightly concerning this excellent mineral; and its wonderful effects have occasioned the faculty to place it among their best remedies.

‘The use of coffee is said to have a similar origin; that, however, was never attended with such dreadful effects. A prior of a monastery in the part of Arabia where this berry grows, having remarked, that the goats who eat of it became extremely brisk and alert, resolved to try the experiment on his monks, of whom he so continually complained for their lethargic propensities. The experiment turned out successful; and, it is said, it was owing to this circumstance, that the use of this Arabian berry came to be so universal.’

‘A casual circumstance discovered that excellent febrifuge, the Jussit’s Bark. An Indian, in a delirious fever, having been left by his companions by the side of a river, as incurable, to quench his burning thirst, he naturally drank copious draughts of the water, which, having long imbibed the virtues of the bark, which abundantly floated on the stream, it quickly dispersed the fever of the Indian. He returned to his friends; and, having explained the nature of his remedy, the indisposed crowded about the margin of the holy stream, as they imagined it to be, till they perfectly exhausted all its virtues. The Sages of the tribe, however, found at length in what consisted the efficacy of the stream. The Americans discovered it, in the year 1640, to the lady of the vice-roy of Peru, who recovered by its use from a dangerous fever. In 1649, the reputation of this remedy was spread about Spain, Italy, and Rome, by the cardinal de Lugo and other jesuits. And thus, like the antimony, its name is significant of its origin.’

The preceding articles have been selected as among the more curious and interesting parts of this volume. Much of the work appears to us in matter exceedingly trifling, and in style, often inelegant, sometimes ungrammatical. The stories of the excellent preacher who pronounced nothing but unconnected words; of the porridge-pot of the Cordeliers; of the bells of the church steeple advising about marriage, and many other, are puerile and insipid in the extreme.

On the whole, though we are willing to allow this compiler some praise on the score of industry, and to admit that his collection contains several curious and amusing articles, we cannot, in our judgment ascribe to the work any considerable share of literary merit. It would have been more valuable, had the author cited his authorities.

D. M.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF BELLES-LETTRES, SCIENCES, AND ARTS, AT MARSEILLES.

April 18. The following questions were proposed by the academy.

For 1793. 1. *Does Provence furnish a great variety of earths proper for making porcelain, delft, and all kinds of pottery?*

2. *What plants are indigenous to the soil of Marseilles, and how far ought they to be preferred to exotic ones for medicinal purposes?*

3. *What mines of metals are to be found in Provence, and which are they that might be worked with advantage?*

For 1794. 4. *What are the most certain and economical methods of drying lakes and marshes in the department of the mouth of the Rhone?*

For 1795. 5. *What vegetable substances are capable of furnishing starch, such as is obtained from wheat, but with less expence?*

For 1796. 6. *What insects are produced in the neighbourhood of Marseilles?*

The prize for each is a gold medal of the value of 300l. [12l. 10s.] and the papers must be sent, post-free, to the perpetual secretary of the academy before the 15th of January in the respective years.

ART. II. ACADEMY OF SCIENCES AT PADUA.

The following is the question proposed for the present year.

Are there any causes that prevent us from extending as much as we please the span of an arch made of brick or stone, and what are those causes? What is the greatest extent that may be given it? And what experiments have been, or may be, made, to reduce this matter to a certainty? It is well known, that in constructing bridges of several arches over a river, the pile-work that forms a foundation for the piers is the most expensive part of them: it is of importance, therefore, to diminish the number of piers, and to extend the arches as much as may be without injuring the solidity of the work.

The prize is 30 scq. [13l. 10s.], and the memoirs on the subject must be sent to ab. Franzöja, or ab. Cesarotti, before the end of the year.

ART. III. ECONOMICAL SOCIETY AT PARIS.

Of the plan of this society, which was established about the month of March last, we know nothing, but that it is to meet every Monday evening: Its object is the practical improvement of all useful arts, particularly agriculture. The president is Mr. Hell, and the secretary Mr. Roland la Platiere.

ART. IV. Stockholm. *Kongl. Vetenskaps Academiens nya Handlingar.* New Transactions of the Royal Academy of Sciences. Vol. XII.

For 1791. 8vo. 325 p. 10 plates.

The first part for this year contains: 1. Continuation of the essay on vorticellæ: by Mr. Modeer. 2. On the purification of saltpetre by means of charcoal-powder: by J. Gadolin. The experiments of
Vol. XIII. R Mt.

Mr. Lowitz of Petersburg, which show, that acid of tartar, brandy, and other substances, may be freed from the oiliness and other impurities adhering to them by means of charcoal, led prof. G. to apply it to the purification of saltpetre. He used charcoal of fir, free from ashes, in the proportion of an ounce and a quarter to a pound, and found it answer perfectly. A less proportion he thinks would do in the large way; and any other charcoal, if sufficiently burnt. 3. Meteorological observations made in 60° N. lat. during four years and half: by J. Tornsten. These contain only the state of the thermometer. 4. Tables of the weather in Westgothland from 1757 to 1790: by Cl. Bjerkander. 5. Remarks on the multifsection of arcs: by Fred. Mallet. 6. Continuation of experiments on molybdæna, and the reduction of its earth: by P. J. Hielm.

In part II. are: 1. The aquatic animals of the genus medusa: by Mr. Modeer. 2. Experiments for obtaining colours for dyeing from lichens: by Mr. Westring. In these Mr. W. has been very successful. 3—7. Observations of the eclipse of April 3, 1790, at various places. 8. Description of a stone of extraordinary size found in the bladder, and of a foetus with two heads: by Mr. Hagstroem. 9. Description of a new butterfly, called *noctua pruni*: by Mr. Quensel. 10. A particular manner of conveying water under ground, invented by the celebrated Polheim: described by Mr. Algren. Instead of the common pipes Mr. P. substitutes conduits of stone cemented with mortar.

In part III. Continuation of the natural history of the genus medusa: by Mr. Modeer. 2. More accurate description of the *medusa pelagica*, *E. Stipite nullo, corpore orbiculari convexo, margine incurvato, sedecies emarginato, octo tentaculato, brachiis quatuor lancineatis, disci subtus 4. tuberculato longioribus*: by Mr. Swartz. 3. Descriptions and plates of two fishes from the East Indies, *gobius patella*, and *silurus lineatus*: by Mr. Thunberg. 4. Description of a new method of distilling: by Mr. Gadolin. It appears, that the success of distilling spirits depends greatly on the coolness of the worm: if the water in the worm-tub be kept near the freezing point the spirit will gain both in quantity and in quality. The alterations proposed by Mr. G. tend to effect this purpose at the least possible expence. 5. Further experiments on molybdæna: by Mr. Hielm.

In part IV. 1. Farther continuation of the natural history of medusæ: by Mr. Modeer. 2. On the construction of the problem of refraction of light on a surface: by Fred. Mallet. 3. Description of eight new large Swedish butterflies: by C. Quensel. 4. Thermometrical observations on the heat of the earth for the year 1790: by Cl. Bjerkander. 5. Farther experiments on the use of lichens in dyeing: by Mr. Westring. Mr. W. obtained innumerable shades of beautiful and permanent yellow and brown. 6. On the treatment of staphyloma: by J. L. Odhelius. 7. Account of a stone extracted from the kidney: by Herm. Schützereranz. An abscess forming, the stone was extracted, and the patient cured. 8. Description of two fishes: by B. A. Euphrasen. The volume concludes with an account of presents to the academy, and medals struck in honour of Scheele.

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MIDWIFERY.

ART. V. Petersburg. *Abhandlung über die Entbindungskunst, &c.* A Treatise on Midwifery: by Jos. Baron Mohrenheim, Phys. to her Imp. Maj. &c. Fol. 216 p. 46 plates.

The empress having directed, that a treatise on the art of midwifery should be composed for the use of the new medico-chirurgical establishment, the execution of it was entrusted to baron M. by the president of the college of physicians. From the author's talents for observation, and extensive reading, it was to be presumed, that he would make sufficient use of modern writers, and endeavour to rectify by his own experience what they had left not sufficiently determined: both these, we observe with pleasure, he has done. Though midwifery in its strict sense was the baron's principal object, yet he has thought it necessary to consider the treatment of pregnant women, women in child-bed, and new-born infants, and diseases incident to the state of pregnancy. In the practical part of the work few probably will disagree with the author, but many of his theoretical positions are calculated to excite attention and opposition. Two or three of his observations we shall notice.—The carunculæ myrtiformes are not remains of the hymen, but glands, that secrete a viscosus humour.—The orifice of the vagina is always torn, so as to occasion suppuration, in the first labour.—The uterus has no muscular fibres, and is not possessed of irritability, but elasticity only. (Yet bar. M. afterwards observes, that its elasticity acts in consequence of a stimulus, and that it exerts a contractile power much greater than its elasticity.)—The germ of the embryo, with its membranes and the umbilical cord, exists in the male semen: for the head, traces of the arms and feet, and part of the funis, may be perceived in a white speck of it, by the aid of the microscope. The internal membrane of the ovum originally accompanies these, but the external and middle ones are formed from the thick fluid of the semen.—On several occasions when bar. M. has found it necessary to rupture the membranes, if his finger were put into the child's mouth, whilst his arm so filled the vagina that the water could not come away, and consequently the child was still in it, he perceived the child sucked his finger.—From the sympathy of the nerves, and the common circulation, between the fœtus and the mother, the former is affected by every thing that makes a strong impression on the latter. Hence frequent indulgence of the passions during pregnancy induces a lascivious disposition in the child, and fills its body with acrimonious juices. The mother's imagination too is capable of imprinting marks on the child, of which several instances are given.—Whilst recommending opium against spasm, the baron observes, that the Turks are probably indebted for their courage, their resolution, and in some measure their bodily strength, to the frequent use of that drug.—In profuse hemorrhage, arising from atony of the uterus, bar. M. does not use cold applications, and the injection of cold water or vinegar, as these only occasion spasm, and a temporary stoppage of the hemorrhage, but prescribes with a plate of lead (of 9 or 10 pounds weight, or more) on the abdomen, the introduction of a soft linen compress into the vagina, and the internal use of tincture of cinnamon. (Of the latter we have often experienced the good effects on similar occasions.)

The greater part of the plates are from Smellie, and copied with accuracy.
Jen. Allg. Lit. Zeit.

C H E M I S T R Y .

ART. VI. *Observations sur plusieurs Propriétés du Muriate d'Etain,*
&c. Observations on several Properties of the Muriat of Tin,

R 2

extracted

extracted from a Memoir read at the Royal Academy of Sciences, in February last : by Mr. Pelletier.

Journal de Physique.

If muriatic acid be boiled on tin, the metal becomes totally dissolved, and during the solution a peculiar fetid smell is disengaged. The result of this combination is known by the name of *solution of tin in marine acid*, or that of *muriat of tin*. A combination of tin with muriatic acid may be obtained also by distilling a mixture of amalgama of tin and corrosive muriated quicksilver. It is then called the *smoking liquor of Libavius*. Mr. Adet has read to the academy an interesting memoir on the smoking muriat of tin, and his observations have taught us, that it is a saline substance formed by the combination of tin with the muriatic acid oxygenated and deprived of water. He has instructed us, too, that the smoking muriat of tin mixed with water in the proportion of 7 to 22 produces a concrete saline substance. To these observations he has added one of considerable importance, namely, that the smoking muriat of tin when diluted with water will dissolve a fresh quantity of tin without disengaging hydrogen. Hence he infers, that the muriatic acid in it is in the oxygenated state. Solutions of tin are in constant use amongst dyers, under the name of *composition*; but every dyer has his own way of preparing them : some use common muriatic acid, others aqua regia prepared in various manners. From what has been said it appears, that they must be in different states according to the difference of the modes of preparing them. It is essential, however, to the art of dyeing to have a solution of tin constantly the same. This would prevent the dyer from being repeatedly aiming at a shade which he has once obtained, but cannot hit again, because some circumstance in the preparation of his composition is wanting. The process I propose would obviate this inconvenience. Having reduced the tin into plates, and cut it into very small pieces, I put it into a matras with four times its weight of concentrated muriatic acid, which I have prepared by means of Woulfe's apparatus. The matras being placed in sand, heat is to be applied by degrees, till, by boiling, the tin is totally dissolved. The solution I put into a bottle, into which I pass oxygenated muriatic gas, using the common apparatus for preparing it. The solution absorbs a large quantity; for I have observed, that 2400 grains of tin dissolved in common muriatic acid, absorbed more than two ounces of oxygenated muriatic gas. As long as the solution continues to absorb it the peculiar smell of the gas is not perceived. I go on with saturating it till the gas is in excess, when I place the solution in a sand heat, to disengage the free muriatic acid, which is speedily volatilised. Thus I obtain a clear solution, which I call *oxygenated muriat of tin*. I have made some trials of this in comparison with the common solution, and have found it produce more beautiful effects. If the evaporation of the solution of tin saturated with oxygenated muriatic gas be continued, it will crystallize perfectly, like the smoking muriat of tin diluted with water. If the evaporation be carried on still further, and the salt be afterwards submitted to distillation, it will sublime, and pass wholly into the receiver. This salt, then, differs not from that which Mr. Adet obtained by diluting the smoking liquor, as they both exhibit the same phenomena. The latter, however, is difficult and costly to prepare; the former, easy and not expensive.

From

From various experiments which Mr. P. has made, he observes, that the muriat of tin may be oxygenated by means of oxygenated muriatic gas, when it affords an excellent mordant for the dyer, invulnerable and not costly: that the attraction of the muriat of tin for oxygen is so strong as to take it from several acids, and metallic oxides: that the solution of gold does not yield the purple precipitate of Cassius with oxygenated muriat of tin, but with the common muriat of it: and that the muriat of tin absorbs oxygen directly, which affords chemists another mean of determining the quantity of oxygen contained in an aeriform fluid.

ART. VII. *Méthode nouvelle de raffiner le Camphre, &c.* New Method of refining Camphor: by Mr. Kasteleyn: translated from the Dutch, and extracted from the Author's Physical and Chemical Journal.

Instead of the common mode of mixing camphor with chalk and subliming it, Mr. K. dissolves it in rectified spirit, which will easily take up half its weight. The solution being filtered, the camphor is to be separated by the addition of water. The clear liquor being poured off, the camphor is to be washed with water, and dried on a filtre. It is then to be put into Florence flasks, stopped slightly with cotton, that the remaining humidity may evaporate; and the flasks, placed in sand, are to be exposed to a degree of heat just sufficient to melt the camphor. When this is effected they are to be removed. Mr. Van Mons observes, that glass vessels in the shape of truncated cones, having lids of earth or iron with a small hole in them, might be used instead of the flasks, and out of these the camphor might be taken without breaking them. The spirit may be repeatedly used for the same purpose, by rectifying it after each operation,

ART. VIII. *Extrait d'un Lettre, &c.* Extract of a Letter from Mr. Herman to Mr. Crell.

A learned German, who has resided several years in Asia, has had opportunities of examining the manufactories of borax, that have long been established in Persia. He assures me it is made in the following manner. The alkaline water of a spring, scarcely an inch in diameter where it issues out of the earth, is conducted into marble reservoirs; whence it is carried to copper boilers, adding, by guefs, blood, urine, and clippings of leather, particularly of morocco. This mixture is left five, six, or seven weeks, in the coppers, where it putrefies. What then remains in the coppers is put into a similar vessel, and boiled with fresh water. The precipitate resulting from this operation is crude borax, or tincal, which the Persians call *bara*, the name of tincal being unknown to them. There is on the confines of Georgia a similar manufactory, the property of a Russian, who lets it for 300 rubles [60l.] a year. The water employed in these manufactories has in fact a greenish hue, but it certainly contains no copper: if that metal have been found in tincal by chemists, it probably came from the boilers. All these manufactories are going to decay, and the vent of their produce diminishes daily. Of the materials, however, they have enough to make more than they do at present.

ART. IX. *Mémoire de M. Gmelin, &c.* Memoir of Mr. Gmelin, Prof. at Gottingen, on the Alloy of Regulus of Cobalt and Lead made by Fusion.

By means of a strong heat prof. G. fused equal parts of regulus of cobalt, of the specific gravity of 7.18, reduced to powder, and laminæ of lead, in a small Hessian crucible, well coated with charcoal powder, with which it was also filled. The mass was poured into a large iron spoon, and when cold appeared to be well mixed, though the file discovered some bits of pure lead. This alloy was very brittle, and harder than lead. Two parts of lead with one of cobalt formed a mass better mixed, less brittle, and capable of extension under the hammer, though it cracked. The mass made of four parts of lead to one of cobalt was brittle: but if eight parts of lead to one of cobalt were used, the alloy was malleable, though harder than lead. Its specific gravity in the last case was 9.78.

NATURAL KNOWLEDGE.

ART. X. *Lettre de M. de Luc, &c.* Letter from Mr. de Luc to Mr. de la Métherie, containing cosmological Considerations relative to the Origin of the Mineral Substances of our Globe.

Journal de Physique.

In this letter, as in some preceding ones, which we have not noticed, Mr. de L. answers certain objections to his theory by Mr. de la Métherie. He has also some remarks on the agency of light in the phenomena of nature, to which, as our readers will remember, he assigns a considerable part. These he takes from some experiments of Mr. T. Wedgwood on the light disengaged from bodies not incandescent. Mr. W. has discovered some remarkable facts relative to the disengagement of light from bodies by means of friction, and also by means of heat. Having heated a plate of iron to different degrees, but all of them below that in which it becomes luminous in the dark, Mr. W. cast upon it powder or fragments of various mineral substances, almost all of which emitted light, at different degrees of heat, and in different quantities, according to the substance. The phenomenon is generally renewable several times in the same substance, by throwing it again on the heated plate after it has cooled; but this property gradually diminishes, and at length ceases altogether. It takes place in all kinds of air, and in a vacuum; and the phosphorescence by friction of hard substances, takes place under water. It is remarkable, that in the phosphorescence of certain substances they always emit light of a determinate colour: this Mr. W. confirms by his experiments, in which, whether the light were disengaged by the application of heat or by friction, which he considers as acting in the same manner, the same coloured light was constantly produced from the same substances. Hence Mr. de L. infers, that light may exercise different chemical properties, according to the particles of it that enter into action.

NATURAL PHILOSOPHY.

ART. XI. *Lettre de M. Mauduyt, M.D. sur l'Électricité, &c.* Letter from Mr. Mauduyt, M.D. on Electricity.

Journal de Physique.

This letter was written in consequence of Mr. Chappe's observations [see our Rev. Vol. XII. p. 353]. It appears, that in 1785 Dr. M. read at the Society of Medicine an account of some experiments which he had made on the influence of electricity on the growth of

of animals and vegetables. He had applied it both positively and negatively to the eggs of fowls, and to the chickens after they were hatched; and to different vegetables. On the former it appeared to have no effect: of the latter it promoted the growth evidently at first, but they shot up weak, and died, or produced but little seed. That the experiments might be made with due care, Dr. M. had requested Mr. Hallé, a philosopher of great accuracy to superintend them. The facts, however, being contradictory to opinions then generally received, so many objections were made to Dr. M. that he withdrew his paper; though, as he justly observes, nothing can be said against experiments, but that they have not been properly conducted. Now, as Mr. Chappe's experiments tend to prove the same fact, he ventures to bring forward his to confirm them.

ART. XII. *Exposition des Principes, &c.* An Explanation of the Principles from which proceeds the Property of Points to receive and emit the electric Fluid at great distances. Causes that may concur to establish remarkable differences in the distance at which they explode. By Mr. Chappe.

The principal observation of Mr. C. is, that the electric fluid forms an atmosphere round the electrified body, in consequence of the repulsion of the electric particles and the resistance of the surrounding air. In order that the electric fluid may discharge itself on another body, it is requisite, that this resistance be overcome; and as the least resisting surface presents itself to a point, the electric fluid will escape from a point with most facility.

METEOROLOGY.

ART. XIII. Limoges. *Observations météorologiques & économiques, &c.* Meteorological and economical Observations, made in the course of the year 1791, in the Department of Upper Vienne: by Mr. Juge. 8vo. 32 p. 1792.

The frequent disappointments with which the husbandman meets, promising appearances being often succeeded by a failure of his crop, are only to be guarded against by a knowledge of what may be expected from what has already happened. With this view Mr. J. has published a series of meteorological observations, and has joined to them the state of the various products of the earth. Some general remarks of Mr. J. on the return of years of scarcity deserve attention. He has not been able to find, that they have stated periods; but they appear in general to have been occasioned by much wet. A continuance of these observations must unquestionably be valuable, and we could wish them adopted by many in different districts.

Feuille du Cultivateur.

NATURAL HISTORY.

ART. XIV. *Observations sur une Espèce de Pétrole, &c.* Observations on a Kind of Petroleum that contains sedative Salt: by Mr. Martynowich. *Journal de Physique.*

This petroleum is found in large quantities in several parts of Galicia, particularly near the Carpathian mountains. It is of a brown colour, which it does not lose by exposure to the air. Mr. M. having left four ounces of this petroleum in the open air for forty days,

observed at the bottom of the vessel a considerable quantity of very fine crystals, like needles, which very readily dissolved in water. Part of them being dissolved in spirit of wine, this when set on fire burnt with a green flame, whence Mr. M. supposes them to have been true sedative salt.

ART. xv. *Observations sur l'Opale, &c.* Observations on the Opal : by Mr. Beircir.

The opinion of Mr. B., professor of natural history at Helmstadt, that the opal is a volcanic product, is confirmed by several fragments of lava, which that gentleman has lately received from the Carpathian mountains. The largest of these has the appearance of a whitish gray lava, in which are enclosed several small portions of a vitreous substance, varying in colour from a transparent white to a dark brown, and near these are very fine opals. It is observable, that the finest opals are near those portions of the volcanic glass which are of the darkest colours. Pretty large spots of a rusty hue, interspersed through the lava, prove the presence of iron. Prof. B. supposes, that the opal is a volcanic glass, which has acquired by sudden cooling the numerous lamellæ that occasion its changeableness of colour; and that it is produced from the bones of marine animals, the phosphoric acid of which has been vitrified in combination with calcareous earth.

ART. xvi. *Lettre du Com. de Dolomieu sur de l'Huile de Pétrole dans le Cristal de Roche, &c.* A Letter from Mr. de Dolomieu on Petroleum found in Rock Crystal, and on the elastic Fluids obtained from Quartz.

Mr. Fontana has informed Mr. de D., that on examining a well-formed rock crystal, an inch and half long and an inch thick, he perceived seven or eight small cavities within it, containing a yellowish fluid. These drops of fluid occupied the upper part of the cavities, to which they always reascended if the crystal were inverted. One of the cavities being opened, the fluid had the smell of petroleum, and burnt with a similar flame. Mr. F. has seen but two such crystals, and he believes they came from Modena, where petroleum abounds.

Mr. de D. has been making some experiments, in concert with Mr. Pelletier, which prove a fact he had long suspected, that quartz is not a simple substance. The elementary earth which bears that name is combined with several elastic fluids; amongst others, with inflammable air. Deprived of these fluids, it possesses other properties, has new affinities, different points of saturation, is soluble in all the acids, &c. It is in this, which may be called its caustic state, that it enters into the composition of gems, giving them a hardness, density, and capability of resisting fire and acids, which stones composed of the same earths differently modified do not possess. Thus, says Mr. D. I must repeat, what I have several times advanced, that the qualities of compound stones depends more on the affinities which the constituent substances have to each other, than on the number, kind, or quantity of the different earths that compose them: and it is owing to a neglect of circumstances considered as too trifling, that naturalists have not known to what to ascribe the difference between stones, which, on being analysed, furnish the same component earths, though they differ completely in their external appearances.

ART.

METALLURGY.

ART. XVII. *Experience qui fait connoître la Nécessité d'Employer le Cuivre pur dans l'Alliage, &c.* Experiment showing the Necessity of employing pure Copper in alloying Silver to be coined: by Mr. Sage. *Journal de Physique.*

It appears, that silver alloyed with copper debased with a small portion of antimony will never become white, but always retains a grayish hue; whence it is necessary to assay the copper intended to be used as an alloy. For this purpose a portion should be dissolved in twelve parts of nitrous acid, in a heat of 32° of Reaumur. The solution is blue, grows clear on cooling, and lets fall a white powder. This being shaken up, the whole is to be poured into a capsule, and when it has settled the clear liquor is to be decanted off. Some water is to be poured on the white precipitate, and afterwards decanted, when the calx is to be dried in the capsule, in a sand heat. This calx being weighed, after deducting one-tenth, will give the proportion of regulus of antimony or tin contained in the copper. To ascertain which of the two it is, expose the calx on a coal to the blowpipe: if it be antimony, it will be reduced and volatilised; if tin, it will not be altered.

A solution of tartar and common salt is generally employed for whitening silver; but the tartar alone is sufficient, and the purer it is the better it effects the purpose.

ASTRONOMY.

ART. XVIII. Lilienthal and Helmstadt. *Selenotopographische Fragmente, &c.* Selenotopographical Fragments, serving to convey a more accurate Knowledge of the Surface of the Moon, the Changes it has undergone, and its Atmosphere: by J. Jer. Schröter. 4to. 696 p. 43 pl. price 2 louis-d'or. [2 l.] 1791.

Of the much new and important matter contained in this book we cannot pretend to give our readers a complete idea. In the observations on Jupiter, which he published some years ago, Mr. S. found inducements to suppose, that the various operations of nature retained a certain degree of uniformity throughout the different bodies of the universe: and of this the moon affords similar and very striking examples. It is highly probable, that the moon has an atmosphere, as many things observable on its surface at one time were not to be perceived, or appeared different at others. This atmosphere, however, as is evident from other phenomena, must be much more clear and subtle than ours, and contain much fewer fluid particles. The moon itself, indeed, has a far smaller quantity of fluid than the earth, though formerly it has been erroneously supposed to have seas. If it had, the parts conjectured to have been so must have appeared far more even and uniform than they do on a close examination. What some have too hastily concluded from analogy to be streams of lava and burning volcanoes, are, for the most part at least, as Mr. S. is convinced from decisive observations, light reflected from the earth to the dark part of the moon. Every thing, however, evinces, that there have been great volcanic eruptions on the moon's surface; and the remarkable changes of colour in it, that cannot all be ascribed to variations in the atmosphere, are probably owing to vitrified matter, that reflects the light in several ways. The surprising mountains in the moon, standing singly or forming chains, could not have existed without some great revolution, occasioned by a power acting from within outwardly.

When

When the shell raised by this power has burst, the most singular appearance observable in the moon has been produced. This is a vast cavern surrounded by a lofty mound, to which Mr. S. gives the name of wall-mountain (*wallgebirge*). Some of these are near a German mile deep, and several in circumference. On a careful examination of a few of them, it appeared, that the mound was exactly sufficient to fill up the cavity. These mountains are not the highest in the moon: there are some in altitude 25000 Parisian feet.

The telescopes used by Mr. S. were two of Herschel's, one four feet, the other seven: by means of them he was able to perceive objects of no more than 188 feet in diameter; and to attain the greatest certainty and accuracy in discriminating between constant and accidental appearances, many objects were examined by him in every possible light, through all the different phases of the moon. Valuable as this work is in itself, we cannot conclude without observing, that its worth is much enhanced by the excellent manner in which Mr. Tischbein has delineated various appearances of our satellite.

Jen. Allg. Lit. Zeit.

M E C H A N I C S.

ART. XIX. Vienna. *Le Mécanisme de la Parole, &c.* The Mechanism of Speech, to which is added a Description of a speaking Machine: by Mr. von Kempelen, Aulic Counsellor to his Majesty, &c. 8vo. 464 p. with 27 copper-plates, and a head of the author. 1791.

This is a very curious work. [Its intended publication we announced in Vol. VI. p. 361.] After some preliminary disquisitions relative to language in general, Mr. von K. proceeds to relate at full length the various steps which led him to the invention of his machine. At first his sole design was to imitate some of the vowels, or a few sounds of the human voice; and the possibility of constructing a machine capable of uniting the consonants with the vowels, and pronouncing any word, occurred to him only by degrees, and after a long time. The machine which he has at length fabricated he does not consider as perfect, but rather in its infancy: though it is such, that in three or four weeks a person may acquire the art of making it utter with ease Latin, French, and Italian words. German it expresses with more difficulty. He conceives, that keys like those of a harpsichord might be very conveniently adapted to it, so as greatly to facilitate the performance on it, but its improvement he relinquishes to any one that may think fit to undertake it. For a description of the machine we must refer to the work itself, as it could not easily be made intelligible without the assistance of plates.

Mr. de Guignes Journ. des Sçavans.

A R T S A N D M A N U F A C T U R E S.

ART. XX. Strassburg. *Traité contenant la Manière de changer notre Lumière artificielle, &c.* A Treatise on the Manner of changing our artificial Light of every Kind into a Light similar to that of the Day: by G. Fred. Purrot, Prof. of Math. at Carlsruhe: translated from the German by the Author. 8vo. 43 p. 1 pl. 1791.

It is evident, that in our artificial lights yellow predominates. The light of the sun would probably be similar, were it not for the interposition of the air, which has a blue colour. To make our light resemble

ble that of the sun, therefore, it is necessary to transmit it through a blue medium. For this purpose it should be inclosed in a cylinder of blue glass, having a slight tinge of red. The cylinder ought to appear of a pleasing pale blue when a piece of fine Dutch paper is introduced into it, without the red being perceptible. A light put into it ought to appear white like the full moon, the middle of the cylinder seeming almost as transparent as white glass inclining to red, and the sides having a lilac tinge, in which, however, the blue is seen to predominate.

Journal de Physique.

ART. XXI. Leipzig. *Neues und vollständiges Handbuch für Weinbändler, &c.* A new and complete Manual for Wine-Merchants, and all who have any thing to do with Wine, or full Accounts of all home and foreign Wines, how they are made, and in what Manner they may be most advantageously managed, &c. : by J. Chr. Schedel. 8vo. 324 p. 1790.

This is an useful present to those who have any concern with wine, spirits, &c. The different ways in which wines are adulterated, with the mode of discovering it when they are so, are mentioned ; and at the end are tables of the solid contents, in French cubic inches, of all German and foreign measures for wine, brandy, or vinegar.

Jen. Allg. Lit. Zeit.

POLITICAL ECONOMY.

ART. XXII. Paris. *Mémoire sur la Nécessité d'établir une Réforme dans les Prisons, &c.* Memoir on the Necessity of establishing a Reform in Prisons, and the Means of effecting it, with the Conclusion of a Report on the present State of the Prisons of Paris, read at the public Meeting of the Royal Society of Medicine, August 28, 1791 ; by Mr. Doublet, M. D. late Sub-inspector-general of civil Hospitals and Houses of Correction, &c. 12mo. 92 p. 1791.

Dr. D. very judiciously points out the defects of the French prisons, which are still great, though they have been partly remedied in Paris through the care of Mr. Necker ; and shows, in an able manner, the proper means of removing them. His general observations on prisons, their different intentions, the manner in which they ought to be constructed, and their internal regulations, evince his knowledge of the subject on which he has undertaken to write.

Ab. Tessier. Journ. des Sçavans.

ART. XXIII. Aix. *Essai sur le Commerce des Bêtes-à-laine, &c.* Essay on Sheep, as an Article of Commerce : by Mr. Jos. Steph. Michel, Administrator of the Department of the Mouths of the Rhone : published by Order of the general Administration of the Department. 8vo. 63 p. 1792.

After some general observations on the great value of sheep in husbandry, Mr. M. proceeds to give a history of the regulations that have been made in England and Spain to favour the growth of wool, and concludes with instructions on the subject, calculated particularly for the farmers of his department.

Feuille du Cultivateur.

CLASSICAL LITERATURE.

ART. XXIV. Hall. *M. Ant. Mureti Variarum Lectionum Lib. 'XIX. cum Observationum Juris Lib. sing. Ed. nov. superioribus accuratior & auctior.* Vol. I. 8vo. 366 p. 1791.

Prof.

Prof. Wolf informs us in the preface, that this publication would not have taken place, if Ruhnken's edition of Muretus [see our Rev. Vol. XI. p. 117.] had appeared sooner. We think, however, that he has no reason to repent having exerted his industry on it, or the bookfellers having incurred the expence of it; as the price of R.'s edition will prevent many, to whom the *Variae Lectiones* are principally to be recommended, from purchasing them. The professor has taken the oldest edition as his text, and has carefully pointed out the books and chapters of the ancient Greek and Latin writers, whom Muretus quotes only in general. This Gruter had already done in some instances, but he had neglected it in the greater part.

Jen. Allg. Lit. Zeit.

ART. XXV. *Luciani Libelli quidam ad Lectionum Usus selecti. Accedunt Annotationes, Vol. I. Græca continens.* 8vo. 288 p. 1791.

The pieces here selected by prof. Wolf are The Dream: Nigrinus: on the proper Mode of writing History: Icaromenippus: Motives for mistrusting evil Reports: Alexander, or the false Prophet: the last Days of Peregrinus: Life of Demonax: the Assembly of the Gods: on People who become Companions to the Wealthy for a Livelihood: the Passage, or the Tyrant: the Teacher of Rhetoric: and some miscellaneous Dialogues. To those who are acquainted with Lucian it will be evident, that prof. W. has displayed much taste and judgment in his selection; and of the remarks which are to appear, with various readings, and an index, in the second volume, we expect much, as they are by a man who is not accustomed to repeat what has been said of old, and the pieces afford opportunity for new observations. The text is from Reiz's edition,

Jen. Allg. Lit. Zeit.

ART. XXVI. *Leipfic, M. Tulli Ciceronis Tusculanarum Disputationum Libri Quinque. Ex Recensione Frid. Aug. Wolfii. Accedit Diversitas Lectionis Ernestianæ.* 8vo. 304 p. 1792.

As the labours of Ernesti in his latter years favoured of his age, he left much to be done, and we know not a critic to whom it could have more happily fallen, than to prof. W. Of six hundred and fifteen passages in which he has varied from the reading of Ernesti scarcely half a dozen can be thought disputable; and the press is so correct, that, except in one place *taemn* for *tamen*, we cannot find a single erratum, nor even a comma misplaced.

Jen. Allg. Lit. Zeit.

ORIENTAL LITERATURE.

ART. XXVII. *Paris. Fables & Contes Indiens, &c. Indian Fables and Tales, newly translated, with a preliminary Discourse and Notes on the Religion, Literature, &c. of the Hindoos: by E. Langles.* small 24mo. 295 p. 1790.

This is a translation of the Heetopades [an English version of which we have reviewed in Vol. I. p. 530, and Vol. II. p. 274]; to which is prefixed an attempt to show, that all the rest of the world is indebted to the Hindoos for every article of its science and religion. Above a third of the volume is occupied by this subject.

Jen. Allg. Lit. Zeit.

ART.

ART. XXVIII. Madrid. *Relacion del ultimo Viage al Estrecho de Magellanas, &c.* Account of a late Voyage to the Strait of Magellan, in his Majesty's Frigate Sancta Maria de la Cabeza, in the years 1785-6: with a Supplement, containing an Abstract of all preceding Accounts, in manuscript or printed, of that Part of America, its Inhabitants, Climate, and Productions. 4to. with plates.

The design of this expedition, was to verify preceding observations made in the neighbourhood of the Strait of Magellan, and to make a chart of the coast, pointing out and rectifying the errors into which the several names given to the same place by different voyagers may lead. The frigate, commanded by don Antonio de Cordova, remained on the coast three months. According to the accounts here given the Patagonians are a stout race of people, but the tallest that was seen measured only seven feet one inch and a quarter. Amongst the manuscripts which the author employed in his supplement was the journal of Francisco Alvo, mate of one of Magellan's vessels. This journal mentions the discovery of two fertile inhabited islands in the south sea; one that of St. Paul, or as others call it St. Peter, in south lat. $16^{\circ} 15'$, the other that of Tabarones, in south lat. $11^{\circ} 15'$.

Gottingische Anzeigen.

ART. XXIX. *Cartas familiares del Ab. D. Juan Andres a su Hermano, &c.* Familiar Letters from Ab. D. J. Andres to his Brother Don Carlos A., containing an Account of Journeys to various Cities in Italy. 3 vols. 8vo. 1786—90.

These volumes are principally occupied by literary subjects, and deserve attention, both for the account they give of the present state of literature and literary establishments in Italy, and for the manner in which these were viewed by a native of Spain. One of ab. A's journeys was made in 1785, the other in 1788.

A German translation of these letters, by E. A. Schmid, is now publishing, under the title of *Don Juan Andres Reise durch verschiedene Städte Italiens, &c.*

Jen. Allg. Lit. Zeit.

ART. XXX. *Gottingen.* The third volume of Dr. Bartel's Letters on Calabria and Sicily [see our Rev. Vol. XI. p. 119.] is now published. Not satisfied with having traversed, and examined with uncommon attention, the country he describes, the Dr. has availed himself of a correspondence established with the principal literati of the country, and has thus been enabled to acquire information which few strangers could procure, and which few of the natives could give. This work then affords us not merely the remarks of an observant traveller, but those of the best instructed natives on the internal state of their country.

L'Esprit des Journaux.

ART. XXXI. Neuwied. *Voyage sur le Rhin, &c.* A Tour on the Rhine, from Mentz to Dusseldorf. 2 vols 8vo. 354 p. with pl. 1791.

This tour, made in the year 1789, is particularly interesting under the present circumstances, as it gives us an ample account of those places which serve as asylums to the French emigrants. It is said to be the work of Mr. de Beaunoir, who has already acquired some reputation by his literary performances, and certainly does him no discredit as an observer.

Journal Encyclopedique.

BIOGRAPHY.

ART. XXXII. Winterthur. *Bekenntnisse merkwürdiger Männer von sich selbst, &c.* Confessions of remarkable Men, written by themselves: published by J. G. Müller, with some introductory Letters by Vice-president Herder. 8vo. Vol. I. 319 p. price 18g. [2s. 8d.] 1791.

Whilst this collection affords ample materials for the history of the human mind, it will no doubt prove highly entertaining. Of the present volume the first forty pages are occupied by Mr. H.'s letters, which serve as a preface; 191 contain a faithful and elegant translation of Petrarch's Confessions; and the remainder consists of extracts from Petrarch's letters and writings, with an account of his life, taken principally from the marquis de Sade. *Jen. Allg. Lit. Zeit.*

ART. XXXIII. Frankfort and Leipzig. *Anecdoten zur Lebensgeschichte des Fürsten Gregorius Gregorjewitsch Orlow.* Anecdotes of the Life of Prince G. G. Orlow. 8vo. 220 p. 1791.

This is an entertaining book, and though not a masterly work, gives us some useful information with respect to the modern history of Russia, which wears a face of authenticity. *Jen. Allg. Lit. Zeit.*

BOTANY.

ART. XXXIV. Paris. *Histoire des Champignons de la France, &c.* History of the Mushrooms of France, or an elementary Treatise, containing Descriptions and Figures of the Fungi that grow naturally in that Country, arranged in methodical Order: by Mr. Bailliard. Vol. I. fol. 368 p. with 8 plates, of which 5 are coloured, price sewed 15l. [12s. 6d.] and with 177 plates, of which it contains the descriptions, 186l. [7l. 15s.]

This is one of those original works which constitute epochs in the history of the sciences. The researches of Mr. B. are minute, curious, and extensive; and he omits nothing that can give us any information respecting the plants he describes. He divides fungi into four classes: the first consisting of those that contain their seeds within them; the second, of those that have seeds on every part of their surface; the third, of those that have their seeds on the superior part of the crown; the fourth, those with the seeds on the inferior part. The fidelity of the representations are well known, as Mr. B. began publishing his plates in 1780; and his mode of printing in colours ensures a similarity of hue to all the impressions.

Ab. Hany. Journ. des Sçavans.

MISCELLANIES.

ART. XXV. Zurich. *Briefe über Mannheim, &c.* Letters on Mannheim: by Sophia la Roche. 8vo. 374 p. 1791.

These might with more propriety have been entitled Letters from Mannheim, as the well-known authoress does not aim so much at giving a description of the place, as at availing herself of the circumstances that occurred during a three months abode there, to convey instruction to her sex in a pleasing garb. *Jen. Allg. Lit. Zeit.*

ART.

ART. XXXVI. Winterthur. *Briefe litterarischen, moralischen, und religiösen Inhalts, die, gelesen zu werden, bitten, &c.* Letters, literary, moral, and religious, that beg a reading: by J. J. Stolz. Part I. 8vo. 232 p. 1789. Part II. 299 p. 1790.

These letters we hope will not beg in vain, as they are instructive and entertaining. The most interesting part of the religious class is that which gives an account of the principles of Lavater's system, which are but little known. In this respect the most important letter is that on Schiller's celebrated poem, the Gods of Greece, in which is lamented the expunction of the Grecian deities, to make room for one sole being, that possesses nothing human; and the idea of whom depresses and overpowers man. Mr. S. supposes, that by this being Schiller does not mean the god of the christians, or the god of deists, but the idea that reason forms of a perfect being by abstraction, having nothing in common with man, and being altogether uninteresting to the human heart. He confesses, that he also feels the want of a human god, and admits that in this respect the worship of the Greeks is preferable to adoring such a being. In Christ he finds such a deity as he wants, a man-god: a god whom he can worship, his mind being capable of comprehending, and his heart of loving him. This 'enlightened faith' he calls human christianity (*humanen christenthum*). The author complains, that the advocates of this faith are treated by all with great severity and injustice. That they frequently are treated too harshly we are willing to own, but of this they are often themselves the occasion. Their writings are calculated solely for their own sectaries, and contain such enthusiastic sentiments as both reason and christianity appear to others incapable of exciting. [At this we are not in the least surprized. We believe, that all sectaries, who have carried their enthusiastic feelings in religious matters to an extravagant height, have been anthropomorphites, though they have not openly avowed it like a Lavater.] *Jen. Allg. Lit. Zeit.*

ART. XXXVII. Paris. *Le Guide des jeunes Gens de l'un & l'autre sexe, &c.* A Guide to young Persons of both Sexes, on their Entrance into the World, to form their Judgement, Heart, Taste, and Health: by Dr. Retz, one of the Physicians in ordinary to the King, &c. 2 vols. 18mo. 700 p.

Attentive to the wants both of the mind and body, Dr. R. has in this work combined medical information, moral instruction, and the principles of literature. The whole is arranged under different heads, placed in alphabetical order, and the connexion is preserved by means of references to corresponding articles. Modest enough to suppose himself inadequate to the task of teaching in a proper manner all the various subjects, that necessarily came before him, he has had recourse to the assistance of Plutarch, Cicero, Montaigne, Fenelon, Raynal, Mad. de Sillery, Mr. de St. Pierre, &c. &c. and has endeavoured to enliven the driness of didactic precepts, by occasional anecdotes, characters, and dialogues. *L'Esprit des Journaux.*

ART. XXXVIII. *Oeuvres posthumes de M. de Rulhieres.* Posthumous Works of Mr. de Rulhieres. 12mo. 250 p.

It is impossible, that Mr. de R. could have written any of these pieces, except the Anecdotes of Mr. de Richelieu, and these are not correctly printed. *Mr. de la Harpe. Mercure François.*

ART.

DICTIONARIES.

ART. XXXIX. Munich. *Versuch eines Baierschen und Oberpfälzischen Idiotikons, &c.* Sketch of a Vocabulary of the Idioms of Bavaria and the Upper Palatinate, with grammatical Remarks on those two Dialects, and a small Collection of Proverbs and popular Songs: by And. Zaupfer. 8vo. 104 p.

Nachlese zum Baierschen, &c. Apperidix to the above. Section I. 8vo. 59 p.

The utility of publications of this kind, in the German language particularly, is evident; but we have to regret, that this is by no means so copious as it might have been. On a former occasion Mr. Z. found, that the liberty of the press was not admitted in Germany; but at present he enjoys the prerogative of lexicographers, whose works have never been deemed heretical, where the severest inquisition and tyranny over the mind have prevailed.

Jen. Allg. Lit. Zeit.

ART. XL. Weissenfels and Leipzig. *Dizionario Italiano Tedesco, &c.* A Dictionary of the Italian and German Languages: by Christian Jos. Jagemann. Vol. I. containing the Italian before the German, compiled from the Dictionaries of the Academy della Crusca, and Ab. Franc. de Alberti di Villanuova, with the Addition of many important Terms of the Arts and Sciences, not to be found in any Dictionary before published. 8vo. 1168 p. price, with the other volume, 6r. [1l. 1s.] 1790.

This dictionary is upon the whole very copious and accurate, and abounds particularly in scientific words, of which in all the dictionaries we know there is a lamentable deficiency. Terms of natural history, indeed, are sometimes given without any proper explanation, as '*genipa*', a tree that grows in America; and Mr. J.'s plan of giving only such words as are pure Italian, used by writers of celebrity, or in general use, certainly renders his work much less useful than it would have been if not thus limited.

Jen. Allg. Lit. Zeit.

T H E

ANALYTICAL REVIEW,

For J U L Y, 1792.

ART. I. *Philosophical and Literary Essays.* By Dr. Gregory, of Edinburgh. 2 Vols. 8vo. 950 p. Price 12s. in Boards. Edinburgh, Creech. London, Cadell. 1792.

THE question concerning liberty and necessity has long been the *crux metaphysicorum*. While the disputants on either side have maintained their ground with great ability and perseverance, the point in dispute has still remained undecided. An eminent professor, in a school which has long been distinguished for its love of science, undertakes to untie this Gordian knot. Of the essays, which Dr. Gregory in his title page gives the public reason to expect, only one at present appears; and this rather deserves to be called an elaborate dissertation than an essay. The subject is, the difference between the relation of motive and action, and that of cause and effect, in physics, explained on physical and mathematical principles: the design, to overturn a doctrine which has in the present day so many able advocates, that of philosophical necessity.

To prepare the way, Dr. G. in an Introduction which is extended to the length of more than 300 pages, offers this Essay to the attention of the learned, as a part of a more extensive undertaking, *An Essay towards an Investigation of the exact Import and Extent of the common Notion of the Relation of Cause and Effect*. Several judicious observations are here made to prove that, in the present state of science, such an investigation is necessary; and the manner in which the author hopes to prosecute the inquiry with greater success than has hitherto been done, is pointed out. P. xxi.

‘There are, among things and events,’ our author justly remarks, ‘several different relations, all of which have occasionally been expressed by the terms *Cause* and *Effect*. It must therefore be an important object in philosophy to attend to all these different *Relations of Event*, to investigate as far as possible the nature of every kind of Cause, to ascertain the peculiar province of each, and to refer every kind of event or effect to its own proper cause or principle of change. And if we find that many events proceed

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from a concurrence or co-operation of two or more different kinds of causes, it must be the business of philosophy to ascertain such concurrence, and to discover what share each kind of cause has in the production of those phenomena which we observe and refer to them.

Many philosophers have overlooked, what appears to me obvious to our unassisted faculties, and generally acknowledged by mankind, and what I find on the most careful examination to be true, that there are many different relations, as well as different kinds of event, many different kinds of causes, and often the concurrence of several kinds of causes in the production of one event. And such philosophers, in consequence of their inattention to some of these obvious truths, and an ill-judged and ill-placed love of simplicity, and an eager desire, to which we are by nature prone, of referring things to as few principles as possible, have sometimes fallen into confusion and error, even of the most extravagant kind, in their speculations; by endeavouring to refer every kind of event or effect which they observed to one kind of cause. The kind of cause which has been thus favoured in preference to all others, and regarded as the only principle of change, has been different with different philosophers, according to their several tastes or fancies, and very much according to the kinds of event and cause which had chiefly engaged their attention. The inevitable consequence of this conduct has been, to perplex this essential part of philosophy, and to retard the progress both of physical and metaphysical science. And it is chiefly by following the very opposite conduct, that I think we may hope to acquire real and useful knowledge of the subject in question; by attending to those differences, which have been so generally disregarded among the several kinds of events, and of causes, and of relations of event and cause, and to the frequent co-operation of different kinds of causes; with a fixed distrust of all the philosophical notions and doctrines that have ever been inculcated on the subject; but with due regard to the natural suggestions of the human faculties, and a sacred reverence to those fundamental laws of human thought, according to which even our observations must be made, as well as our inferences drawn, and our ultimate opinions formed.

Dr. Gregory is of opinion, that while valuable discoveries are daily making in physics, no discoveries ever have been, or ever can be, made in metaphysics. In support of this opinion, he reasons thus: P xxxvii.

This important difference results necessarily from the difference of the subject in physical and in metaphysical inquiries. In the former, the subject is the events that occur in the material world, and the properties and the relations of every kind of body; which cannot be known to us directly or immediately by any kind of consciousness or intuition, but must be learned by careful observation and experiment, and strict induction from these: in the latter, the subject is human thought, the laws of which, that is, the general facts or principles relating to which, it is the business of the metaphysician to explore accurately, and to describe faithfully. But in them he can find nothing new or wonderful, either

to himself or to others: nothing surely can be conceived more familiar, or better known, to mankind, than their own thoughts. Any just account of them will appear at once to all men natural and true, as an accurate description or a good picture of any familiar object would do: any false account of them will at once appear to all men strange and wonderful, and will at once be rejected, or at least greatly distrusted by them; just as a very bad description of any familiar object, or a bad portrait of an intimate friend, would be. Even the more general facts with respect to human thought, which in one point of view may appear the most abstruse, as being the most uncommon subjects of conversation, or of distinct and separate attention, will, on a closer inspection, be found the most familiar of all, and the best known; they occur the most frequently; not indeed simply, but in combination with various particular thoughts in numberless instances. Nor is the want of appropriated words and phrases in common language to express them, and the consequent difficulty and embarrassment that we feel in treating of them scientifically, any proof of their not being familiar to us. The structure of language, which all ordinary men learn sufficiently and easily before they are five years of age, depends much more on the uniform and just conception of certain general laws of human thought, common to all mankind, than on the correspondence of particular thoughts in different individuals. For all general words and phrases, and all inflections, express such general conceptions, which are of many different kinds; while particular thoughts are expressed by proper names, which make but a very small part of even the commonest language, such as is used with perfect uniformity, and propriety, and good understanding, by the most ignorant and illiterate vulgar, nay, very often by young children, who are not only greatly deficient in knowledge, but far from having attained maturity of understanding. Yet even such language as they employ exhibits the result, and contains, or involves in its structure, the evidence of much profound and solid metaphysical knowledge, that is, knowledge of human thought, which, though common to all men, has very generally been neglected by those who undertook to be their instructors.

In ridicule of the attempts which philosophers have always been making to discover new truths in metaphysics, the author, after quoting a pertinent passage from Mr. D'Alembert, relates the following story. P. lviii.

'A friend of mine, a gentleman well known in the literary world, happening to be at Paris in 1783, had the honour of being introduced to D'ALEMBERT. The conversation naturally turning on English literature and science, the name of Dr. PRIESTLEY was mentioned of course: one of the company (not my friend) observed, *C'est un Homme qui a fait de grandes Decouvertes dans la Physique et dans la Metaphysique.*—

D'ALEMBERT. *Decouvertes dans la Metaphysique! DIABLE!*

'Now, this apophthegm cannot be properly translated: for the simple word *Diable*, pronounced with the proper emphasis, (which I am well assured it was at that time), expresses with mathematical precision, worthy of D'ALEMBERT, the full value of

all the discoveries that ever were or ever will be made in Metaphysics.'

But though Dr. Gregory has so much contempt for discoveries in metaphysics, he sets a high value upon the philosophy of the human mind, and acknowledges it to be not only a pleasing, but an interesting and in many respects a very useful branch of science. A rational history of the various operations of thought, a natural and good arrangement of them, an accurate examination and comparison of them, so as to ascertain their various relations, and wherein they agree, and wherein they differ, are things attainable, and perfectly within the reach of our faculties; and the final result of such an investigation would be, a system of science bearing that relation to the particular *phenomena* of mind, which physical science bears to the *phenomena* of body. A metaphysical work formed upon just principles, and accurately executed, is a mirror which faithfully and distinctly reflects the features of the mind. And a plain mirror all will acknowledge to be a valuable instrument, though it neither excites our admiration, nor extends our view of nature, like the reflecting telescope.

Among the causes which have contributed to frustrate the labours of metaphysicians, Dr. Gregory ranks the improper use of appeals to consciousness, and the employing of ambiguous words and phrases. The reason which he assigns for the former of these causes is this: p. xci.

'Metaphysicians, when they attempt to give a particular account of their thoughts, commonly do it for the sake of supporting some favourite preconceived opinion. And whenever such an attachment to any system has taken place, but more especially when it is very violent and unreasonable, as it often hath been, the person under the influence of it is no longer perfectly *candid* in his observations and reflections; nor can he be altogether trusted in the account which he gives of them. Without meaning to be disingenuous, perhaps with a strong desire to be accurate and impartial, he will naturally attend most to those circumstances which favour his system, and will overlook those which are adverse to it.

'If his system become a subject of keen dispute, as has often happened to metaphysical systems, he will naturally take a part in the controversy; his passions will be roused, his understanding perhaps will be clouded; he will become less and less candid; victory in the argument, not the investigation of truth, will be his object; he will perhaps be as eager to deceive himself, as to confute his opponents; and may in a great measure succeed in both these respects, by a rash appeal to consciousness; and a bold assertion, that, on careful attention, and reflection on his own thoughts, he finds the result, on the point in dispute, conformable to his system. The temptation to this kind of disingenuity in such cases is strong, and the occasion is very favourable. It does not immediately appear how it can ever be possible to convict a man of error, much less of falsehood, (for on questions of direct consciousness,

sciousness, error and falsehood are very closely connected), with respect to his own thoughts. If a person has made such a false step in metaphysical reasoning, and has *erroneously* professed to believe, as ascertained by his own reflection and consciousness, things implied in his system, which are not to be believed, and are not consistent with the reflections and consciousness of other men, his situation instantly becomes very embarrassing, and almost hopeless. That false step cannot be recalled; by it he has placed himself beyond the reach of argument or reason, and is pledged, not merely in point of understanding, but in point of veracity, to maintain his system, right or wrong, to the last; for an acknowledgement of his error would be at the same time a confession of his falsehood. His situation, in this respect, would be precisely the same with that of a physical inquirer, who, in order to support a favourite system in physics, should deliberately and wilfully give a false account of the result of his experiments and observations.

The pernicious effects of such appeals in support of erroneous metaphysical systems, is particularly exemplified with respect to the doctrine of necessity. And on this ground Dr. Gregory brings a charge against all the defenders of this doctrine, no less severe than that of *mala fides*. He grounds the charge on what he calls a clear and uniform observation of deliberate inconsistency, in asserting in the strongest terms their belief of the doctrine of necessity, at the same time that they perceive and acknowledge certain necessary inferences from their own principles, to be false in point of fact. Dr. Gregory is confident that he has established this charge by a clear and decisive evidence, and therefore does not think it necessary to gild the bitter pill, that those concerned may swallow it with less reluctance. P. cccxiv.

'The situation of his *patient* he humorously conceives to be very similar to that of a certain bishop, on another point. This learned prelate, it is said, fell into a very awkward mistake, the first time he met with asparagus at table; and not knowing how they were to be eaten, began to eat them at the wrong end. One of the company, observing what he was doing; and guessing the reason of it, endeavoured to set him right by telling him how he ought to eat them. But he, displeased at being found so ridiculously mistaken, and too proud to be set right, declared, that he always eat them that way, and that it was the best way of eating them; and in this profession, which indeed it was not easy to retract, and in the corresponding practice of eating asparagus, it is said he persisted all the days of his life.

'Many a tough and tasteless morsel the unlucky bishop must have chewed; but still he escaped the mortification of being obliged to swallow the bitter pill of acknowledging his own *mala fides* in his first declaration.'

Notwithstanding all this pleasant jesting, surely this heavy charge will be commonly, and may be fairly, pronounced rash and illiberal. For what is more easy, than to conceive, that men

may *bona fide* hold opinions, which nevertheless they know not how to reconcile with their necessary consequences? Leaving this unpleasant part of the work, which candour and urbanity should have cancelled, we proceed to our author's ingenious and judicious observations on the bad effects of ambiguous words and phrases.

This imperfection he justly considers as injurious to strict reasoning, and proposes, as the only practicable remedy for the evil, that care be taken to explain general expressions of various and ambiguous import by particular instances. Respecting that confusion of thought which arises from ambiguous language and from other causes, particularly those verbal and practical blunders vulgarly called *bulls*, we have the following entertaining remarks and anecdotes. P. cxlix.

'Bulls sometimes proceed from a person's attention being so thoroughly ingrossed by one object, that he can think of nothing else; nor, consequently, perceive even the simplest and most obvious relations of that object to others; but more frequently, I apprehend, they proceed from the very opposite circumstances; too little attention, too quick thought, and an imperfect and confused apprehension of many things together; which, without more time, and stricter attention, can neither be properly distinguished, nor rightly comprehended, in point of thought; nor, consequently, can they be expressed in words with sufficient clearness and precision,

'If it be true, as from its being very generally asserted and believed I presume it is in some measure, that the Irish nation excels in this kind of composition, for to my certain knowledge it has not acquired an absolute monopoly of the commodity, I conceive that it is to be explained and accounted for on the simple principle which I am here considering.

'To attribute it to any natural defect in the intellectual powers of a great people, would, in the first place, be illiberal in the highest degree; and, in the second place, would be absurd. But I think it may reasonably be attributed to that peculiar rapidity of thought, and that eagerness and impetuosity of character and conduct, which I presume the Irish themselves will acknowledge to be justly their national character.

'Such a peculiarity, whatever may have been its origin, whether moral and political circumstances in distant ages, affecting whole tribes of men, or the accidental, but natural singularity of character, of one individual, or of one family, of great influence and extensive connections, may have become general and permanent, in consequence of the powerful influence of instinctive involuntary imitation in early life, and of long habit in more advanced years; which are two of the strongest and most general principles in human nature. It may therefore be considered as an instance strictly analogous to all other peculiarities of manner, and in some measure even of character, which are often characteristic, not only of individuals and of families, but of whole nations; as, for example, sedateness or levity, taciturnity or loquacity, slow or quick

quick speaking, provincial and national accents; all of which are in a great measure acquired, and often firmly rivetted, by the tendency to involuntary imitation, and the force of established habit.

‘The *Bull*, in whatever nation or language it may occur, I consider as the extreme case, or *ne plus ultra*, of inaccurate and imperfect thinking; on which very account it affords the best illustration of the nature and causes of such inaccuracies and imperfections of thought, and of the means of correcting them.

‘If the train of thought were made so slow in any person, that there should be time to attend to every object, and every circumstance of relation involved in any common and complex operation of thought, (for most common operations of thought are complex); and if, by any expedient whatever, the person were made to attend duly to every one of them, either in simultaneous combination, or in very quick succession, according to the circumstances of different cases, I think it would be as impossible for him to make a *Bull*, as to deny an axiom of geometry, or the conclusion of a good syllogism.

‘We hear and read of many wonderful *Bulls* of the truly practical kind, altogether independent of language, and plainly founded in thought alone; such as, sending express for a physician to come without delay to a patient who was in the utmost danger, and telling the doctor, in a postscript of the letter addressed and actually sent to him, not to come, as the patient was already almost well again; or observing gravely, when this story was told, that it was right to add such a postscript, as it saved the sending another express to countermand the doctor; or inclosing a thin slip of paper in a snuff-box, that it might not be again to seek when it was wanted to open the box, the lid of which was stiff; or realising HOGARTH’S ingenious emblem, in one of his election-prints, by cutting away close to the tree the bough on which the person who cut it sat himself; which I once saw successfully performed; and, for the honour of my own country, I must say that it was in Scotland, and by a Scotchman, who narrowly escaped breaking his neck by so doing; or what may fairly be reckoned the *maximum* of *Bulls*, and *instar omnium*, a gentleman, when his old nurse came begging to him, harshly refusing her any relief, and driving her away from his door with reproaches, as having been his greatest enemy, telling her that he was assured he had been a fine healthy child till she got him to nurse, when she had changed him for a puny sickly child of her own. If I am rightly informed, France has the honour of having produced this immense and unparalleled *Bull*; which is indeed *perfectum expletumque omnibus suis numeris et partibus*, and perfect of its kind.

‘At first view, it might be thought that men who could fall into such absurdities in their speech or conduct had not the ordinary faculties of mankind; but this would be a great mistake. There was probably no natural defect in their intellectual powers; nor any imperfection in their mode of using them, either habitually or on the occasions specified, but what it was in their own power to correct almost in an instant. No laborious effort, or what could be called patient thinking, would be requisite for that purpose;

purpose; nor any thing more than an easy degree of attention to those circumstances which should have been considered. This simple expedient would instantly enable them to perceive, nay, would make it impossible for them not to perceive, not only the impropriety of their words and actions, but the incongruity and absurdity of their first hasty thoughts, as clearly as Mathematicians perceive that a part is less than the whole. Surely a man who could not by such means be made in half a minute to perceive the *Bull* he made, would be as much a monster, and as great a curiosity, as one who could not see that the whole is greater than its part.

As further examples of confusion of thought in metaphysical inquiries, Dr. Gregory relates, in detail, what has happened to himself with respect to the subject of his present Essay.

Concerning the Essay itself, the reader is informed, that it has been submitted to the consideration of more than *thirty* different persons, many of them adverse to the author's conclusion, with an offer to publish, along with the Essay, any objections to which they would set their names; but, though many objections were sent, and persisted in as valid, none of the authors chose to avow their objections openly by allowing them to be published with their names, and only one allowed them to be published without his name. Dr. Gregory further calls the attention of the public to this work, by offering it to them as perfectly new, and even singular in every respect; as bringing the subject to the test of that kind and degree of evidence, which we have in mathematical and physical science; and in fine, as a *demonstration* of the same kind, and the same force, with those of pure geometry and of mechanical philosophy.

At the close of the Introduction some account is given of a correspondence with Mr. Cooper and Dr. Priestley, from which it appears, that Dr. G. sent his Essay in manuscript to these gentlemen, in order to obtain their opinion of his argument, but that the former perused it without communicating to the author any remarks upon it; and the latter, on account of numerous engagements, excused himself from a business which appeared to him in the same light as undertaking to re-examine the doctrine of transubstantiation; or to defend a proposition in the first book of Euclid. This refusal has drawn from Dr. Gregory angry invectives, which we pass over, as having little concern with the main business of this Essay. Having thus called the attention of our readers to this original work, we shall in a subsequent article attempt an analysis of Dr. G.'s *demonstration*; which, both on account of the importance of the subject, and the great pains which the author has bestowed upon it, is certainly entitled to particular attention.

(To be continued.)

ART. II. *Select Orations, and other important Papers, relative to the Swedish Academy. Founded by his present Majesty Gustavus the Third, March 20, 1786.* Translated from the Swedish Language by N. G. Agander. Royal 4to. 104 p. with a Frontispiece engraved by Condé. Pr. 7s. 6d. in boards. Johnson. 1791.

THE late king of Sweden appears, in this publication, in the meritorious character of the friend and patron of learning. The first piece in the volume is an oration delivered by him at the opening of the Swedish academy, instituted for the purpose of improving the Swedish language, by reducing it to the economy of settled laws, and encouraging the exercise of genius and taste in works of polite literature. The oration compliments by name the several members of this new institution, upon the expectation which may be formed from their respective talents.

The second piece is an elegant oration by Mr. de Rosenstein, on the anniversary of the birth-day of Gustavus-Adolphus. After a brief eulogium on that illustrious hero, the orator proceeds to represent the objects of the institution, namely, to establish on a solid basis the orthography of the Swedish language, and the certain principles and rules of its construction; to procure to the Swedes what they are still in want of, a complete dictionary, and more generally to preserve and cultivate a correct taste in composition.

The third, which is the principal piece in the volume, is entitled, *Observations on Taste and Polite Literature*, read before a general Assembly of the Academy, by Mr. de Rosenstein. In this essay the ingenious writer takes a view of the fluctuation of opinion respecting polite literature, at the same time contending, that its principles are as certain as those of the generality of sciences; and that, notwithstanding the objections which may be made to its tendency, it is productive of various and important advantages. In proof of the universal energy of literature, Mr. Rosenstein appeals, in an animated strain of eloquence, to facts and experience. He undertakes, in a subsequent treatise, to which this is only a general introduction, to discriminate the grand principles of taste, and determine the degree of certainty of which they are susceptible. Concerning this science of taste, our author has the following judicious remarks. P. 53.

‘ This science, I reply, will resemble every other species of human knowledge, in so far as it is the united result of industry and observation; a combination of experiments, with few reflections, few conclusions, and still fewer rules and principles. By giving to polite literature such a philosophical theory, a successful writer may deserve the appellation of a philosopher of taste. Far from such a man be that systematic superciliousness, which,

which, benumbing the faculties of the mind by synthetic chains, oppresses sensibility with the yoke of argument. Though reasoning analytically, may he never be unmindful of the source of all knowledge; that volume, which, well studied, would, by rendering most other books unnecessary, be more destructive to many learned libraries than the desolating fire of merciless barbarians.

That great volume is experience, and of this experience we ourselves are the principal subjects. All nature operates upon our senses, whether beautiful or tremendous, majestic or mild, gay or awful. Ideas are created in the human mind by the impressions of external objects; these ideas, arranged into various groups, independently of the general name of science, acquire a particular appellation, according to their respective combinations. Within our own breasts exist riot and rage, boisterous passions, which, breaking forth under various forms, give birth to so many virtues and vices, to so many noble and mean actions, and which generate or dissolve human societies; passions which ought to animate the ample page of history, and which the law should restrain by punishment, or by an adequate reward direct to proper objects; passions which policy should use and govern, morality check and dignify; which poets and orators should delight to paint, to awaken, or to soothe. Within our own minds reside those tender emotions, those delicate feelings, which afford the richest colours for the pencil of genius.

‘ If then nature, not with regard to its inanimate qualities, but to its power of operating on the human mind; if the feelings, emotions, and passions, be the originals which the votary of taste should perpetually keep in view; if fine writing be nothing else than a knowledge of the art of pleasing, a power of feeling and of judging, whence, except from the perceptions and faculties of the human soul, shall we trace the theory of taste and composition?’

‘ The first and surest method of acquiring this knowledge is, to look with a scrutinizing eye into our own breast. Here we find predominant inclinations, tumultuous passions, and gentle emotions; we observe hidden sparks of genius, which, though seldom blown into a flame, supply an inexhaustible fund of valuable materials to those minds which possess the talent of employing them to the best advantage.

‘ To judge by our own experience of the attainments of others, and to measure their dispositions by our own, is frequently fallacious and unjust. With the study, therefore, of ourselves, should be joined the less certain, but more easily acquired reflections, which an attention to the conduct and deportment of others enables us to form; for, perceiving in others feelings that are wanting in ourselves, we learn to reduce to their real value our own sentiments, to try them by a standard authorized by society, to elevate or sink them to a degree capable of being communicated to the others. Hence we are taught how to command conviction, and to shake the soul.

‘ From the instruction which private society affords, we advance to a wider field of information, opened by the world and history. The contemplation of different nations and different ages enlarges our conceptions. Enabled to extend our influence beyond surrounding objects, we acquire the means of earning the veneration of mankind in future times.

‘ Upon this immense stock of knowledge the man of letters may graft the theory of an art, which sensibility and genius qualify him to exercise, but which should always be directed by an enlightened taste. On the same basis, though on a different plan, the lawgiver, statesman, and moralist, build their systems. Hence, we presume to say, that the knowledge of polite literature and taste may acquire a degree of certainty almost equal to that which belongs to morality, politics, and legislation, or to any science relative to human nature.’

The utility of a theory of polite literature is thus ingeniously maintained. P. 59.

‘ In observing that nature opens an inexhaustible store for the votaries of taste, I own that genius, by its warmth and brilliancy, and sensibility, by her irresistible energy, can alone enable an author to infuse his own feelings into the breasts of others. That no degree of knowledge will compensate the want of feeling, I have also allowed. The man to whom nature has denied genius, she has also forbidden to cultivate elegant learning with success. To the man to whom she has denied feeling, she has no less denied the power of judging of the feelings of others. But ought we thence to conclude that genius and sensibility authorize contempt for the aid of experience? What, indeed, is any science and theory, except the result of our own experience, assisted by that of others. Never losing sight of life and manners, true genius studies mankind, nature, the world, and works of great merit, in the same manner as an artist contemplates animate and inanimate creation, and the works of those masters who have most successfully imitated both. Without that imagination, that happy enthusiasm, which stamps on works of fancy a lasting character, the painter and statuary would never acquire fame: yet, how unsuccessful would be their efforts, without an unremitting diligence to acquire dexterity, without a steady attention to obtain a thorough knowledge of nature, without that finishing elegance suggested by the rules of art, the advice of connoisseurs, and the examples of eminent masters?’

The oration, which, though not written with a very strict regard to method, expresses just observations in animated and eloquent language, concludes thus: P. 77.

‘ If the belles-lettres afford a necessary aid to science; if they polish the manners, mitigate or diminish the pernicious effects of prosperity; if they communicate pleasures frugal and profitable; if they brighten the gloom of solitude, and comfort the heart in the hour of affliction; if, by instilling the love of virtue, they elevate the mind to patriotic sentiments: then must their votaries not be accounted useless members of society. Then may they condemn the railings of ignorance and prejudice, and expect the

the esteem of every liberal mind. From an enlightened government they have a right to protection: from posterity they may promise themselves that fame which they deserve.'

The next piece is a discourse delivered by N. L. Lisberg, on his admission into the Swedish academy, in praise of writers of genius, ancient and modern. The author is master of an energetic style, but sometimes carries his panegyric to a degree of extravagance which approaches to absurdity. Of Homer he says, 'he is the greatest prodigy in the reign of Genius: his poems appear to have been written, from first to last, without effort, as if they had been dictated by some superior intelligence: there is reason to believe they would have appeared, even had no human understanding ever been able to comprehend them. Homer seems to have appeared on the stage of existence to produce the Iliad and Odyssey, and then to expire.' Rousseau is another object of this orator's idolatry. 'This man alone gives a superiority to the present age above all that have preceded: he who feels the instinct of genius, will thank his destiny for delaying his birth till the period that produced Jean Jacques.'

The last discourse, by the senator count Oxenstierna, is little more than a general eulogy upon the society and its royal founder. The publication will be read with pleasure by the lovers of polite literature.

ART. III. *Sketches chiefly relating to the History, Religion, Learning, and Manners, of the Hindoos. With a concise Account of the present State of the native Powers of Hindostan. The second Edition, enlarged. In Two Volumes. 8vo. 693 p. pr. 10s. in boards. Cadell. 1792.*

NOTWITHSTANDING the full account we gave of this work on its first publication, we think it necessary to announce to the public this second edition, which appears under the name of Mr. Craufurd. The work is materially improved by the addition of many particulars, taken chiefly from Playfair's Remarks on the Astronomy of the Brahmans, published in the second volume of 'The Transactions of the Royal Society of Edinburgh,' and from sir William Jones's Remarks on the Gods of Greece and Italy and India, in the first volume of the 'Asiatic Researches.' Mr. Playfair, from the materials furnished by Mons. le Gentil and Mons. Bailly, having even gone beyond these authors in establishing, by scientific proof, the originality of the Hindoo astronomy, and its superior antiquity to any other that is known; and sir William Jones having done much towards proving that the mythology of the Egyptians, Greeks, and Romans, derived its origin from the fertile imagination of the Hindoos.

The first sketch, entitled *General Reflections*, is enlarged into a connected historical survey of the progress of opinions concerning God and a future state; in which the ideas of the ancient philosophers on this subject are correctly stated. Several material additions are made to the seventh sketch on the mythology, and to the eleventh on the astronomy of the Brahmans. The thirteenth and fourteenth sketches are entirely new. The thirteenth contains many particulars concerning the religion of Siam, China, Japan, and Thibet, from which it appears that there is a close affinity between these and that of Hindostan. The facts already known are chiefly collected from 'Voyages de Siam des Peres Jesuites,' 'Voyage de M. de la Loubere,' 'Du Halde's Voyage to China,' and 'Kempfer's History of Japan.' To these Mr. Craufurd has added much curious information concerning the Lamas of Thibet, from the original papers of Mr. Bogle, who was sent by Mr. Hastings, when governor of Bengal, to Thibet, on an embassy to the Teshoo Loombo. From this part of the work we shall make one extract. Vol. II. p. 188.

"The religion of the Lamas is connected with that of the Hindoos, though I will not pretend to say how. Many of their deities are the same. The Shastra is translated into their language, and they hold it in veneration, as they do the holy places of Hindostan. In short, if the religion of Thibet is not the child of that of the Gentoos, it is at least a near relation. The humane maxims of the Hindoo faith are taught in Thibet. To deprive any living creature of life, is thought a crime, and one of the vows taken by the priesthood, is to this effect. But mankind in every part of the world too easily accommodate their consciences to their passions, and the Thibetians make no exception to this observation. They employ a low and wicked class of people to kill their cattle, and thus evade the commandment. The severe prohibition introduced from Hindostan against eating beef, is likewise got over. The cattle of Thibet are mostly of the bushy-tail kind; and having therefore set them down as animals of a species different from the cow of the Shaster, they eat, *asking no questions, for conscience sake.*

"Immediately upon our arrival at *Desheripgay*, where the Lama then resided*, we made up to the gate of the palace, walked into the court, and went up the ladders into our apartments.

"*Desheripgay* is situated in a narrow valley, and at the foot of an abrupt and rocky hill. The palace is small, it is only two stories high, and is surrounded on three sides by rows of small apartments, with a wooden gallery running round them, which altogether forms a small court flagged with stone. All the stairs

* The Lama had taken up his residence at *Desheripgay* on account of the small-pox, which had broke out at his capital *Teshoo-Loombo.*

are broad ladders; the roofs adorned with copper-gilt ornaments, and on the front of the house, three round brass plates are placed, an emblem of OM-HAM-HONG. The Lama's apartment is at the top. It is small, and hung round with different coloured silks, and views of Potalla, Teshoo Loombo, &c. &c.

"In the afternoon I had my first audience of the Lama. I have elsewhere put down the conversation, and will here only mention the ceremonies.

"The Lama was upon his throne, formed of wood, carved and gilt, with some cushions upon it, upon which he sat cross-legged. He was dressed in a mitre-shaped cap of yellow broad cloth, with long ears lined with sattin; a yellow cloth jacket without sleeves, and a sattin mantle of the same colour thrown over his shoulders. On one side of him stood his physician with a bundle of perfumes, and rods of sandal-wood burning in his hand: on the other, stood his *Sopon Chumbo*, or cup-bearer. I laid the governor's present before him, delivering the letter and pearl necklace into his own hands, together with a white pelling handkerchief, on my own part, according to the custom of the country. He received me in a most engaging manner. I was seated upon a high stool, covered with a carpet; plates of boiled mutton, boiled rice, dry fruit, sweetmeats, sugar, bundles of tea, sheeps carcases dried, &c. were set before me, and my companion Mr. Hamilton.

"The Lama drank two or three dishes of tea with us, but without saying any grace; asked us once or twice to eat, and threw white pelling handkerchiefs over our necks at retiring. After two or three visits, the Lama used, except on holidays, to receive me without any ceremony, his head uncovered; dressed only in the red serge petticoat which is worn by all the Gylongs; red bulgarhide boots, a yellow cloth vest, with his arms bare, and a piece of coarse yellow cloth thrown across his shoulders. He sat sometimes in a chair, sometimes on a bench covered with tyger skins, nobody being present but *Sopon Chumbo*. Sometimes he would walk with me about the room, explain to me the pictures, or speak of any indifferent subject. For although venerated as God's vicegerent through all the eastern countries of Asia, endowed with a portion of omniscience, and of many other divine attributes, he throws aside in conversation all the awful part of his character, accommodates himself to the weakness of mortals, endeavours to make himself loved more than feared, and behaves with the greatest affability to every body, particularly to strangers.

"The present Teshoo Lama is about forty years of age, of low stature, and though not corpulent, rather inclined to be fat. His complexion is fairer than that of most of the Thibetians, and his arms are as white as those of a European. His hair, which is jet black, is cut very short; his beard and whiskers never above a month's growth. His eyes are small and black; the expression of his countenance is smiling and good-humoured. His father was a Thibetian, his mother a near relation of the rajah of Ladack. From her he learned the Hindostan language,

of which he has a moderate knowledge, and he is fond of speaking it. His disposition is open, candid, and generous: he is extremely merry and entertaining in conversation, and tells a pleasant story with a great deal of humour and action. I endeavoured to find out in his character, those defects which are inseparable from humanity: but he is so universally beloved, that I had no success, for not a man could find in his heart to speak ill of him ***.

"A vast crowd of people came to pay their respects, and to be blessed by the Lama. He was seated under a canopy in the court of the palace. The votaries were all ranged in a circle. First came the laymen. Every one, according to his circumstances, brought some offering: one gave a horse, another a cow; some gave dried sheep-carcases, sacks of flour, pieces of cloth, &c. and those who had nothing else, presented a white *pellong* handkerchief. All these offerings were received by the Lama's servant, who put a bit of cloth with a knot upon it, tied, or supposed to be tied, with the Lama's hands, about the necks of his votaries. After this they advanced up to the Lama, who sat cross-legged upon a throne formed of seven cushions, and touched their head with his hands, or with a tassel hung from a stick, according to their rank and character. Upon the Gylongs, or laymen of very high rank, he lays his palm. The *annies*, or nuns, and inferior laymen, have a cloth interposed between his hand and their head; and the lower class of people are touched, as they pass by, with the tassel which he holds in his hands. I have often admired his dexterity in distinguishing the different orders of people, particularly the young priests from the nuns, both being dressed in the same habit, and it sometimes happening that they were jumbled and crowded together.

"Among other good qualities which the Lama possesses, is charity; and he has plenty of opportunities of exercising it among the Faquirs who come hither from India. The country swarms with those of this profession, and the Lama, who speaks the language tolerably well, every day converses with them from his windows, and picks up, by this means, a knowledge of the different countries and governments of Hindostan.

"He gives them a monthly allowance of tea, butter, flour, &c. besides money; and often bestows something considerable at their departure. The Hindoo pilgrims, who are thus supported at the Lama's expence, may be in number 150, besides about 30 Mussulmen Faquirs. For although the genius of the religion of Mahomet is hostile to that of the Lama, yet he is possessed of universal charity, and is free from those narrow prejudices, which, next to ambition and avarice, have opened the most copious sources of human misery. His charity to these pilgrims flows, I imagine, partly from the generosity of the Lama's temper, partly from the desire of acquiring information, and satisfying his curiosity about Hindostan, *the school of the religion of Tibet*. These Faquirs however do not scruple to break their vows in every instance but eating beef, and are not only a very troublesome, but an exceedingly vicious set of people."

Mr.

Mr. Bogle proceeds to relate the particulars of a visit which he paid with the Lama to his palace at Teshoo Loombo, and describes several ceremonies of religion and state at which he was present. They all consisted of a mixture of praying, singing, dancing, eating, and drinking tea.

Our author, in the fourteenth sketch, traces an affinity between the inhabitants of Hindostan and those of ancient Egypt; from the division of the people into tribes similar to the casts of the Hindoos; from their religious prejudices in favour of the cow, the lotos, and the onion; from similar rites performed to Phallus by the Egyptians, and by the Hindoos to Lingam; from the doctrine of the immortality and transmigration of the soul; the adoration of the rivers, the sun and fire, and many other particulars. This resemblance Mr. Craufurd seems to think sufficient to establish the probability, that the laws, religion, and manners of the Hindoos and Egyptians had one common origin, and consequently that it remains to inquire which of these two nations may be considered as the original stock, from which the other derived its religious and political regulations.

D. M.

ART. IV. *Colony Commerce, or Reflections on the Commercial System as it respects the West India Islands, our continental Colonies and the United States of America: with some Remarks on the present high Price of Sugar, and the Means of reducing it.* By Alexander Campbel Brown. 8vo. 83 pages. Price 2s. sewed. Faulder. 1792.

FOR more than a century past it has been the principal object with the European states in the settlement, cultivation, and intercourse of their colonies, to improve and extend their national trade. But the regulations and means resorted to by them for this purpose, have in general rather tended to impede than to forward the end proposed. Of this opinion was Dr. Adam Smith, who discusses it in the 7th chapter of his 4th book; and of the same opinion is Mr. Campbel Brown, the author of the pamphlet now under consideration, in which he more particularly enters into the case of our sugar colonies. To our intercourse with them indeed, the attention of the public has of late been more than ordinarily excited by the great question of the abolition of the slave trade, and by the high prices of their produce.

Mr. Brown in the Introduction to his Reflections, which are divided into distinct sections, thus defines the principles of commerce. P. 1.

'The principles of commerce are so few, and simple, that they are perfectly understood by all, except legislators and learned politicians. Every other man knows, that he employs his time and capital best, when he does that business which will bring him the most

most valuable returns; and that he saves his profits best when he buys what he wants at the cheapest market. This rule is invariable and universal, nor can a case be even supposed, in which the commercial profit of a country is not pursued in the best possible manner, if each individual does that business which produces the most value. Our present commercial system however supposes, that in some cases a man employs his time and his capital best, (at least for the public interest) not when he takes the cheapest and easiest method to obtain what he wants, but when he takes the most expensive and laborious method. This is the principle of all those laws which prohibit, or by heavy duties restrain, the importation of every article which can, by almost any means, be produced in this country.

For a free trade conducted on such principles, Mr. B. uniformly contends, and reasons against all restrictions in our commercial system, excepting so far as they may contribute to the important object of national defence; and which he thinks, amid our many regulations, is only promoted by those clauses of our navigation laws which tend to increase our carrying trade.

Having thus laid down his principles, our author next proposes his subject. P. 9.

'In what manner the trade to the United States of America can be rendered most profitable to this country, how far it would be useful to increase our colonies on that continent, what are the proper means of improving our West India Islands, and reducing the price of their produce; and how far this is consistent with proper attention to the great object of multiplying our seamen, shall be the subject of these Reflections.'

All these considerations, he continues to observe, will, to a certain degree, depend on the value of our monopoly of the trade to different colonies; and he concludes the section by a review of the situation of our trade with North America before and after its independence; remarking what is now universally admitted, that the advantages this country derived from her *exclusive* commerce with the United States, when British colonies, were by no means equal to the expence of defending them, and the money laid out in bounties to encourage their produce.

Our present system in regard to the colonies of *Nova Scotia, St. John's, New Brunswick and Canada*, forms the subject of the next section, and it is briefly but spiritedly controverted, as well as those flattering accounts of their fertility and capability of improvement given by lord Sheffield in his *Observations on the Commerce of the American States*.

Our author then enters more at large into the question, whether it would not be expedient to admit *foreign* ships to the privileges of British, provided they were owned and navigated by British subjects, and his reasoning, that if they were admis-

sible, it would contribute to *extend our navigation and multiply our seamen and ships* is, we think, conclusive.

‘Whenever, he pointedly observes, it can be proved to be advantageous to us to build a ship at the expence of a thousand pounds, instead of buying it from abroad at five hundred, it can doubtless be proved to be to our advantage, to compel ourselves to eat English corn at forty-five shillings the quarter, instead of buying foreign corn at thirty-two shillings; and that it would be still better to compel our people to use only the oranges of our own gardens at two shillings each, instead of importing them at a half-penny.’

There is so much good sense in the following paragraph, that we cannot forbear transcribing it. P. 29.

‘Such is the expence of British navigation, that though our general commerce is prodigiously prosperous, our ships are more and more shut out of every trade, into which the laws will admit those of any other country. In the present eagerness of our pursuits, and prosperity of our commerce, What might not our navigation perform, if we had the means of procuring our ships and provisions at the cheapest rate? But is it not possible, that our best opportunity may be lost, if France should, under a mild government and wise administration, take advantage of her means of prosperity, and put her navigation on the cheapest establishment that is in her power?—In a pecuniary view, the money which the shipping in the merchant service of Great Britain has cost, over and above what it would have cost, to purchase the same shipping built abroad, is an enormous loss to the country. Perhaps, little inferior to one half the first cost of the whole shipping in the merchant service of the kingdom, exclusive of sails and rigging, and exclusive of what American-built shipping still remains.’

Every merchant will subscribe to the truth of these remarks. That to hold shares in shipping is almost always a losing concern, if we except such as are employed by the India company and a few others in peculiar circumstances, every one in the trading community will readily admit, but ship-builders or ship-chandlers. Hence merchants ever engage in them with reluctance, and only become owners from the necessity of having ships to carry on their trade, or from motives of friendship to the captain or others concerned.

Having been already so liberal in our extracts, we must content ourselves with little more than a simple recital of the remaining contents of this performance.

The settlement of *Upper Canada* as a colony, which he calls ‘the latest and youngest offspring of our colonising spirit,’ our author strongly reprobates as an expensive and unprofitable scheme, on account of its soil, climate, and geographical situation. ‘No man, says he, ever thought of sending a colony to Hudson’s-Bay to raise furs.’ (furs).

The next section is dedicated to reflections on the ‘exportation of manufactured goods of Great-Britain to the United States

States of America, and to our colonies on that continent,' which is justly considered as a very important branch of commerce, and the impolicy of the restrictions under which the former at present labours, is pretty successfully demonstrated. If there be a treaty of commerce, as is alledged, in contemplation between this country and America, the system will most probably be changed.

Our *West India colonies* form the next subject of consideration, accompanied by a severe but just disapprobation of those commercial laws which shut their ports to American vessels, and allow them only to be supplied with the lumber, provisions and other articles with which America used to furnish them; in British-built ships, either from Britain or America as they can be procured. Some misrepresentations also by lord Sheffield, in regard to the produce and manufactures of the United States, are very pointedly exposed; as they seem to have proceeded wholly from a desire in his lordship to justify the proceedings of the British court in this matter to the West India planters.

Following this train of reasoning, our author in his section on the *present high price of West India produce*, ascribes the advance chiefly to these Islands being restricted from obtaining their supplies from America in the cheapest manner, which he forcibly maintains has been and will continue an invariable cause of high prices. The misfortunes of St. Domingo have also produced a considerable effect. He reprobates the proposal of lessening the drawback of sugar on exportation, with a view to render it cheaper at home, because that would be laying a duty on the sugar we sell to foreigners; and he is equally adverse to the admission of sugar from the East Indies, unless the ports of the islands were open to American ships, and the charter of the India company either not renewed, or not extended to an exclusive right of importing sugar.

The last section which is entitled *effects of several proposals*, but should be rather called a *recapitulation of the subject*, briefly resumes some of the preceding discussions and enforces their application, particularly with a view to preserve us the American trade, and to lessen the price of labour by lowering that of subsistence.

In a postscript is given a statement of the prices of American provisions in the French and in the English islands, from which it appears that they cost nearly twice as much in the latter as in the former.

We have thus gone through rather at length a work of so small a compass, because the subject appears of importance. It is to the extension of her manufactures and commerce alone, that Great Britain must owe all her superiority and success, confined as she is in population and territory. Mr. Brown, who writes in the plain and unaffected language of a man of business,

ness, throws out many useful reflections, and we sincerely wish they were attended to by those who have it in their power to reduce them to practice. Had he been more accustomed to composition, we should have looked for a more luminous arrangement and greater compression of ideas; but independently of these, we hesitate not to recommend his pamphlet as highly worthy of perusal. U. U.

ART. V. *Foot's Treatise on the Venereal Disease.*

(Concluded from Vol. XII. p. 408.)

LECT. XIII. *On chancre.* In the course of the preceding lectures, Mr. Foot has, by frequent intimations, prepared the minds of his readers to receive, with suitable attention, his explanation 'of one of the most important theoretic points in the nature of this disease, which, in his opinion, has been for many years offered for discussion.' P. 420. As this novel doctrine occupies no inconsiderable portion of the work before us, perhaps it might mortify the author, as well as disappoint our readers, if a discovery so new and interesting were passed over with silent neglect. In stating Mr. Foot's opinions, we shall endeavour, as much as possible, to convey his ideas in his own words.

'There is a new observation which I have to make, and which is, that the effect of infectious secretions from one subject, acting upon another, differs essentially from the infectious secretions of a subject taken from one part, and applied to another part of the same subject. Venereal fluid, produced through infection imparted by another subject, will be harmless to the subject who secretes it. Venereal fluid thus produced, neither generally nor particularly, will ever act to the prejudice of that subject whose secretion it is: the first local symptoms, when they do appear, of any denomination, are not necessary for infecting the constitution: the secretions excited by these local symptoms, have no necessary share in infecting the constitution: it is the original virus, which being absorbed into the constitution, actually produces the venereal effects: the constitution, both locally and generally, is only acted upon by the foreign fluid, which is imparted by another subject, and it is the actual pursuit of that foreign fluid, which, pervading the constitution, is productive of all the venereal affections which arise out of such infection. When the venereal poison has taken full possession of the constitution, not only the parts which indicate the disease to be venereal, by their apparent morbid vitiations, but also every part of the constitution is venereally vitiated. This vitiation of the whole constitution is not brought on from any absorption that may take place of that discharge which is produced by the local action of the foreign virus, but it is the absolute action of the foreign virus alone, which by being absorbed, brings it on.' Lett. 13, 15, &c.

The

The proofs which constitute the foundation of this new fabric, are such as follow. 1. The author has 'rubbed the fluids' of gonorrhœa, chancre, and bubo, 'on sores of the same subject, over and over again, and never has been able to trace the smallest effect from them.' P. 432.

2. If it were possible that our own venereal secretions could infect ourselves, how few young men or women could escape such action, when the gonorrhœal and chancrous fluids are discharged in such profusion for weeks or months, and when the patient is in the constant habit of fingering them? Where a pimple or cut may absorb them. Where that which is received by the linen would infect, &c. P. 431, &c. 3. If the virus from a chancre could produce chancres on the same subject, then chancres would be found wherever the fluid touched and lodged on a sound part, and the whole of the glans would shortly become a galaxy of chancres. If the fluid which is discharged from venereal ulcers on the tonsils, possessed a power of acting malignantly upon a constitution which secretes it, the whole of the mouth would become chancrous, the contiguous glands would become buboes, the fluid trickling down the throat would excite ulcers, the swallowed fluid would ulcerate the stomach, &c. P. 496, &c. 4. The poison of a viper does not affect the viper which secretes it, but it will affect another viper, or any other animal into which it is suffused.' P. 103.

In addition to this train of evidence, it may be proper to observe, that if respectful treatment of contemporary writers; if the advancing new opinions with modesty and reserve, and clothing them in correct and perspicuous language, have a tendency to weaken the force of arguments, and to excite suspicion in the minds of philosophic men, we can assure our readers, that the author's discoveries are not stated under these disadvantages. But after all the pains which Mr. F. has bestowed upon his new theory, we suspect its validity, and shall assign some reasons for this opinion.

1. The author has not informed us under what circumstances he 'rubbed the fluids upon sores, without producing any effects.' If the subjects of these experiments were his own patients to whom he was administering mercury, neither the fluid he employed, nor the surface to which it was applied, was in a favourable condition for communicating and receiving infection. When the experiment has been repeated several times, by inserting the matter of a chancre into a small recent wound made in a subject that has used no mercury, the result will merit some attention.

2. When a man is obliged, by the nature of his researches, to employ hypothetical arguments, it would be unreasonable to object against them for no other reason but because they were hypothetical: but when the inquiry relates to a matter of fact, which must be determined by actual experiment, this mode of

establishing

establishing the truth is quite inadmissible. Suppose a man, possessed of the talent for making new discoveries, should adopt some suspicions about the powers of the '*foreign virus*,' he would probably favour us with a train of arguing not very dissimilar from that which Mr. F. has adopted: e. g. 'If it were possible for the *foreign virus* to infect the fingers, how few young men who are in the habits of promiscuous intercourse with common women could escape? How few of the nurses, and other attendants in those hospitals that admit venereal patients would escape infection, when they are so much exposed by dressing patients where there is a profuse discharge, and washing the linen imbued with venereal matter? I say for myself, I never saw infection fairly transferred after this manner; and I never read or heard of a case where it was clearly proved to be so.' If a man's want of experience be allowed as a demonstrative argument against the existence of natural phenomena, all science would be quickly reduced within very scanty limits, or rather, it would be totally subverted; and yet our author has ventured to rest his second proof upon this precarious foundation.

If the third argument which Mr. Foot produces were admitted, it would prove too much: for it would involve its author in precisely the same difficulties, in which he fancies he has intangled those who reject his new theory. Let the reader judge who reasons the worst.

'If a gonorrhœa or chancre in a female, produced matter which was highly infectious, then, wherever the venereal matter touched on a sound part, the whole of that part would shortly become a galaxy of chancres. Hence the whole penis would be necessarily affected; and generally the skin of the scrotum, &c. But since a chancre is often solitary, as we frequently meet with gonorrhœa and no chancre, it clearly follows that the *foreign virus* has not the power of contaminating every part upon which it lodges. Q. E. D.'

Be so good Mr. Foot as to inform us, why a poison possessed of such 'extraordinary subtilty,' very often infects but one point of the extensive surface to which it is applied; and we may perhaps find out why one chancre does not always produce a 'galaxy of chancres,' without having recourse to your new theory.

4. The supposed analogy between the poison of the viper and venereal matter, is founded upon a gross mistake, and proves that our author was little qualified to talk upon this subject. The viper, it is true, is not injured by its own venom; neither has the poison any bad effect upon other vipers; and there are also several reptiles, as snakes, snails, slugs, &c. on which the poison of the viper produces no specific effects. It has been generally taught, by chirurgical writers, that matter absorbed

absorbed from a venereal sore, will contaminate the general system. Mr. Foot is evidently impelled, by his new theory, to deny this; and he has no other way of accounting for the appearance of 'symptoms from constitutional affection,' but by contending, that they are derived from the absorption of 'the foreign virus.' This scheme may belong to the class of possibilities, but it seems to us quite incompatible with the language of daily experience. Suppose a man who has a chancre upon his penis, which discharges plentifully, but gives him little pain, shall neglect to employ any medicines for two or three months; he then takes a little mercury, and applies dressings to the sore, by which it is healed. Two or three months after he has gone through this imperfect course of mercury, he will be attacked with a sore throat, venereal eruptions, &c. Now according to this new hypothesis, the 'foreign virus' must either have continued upon the surface of the ulcer during several weeks, and under the circumstances of a copious discharge from that surface; or it must have remained in a dormant state for the space of six months, and is at length roused to action by the healing of the chancre. Is this part of the author's '*venereal creed*?' We cannot venture to decide upon this question; for when Mr. F. is not under the fascinating power of the new discovery, he talks as if he were not fully convinced of the validity of his own hypothesis.

P. 217. 'Whilst the discharge (of a gonorrhœa) continues, I believe the absorption of it seldom takes place.' P. 416, 417. † If (warts) be supported by a venereal cause, as long as they continue to yield so plenteous a discharge, absorption of virus will not be so rapid in its progress, &c. I am convinced it is owing to a plenteous discharge, that, in these cases, other venereal symptoms do not so readily appear. As long as a discharge continues, unchecked by repellents, &c., I do not think other symptoms will appear; for whenever absorption does take place, either from this original cause, or from a chancre, the discharge from either will no longer be yielded with freedom. I am therefore confidently of opinion, whenever chancres have made any progress on any part of the body, that every endeavour should be used to promote their discharge, knowing, *that if the venereal stimulus be wholly occupied upon a local part, it will be found less at leisure to be absorbed into the constitution*, and that the constitution may be preserved wholly, by its action being thus locally engaged.' P. 418.

If the reader can reconcile these passages with the author's assertion, 'that any discharge from the same individual has no relation to the venereal action of that fluid which is absorbed into the constitution,' P. 498, and the several other quotations that have been already given, we shall not presume to charge him with inconsistency. Mr. F. has, however, embarrassed us with something still more paradoxical, in the new theory he

has given to explain the swelling of the testicle in a gonorrhoea. He is 'of opinion,' that this symptom is produced by some of the venereal matter, passing from the urethra into one or both the orifices of the seminal vessels. P. 193. 'If (says the author) virus can pass through lymphatics, by what is termed absorption, there is no difficulty to presume that it may pass along the vas deferens, by capillary attraction.' ib. Mr. F. is not the first writer who has 'presumed' that excretory ducts may possess extraordinary attractive-powers; but we are not disposed to acquiesce in presumptions; something like proofs ought always to be connected with them. Beside, the author had taught us that 'secretions are harmless to the subject that secretes them.' How comes it to pass then, that the fluid secreted in the urethra shall produce a swelled testicle, by passing along the vas deferens? We hope Mr. F. will not pretend to evade this contradiction, by roundly asserting that the foreign fluid may remain attached for many weeks to the surface of a canal, that is washed by the urine several times every day. Amidst such a contention, between the author's practical remarks and his theoretic speculations, we are glad to embrace the method which he has suggested in the fifteenth lecture, to extricate ourselves from this dilemma.

'In order to prove the truth of a theory, there should be an accordance in the whole of it, with the symptoms of the disease upon which it is founded. If that theory, which seems to explain one part of a disease, in one particular symptom, fall wide of the mark in explaining another part, and another material symptom; and if, in consequence of that want of power of explanation, a part of a disease which such theory could not explain, be slyly passed over, or designedly be unnoticed, depend upon it, the theorist himself considers it not well founded in truth.'

'Nonne id flagitium est, te aliis consilium dare,

'Foris sapere, tibi non posse te auxiliari?'

The author is 'also convinced; as much as he ever was of any fact that ever came before him, that every fluid of the constitution of one venereally infected, does virtually and actually possess a venereal vitiation: that even the blood of one infected being engrafted upon a wound of a sound subject, will most completely impart the disease, and will impart it with more rapidity than if it were introduced by the usual mode of infection; namely, through the absorbents: that a transplanted tooth, taken from the mouth of a subject constitutionally infected, which, nor on the sockets of which, nor the least trace of the disease can be seen, by such tooth being applied warm and moist to the socket of a sound subject, it will bring rapidly forward the most confirmed symptoms of the venereal disease.' Lect. 15. All this, and much more of the same kind, may be included in Mr. Foot's '*Venereal Creed*;' but it

is of little importance to the world what any individual believes or disbelieves upon these points. It certainly became the author to have refuted that part of Mr. Hunter's treatise, in which this subject is discussed, and to have established his own theory by the most decisive experiments, if he hoped to justify the confidence with which he has proposed these opinions. It would, however, be unpardonable in us if we omitted the following specimen of our author's notable talent for discovery.

' There are two ways by which the infection is communicated to the habit. The most ordinary and common way is by the absorbent vessels. The most extraordinary and uncommon way is by the infection being immediately communicated to the blood, and without the intervention of absorbent vessels.' ' By the ordinary way is meant, that natural intercourse of the sexes, &c.—and by the extraordinary—from a transplanted tooth, vitiated by venereal infection. In the former, it has to pass through the system of absorbing vessels into the blood; and in the latter it is communicated more directly to the blood, from not passing by lymphatic circulation.' P. 504, 505.

We wish the author had been a little more explicit upon this point, for we are apprehensive the generality of readers will be at a loss to conceive by what aperture the venereal matter gets *directly into the blood*. In this, however, we can perfectly agree with the author, that by whatever way it may be *directly* introduced, the road it takes is ' a most extraordinary and uncommon one.' In the remaining part of this work, which contains the history and treatment of lues venerea, we have not remarked any thing that will gratify curiosity by its novelty, or enrich the profession by its peculiar excellence. The author appears to have had his share of practice, and to be acquainted with the usual modes of treating venereal complaints; and he certainly appears to greater advantage as a practical surgeon than as the founder of a new system.

The style and manner of this treatise will be applauded by those who are charmed with high flown expressions, pompous periods, and an exuberance of metaphors. It is our misfortune, perhaps, to possess little taste for such kind of embellishments. Let not the author charge us with being fastidious, if in works of science we prefer simplicity to eloquence, precision to hyperbole, and a luminous order to vague declamation. We had rather peruse a writer that is intelligible, than one that is ingeniously obscure: we prefer good matter to fine words; and are of opinion, that no singularity of language, or laboured energy of diction, can atone for the perpetual violation of grammatical purity.

A. F.

ART.

ART. VI. *Fœtus extra uterum Historia, cum Inductionibus Questionibusque aliquot subnexis: accedunt porro Tabulae explanatrices, cum Tabulis itidem linearibus, subsidiariæ Illustrationis ergo, superadditis: Or, the History of a Case of extra-uterine Conception, with Inductions and Queries, illustrated with Engravings and explanatory Outlines.* By Henry Krohn, M. D. Licentiate of the Royal College of Physicians in London, and Physician Man-midwife to the Middlesex Hospital. folio. 16 pages and 4 plates, beside 4 outline plates. pr. 1s. 18. sewed. Nicol. 1791.

THE case before us, which is printed in Latin and English, is offered to the public, as affording a curious and remarkable instance of conception taking place in a part entirely distinct from the cavity of the uterus?—The woman to whom it occurred was thirty years of age, rather low in stature, of a somewhat delicate constitution, and the wife of a mechanic. The author relates the symptoms with which she was affected, and describes the peculiar enlargement of the abdomen, with considerable minuteness and accuracy; to which he also adds, the appearances on dissection, and afterwards draws some general inferences from the whole. The case is concluded by stating a few queries, with which we shall present our readers. P. 6.

1. Do many cases similar to this occur in the brute creation? and, if so, in what species of animals have they been found, and in which of them most frequently?

2. Is there any instance on record, where a fœtus, equal in size to this, has been found in the ovarium?

3. Provided a case, with similar symptoms, should occur, (taking it for granted, that the child must inevitably perish, and, in all probability, the mother likewise, unless some possible means could be devised to prevent their fatality) should we not, under such circumstances, be warranted in attempting to extract the fœtus, by making an incision into the ovarium?

4. Have we not, from this and other cases, where the fœtus has been found in the ovarium, data fully sufficient to conclude, that conception takes place there, and that the uterus is afterwards a sort of receptacle or repository, merely calculated to afford proper warmth and security to the fœtus, until it has completed its due growth, and arrived at maturity?

5. Are we not led to suspect, from this and similar cases, that there is a provision in the œconomy of Nature, by which she is enabled to accommodate the fœtus to the local inconveniences of its situation, and to effect an adequate supply of nourishment for its subsequent growth, in a manner somewhat analogous to that, by which the seed of a plant is not unfrequently seen to take root in a soil, which is very ill adapted to its vegetation?

6. Does not this case strongly indicate a propensity in nature to promote fecundity, by affording to the impregnated ovum or embryo, through some extraordinary resource, the future means of nourishment, even by vessels not destined originally for that purpose?

ANAL. VII. *An Analysis of the London Pharmacopœia, explaining the native Principles, elective Attractions, Qualities, Uses, and Doses of the various Preparations and Compositions; and particularly calculated for the Use of the junior Students.* By Robert White, M. D. small 8vo. p. 192. pr. 3s. 6d. sewed. Newmarket, Burrell; London, Cadell. 1792.

THE author considers the London Dispensary, as 'an exemplary pattern of the just simplicity which the modern practice of physic is now brought to,' and that an 'easy introduction to the knowledge of the respective principles and properties of its contents, cannot be deemed an unnecessary performance.' Dr. White rather contemptuously rejects, what he calls 'the ingenious, yet visionary plans and complicated principles of the antiphlogistic code.' In explaining the affinities of bodies, the author says, 'every chemical composition and decomposition, is produced by either *single or double elective attraction!*' Doth not the author know, that the system he is pleased to style *visionary*, with a very few exceptions, is adopted by every intelligent chemist in Europe? and doth he not know, that in chemistry, many compositions are produced by merely the union of different bodies with each other, without, at the same time, any decomposition or exclusion from union of a body present, which has a chemical affinity for one of those that form the compound? With such ideas as the author betrays in his preface, we conceive a very unfavourable opinion of the part of the work requiring chemical knowledge. He shows himself, however, sufficiently well informed in natural history. The arrangement of the materia medica, according to the Linnean system, is distinct and even elegant. In one column are inserted the popular and officinal names of the animals and vegetables which afford the articles of the materia medica; and in another opposite column, we have the Linnean names of them. The animal substances are taken, it appears, from four of the classes of the animal kingdom, viz. the *mammalia*, the *aves*, the *insecta*, and the *vermes*. The vegetable substances are taken from three and twenty of the classes of the *regnum vegetabile*. The fossil bodies are arranged in an alphabetical order.

We soon discovered that the author has not made his observations on the last edition of the work he endeavours to explain, namely, that of 1791, but on the Pharmacopœia of London published in 1788. Hence a few new articles are not inserted, and some of the latest alterations are not remarked upon.

The author does not give us the information we expected from the title page of his work. He is particularly deficient in the *rationale* of the composition of each prescription; for instance, no explanation is given of calcination, either by acids, water, or air and fire, or any application made of the laws of affinity, to account for the preparations of the double salts. The work

work is, however, an useful one, and we meet with, now and then, a new observation or fact. In the observations upon *sal maritimus*, is introduced a fact, of 'one Postle, of Ingham, in Norfolk, who was troubled with worms to a state of idiotism, being fortunately relieved from both, by privately swallowing above a pound of white lead and oil, which had been mixed up for paint.' We cannot help expressing a wish, that this fact were well authenticated and laid before the public, as there are very different opinions entertained with respect to the deleterious quality of lead.

After the observations on the recipes of the Pharmacopœia, we have a chapter entitled *Medicamina præparatis præ-euntibus non ascita*. This head contains the names, places, growth, qualities, uses, and doses of those articles which are noticed in the *materia medica*, but do not occur in any of the preparations or compositions.

T. T.

ART. VIII. *An Essay on the Life and Genius of Samuel Johnson*, L. L. D. By Arthur Murphy, Esq. 8vo. p. 187. pr. 4s. sewed, or with a new Edition of Dr. Johnson's Works in 12 vols. 8vo. pr. 3l. 12s. in boards. Longman, &c. 1792.

AFTER the publication of so many anecdotes, strung together with little judgment, to connect and condense the raw materials seemed to be the task reserved for Mr. M., and the writer to whose manes he offers this tribute of respect was an obvious model that he could scarcely overlook.

Fully aware of the rock on which the herd of biographers had split, he runs, into the other extreme; for aiming at brevity, his narration exhibits only the bare skeleton of Johnson, and we are still obliged to search for the finished picture in the redundant prolixity of vanity, which we before thought impertinent.

Mr. M. professes to give an impartial view of the life and genius of Johnson—yet, when a man has enjoyed the conversation and friendship of a distinguished character for thirty years, we reasonably expect to find more interest in his narrative than in a selection of matters of fact, coldly arranged long after the frost of time has separated the warm ashes, and quite extinguished the slumbering fire, which memory will ever breathe upon, when a dead friend's image occupies the thoughts. But Mr. M.'s design will more distinctly appear in his own words.

P. 3. 'The present writer enjoyed the conversation and friendship of that excellent man more than thirty years. He thought it an honour to be so connected, and to this hour he regrets on his loss with regret: but regret, he knows, has secret bribes, by which the judgement may be influenced, and partial affection may be carried beyond the bounds of truth. In the present

feet case, however, nothing needs to be disguised, and exaggerated praise is unnecessary. It is an observation of the younger Pliny, in his Epistle to his friend of Tacitus, that history ought never to magnify matters of fact, because worthy actions require nothing but the truth. *Nam nec historia debet egredi veritatem, et honeste factis veritas sufficit.* This rule the present biographer promises shall guide his pen throughout the following narrative.

‘It may be said, the death of Dr. Johnson kept the public mind in agitation beyond all former example. No literary character ever excited so much attention; and, when the press has teemed with anecdotes, apophthegms, essays, and publications of every kind, what occasion now for a new tract on the same threadbare subject? The plain truth shall be the answer. The proprietors of Johnson’s works thought the life, which they prefixed to the former edition, too unwieldy for republication. The prodigious variety of foreign matter, introduced into that performance, seemed to overload the memory of Dr. Johnson, and in the account of his own life to leave him hardly visible. They wished to have a more concise, and, for that reason, perhaps, a more satisfactory account, such as may exhibit a just picture of the man, and keep him the principal figure in the foreground of his own picture. To comply with that request is the design of this essay, which the writer undertakes with a trembling hand. He has no discoveries, no secret anecdotes, no occasional controversy, no sudden flashes of wit and humour, no private conversation, and no new facts to embellish his work. Every thing has been gleaned. Dr. Johnson said of himself, ‘I am not uncandid, nor severe: I sometimes say more than I mean, in jest, and people are apt to think me serious.’ The exercise of that privilege, which is enjoyed by every man in society, has not been allowed to him. His fame has given importance even to trifles, and the zeal of his friends has brought every thing to light. What should be related, and what should not, has been published without distinction. *Dicenda tacenda locuti!* Every thing that fell from him has been caught with eagerness by his admirers, who, as he says in one of his letters, have acted with the diligence of spies upon his conduct.

‘After so many essays and volumes of *Johnsoniana*, what remains for the present writer? Perhaps what has not been attempted; a short, yet full; a faithful, yet temperate history of Dr. Johnson.’

The principal incidents of Johnson’s life have already been brought forward in our review of Mr. Boswell’s desultory volumes, and as the author of the present work pretends not to unfold the secret windings of his heart, or even to afford any fresh peeps into an abyss, which every thinking man is glad to sound with his own plummet, we shall confine our remarks to some observations made on his writings and character, as an author. Mr. M. justly terming the publication of the various productions of Johnson’s vigorous pen, the landmarks in his life, interweaves a critical account of them with the narrative of the passing year; but the criticisms would have

been more valuable had they received a little colouring from his own mind, and not merely reflected the public opinion. There is always a floating estimate of an author's literary strength, after the measure has been shaken by a few strong hands, tolerably just; yet the sagacity of an individual who dares to think for himself will ever enable him to point out certain tints that not only elucidate the character, particularly considered, but serve as rules for writers of inferior note.

To the translation of Lobo's voyage to Abyssinia, Mr. M. pays greater respect than, perhaps, was due to a translation written on the spur of the occasion, especially as, excepting the preface, it can scarcely be termed a part of the works from which the leading features were to be selected that point out the peculiar talents of Dr. Johnson. 'In the preface,' says Mr. M. 'we have an early specimen of Johnson's manner: the vein of thinking and the frame of the sentences are manifestly his: we see the infant Hercules.' This specimen we shall also give, as it is short, and shows that the style was natural to Johnson, which appears so very artificial in the rebounding periods of some of his late imitators, who beat to and fro the *for* and *against*, with all the dexterity of shuttlecock players, bidding defiance to the sagacity that would fain discover to which side of an argument they lean.

P. 14. 'Johnson observes, that the Portuguese traveller, contrary to the general view of his countrymen, has amused his readers with no romantic absurdities, or incredible fictions. He appears, by his modest and unaffected narration, to have described things as he saw them; to have copied nature from the life; and to have consulted his senses, not his imagination. He meets with no basilisks, that destroy with their eyes; his crocodiles devour their prey, without tears; and his cataracts fall from the rock, without deafening the neighbouring inhabitants. The reader will here find no regions cursed with irredeemable barrenness, or blessed with spontaneous fecundity; no perpetual gloom, or unceasing sun-shine; nor are the nations, here described, either void of all sense of humanity, or consummate in all private and social virtues; here are no Hottentots without religion, polity, or articulate language; no Chinese perfectly polite, and completely skilled in all sciences; he will discover, what will always be discovered by a diligent and impartial inquirer, that wherever human nature is to be found, there is a mixture of vice and virtue, a contest of passion and reason; and that the Creator doth not appear partial in his distributions, but has balanced, in most countries, their particular inconveniencies by particular favours.'

In the life of Savage, next considered, which may justly be reckoned an interesting and instructive piece of biography, the boundary that separates virtue from vice is too often shifted, whilst dogmatical interrogations in the garb of humility are sententiously thundered out, and principles made to appear like arrogance by a

'who

—who will pretend to say that in similar circumstances he should have acted otherwise?' But, the very weaknesses of friendship demand respect, and we should have spared this observation, if Johnson had been equally tolerant to the infirmities of humanity; and, if his biographers had not varnished over his overbearing ferocity, and called that turn of mind piety, which ought rather to be stigmatized as intellectual cowardice.

In an essay on the works of Johnson, the Rambler is, we think, not sufficiently brought forward, for in his literary character it certainly stands in the foreground. But Mr. M. is very anxious to vindicate him from the charge of partiality respecting the forgery which he countenanced to depreciate the character of Milton, because he hated his political and religious sentiments, though Johnson himself declares his antipathy to the 'WHIG DOGS to be so great, that he always took care they should not have the best of it,' in the debates which he fabricated. For Johnson's illiberality there can be but one excuse admitted, and it must be obvious to those who know any thing of the human heart: his morbid melancholy, the spice of madness in his mind, falling into the channel of religious dread, he could not patiently bear to have the doubts stirred up that preyed upon him when alone:—hell and damnation were at *their* heels like blood hounds to run him down; but had he ever ventured to bring his religious opinions to the test of reason he might at least have kept them at bay.

Alluding to Johnson's hasty manner of turning out finished compositions, some pertinent remarks occur:

P. 102. 'This celerity has appeared wonderful to many, and some have doubted the truth. It may, however, be placed within the bounds of probability. Johnson has observed that there are different methods of composition. Virgil was used to pour out a great number of verses in the morning, and pass the day in retrenching the exuberances, and correcting inaccuracies; and it was Pope's custom to write his first thoughts in his first words, and gradually to amplify, decorate, rectify, and refine them. Others employ at once memory and invention, and, with little intermediate use of the pen, form and polish large masses by continued meditation, and write their productions only, when, in their opinion, they have completed them. This last was Johnson's method. He never took his pen in hand till he had well weighed his subject, and grasped in his mind the sentiments, the train of argument, and the arrangement of the whole. As he often thought aloud, he had, perhaps, talked it over to himself. This may account for that rapidity with which, in general, he dispatched his sheets to the press, without being at the trouble of a fair copy.'

As Mr. M. has passed quickly over the Lives of the Poets, it would be stepping out of our province to supply the deficiency,

ency, though we may be allowed to hint that there was a grossness in Johnson's taste resembling his voracious appetite, which led him into many errors when he attempted to appreciate the merits of works of fancy. The soft enchantment never stole upon his senses in which the poet is rapt who leaves the beaten track of life; so that coldly seeking with fat eyes for the why and wherefore, he often confounds sublimity with rant, unable to conceive that one turn would make the most sublime image ludicrous; yet, that near as the shades are, they never mix unless by the awkward blundering of a vulgar hand.

We have been imperceptibly led to lengthen our remarks on the cursory criticisms contained in this volume, because the author has dealt out praise indiscriminately. Posterity will doubtless allow, that Dr. Johnson was both a wise and good man, a respectable moralist and tolerable critic; but may not hyperbolically add, that his defects were only spots in the sun—we shall not garble the passage, but let it speak for itself.

P. 186. 'The author of these memoirs has been anxious to give the features of the man, and the true character of the author. He has not suffered the hand of partiality to colour his excellencies with too much warmth; nor has he endeavoured to throw his singularities too much into shade. Dr. Johnson's failings may well be forgiven for the sake of his virtues. His defects were spots in the sun. His piety, his kind affections, and the goodness of his heart, present an example worthy of imitation. His works will remain a monument of genius and of learning. Had he written nothing but what is contained in this edition, the quantity shews a life spent in study and meditation. If to this we add the labour of his Dictionary and other various productions, it may be fairly allowed, as he used to say of himself, that he has written his share. In the volumes here presented to the public, the reader will find a perpetual source of pleasure and instruction. With due precautions, authors may learn to grace their style with elegance, harmony, and precision; they may be taught to think with vigour and perspicuity; and, to crown the whole, by a diligent attention to these books all may advance in virtue.'

ART. IX. *The Character of Dr. Johnson, with Illustrations from Mrs. Piozzi, Sir John Hawkins, and Mr. Boswell.* 8vo. p. 23. pr. 1s. Dilly. 1792.

THE author of this tract has viewed the very reverse of the picture, and stripping off the lace, has shamefully torn the coat. There is, indeed, something so invidious in bringing a man's faults and follies into broad day-light, keeping back all the softening virtues, and extenuating circumstances, that it smells of private pique; and we are led to conclude, that Johnson somewhere

some where fell foul of the ingenious compiler, who has drawn the present caricature.

M.

ART. X. *Memoires du Ministère du Duc d'Aiguillon, Pair de France, &c.—Memoirs of the Administration of the Duke d'Aiguillon, Peer of France, &c. Intended to elucidate the History of the latter Part of the Reign of Louis XV. and the Beginning of that of Louis XVI. Third Edition. 8vo. 395 p. Printed at Paris. 1792.*

THE author of these memoirs is unknown; they are supposed, however, to have been written with the privity of the late duke d'Aiguillon, who perhaps supplied the materials, and to have been addressed to a nobleman, high in the confidence of the present queen. The duke de Choiseul, the rival of the duke d'A., is often treated with a marked severity; and even Turgot and Necker are here spoken of with a certain degree of disrespect, but ill suited to their characters.

It is evident from the style and manner, which are extremely negligent, that this work was never composed for the public eye: indeed, the sole intention of the author may be reduced to two principles: the first, to restore his patron to power and confidence, and the second, to induce the consort of Louis XVI. to add to the splendour of a great empire by the encouragement of the arts and sciences.

Chap. I. Commences with an account of the finances during the administration of Mr. Bertin, who succeeded Mr. Silhouette, in 1759, as comptroller-general, and provided for the expences of the war, until the peace of Paris in 1763.

The duke de Choiseul, who was then prime minister, being jealous of the influence of the duke d'Aiguillon, entered into a variety of intrigues with madame Pompadour and Mr. de la Chalotais, in order to exclude him from power. An account is here given of the two famous anonymous letters, by means of which Mr. de la Chalotais attempted to intimidate Louis XV. and his mistress madame de P. The author of this correspondence was discovered by Mr. de Calonne, then a *maître des requêtes*, and since so celebrated as minister of the finances. This circumstance, which, doubtless, gave great pleasure to the court, seems to have first brought him into notice.

Chap. II. Louis XV. was about to make an important change in the ministry, when the death of madame de Pompadour prevented the execution of his plan. After the death of that favourite, no person had sufficient influence with his majesty to persuade him to persevere in his intentions; Mr. Bertin therefore preserved the sovereign's confidence, and Mr. de Choiseul retained the plenitude of his former power.

Some of the courtiers who surrounded the dauphin, wished his highness to interfere on this occasion; but that prince was so timid, and so respectful towards the king, that he could not be induced to utter a single word. The abbe de Broglie, however, a gay, lively, and debauched man, who possessed an inexhaustible fund of anecdote, and had contrived to amuse his royal master, for forty years of his life, by his stories and his jests, renewed a correspondence with the monarch, which had been interrupted for some time, and so artfully dissected and attacked the vulnerable parts of Mr. de Choiseul's administration, that Louis xv., in January 1765, requested him to send a list of proper persons to fill the various departments. The abbe accordingly complied with his wishes, and very wisely, as well as very disinterestedly, omitted to mention any of his own family. His nephews, however, complained bitterly of this neglect, and their uncle was weak enough to mention them in a postscript, as worthy of filling two very important stations. This latter circumstance transpired; Mr. de Choiseul, perceiving that his disgrace was determined on, with some difficulty procured an audience of the king, threw himself on his knees, promised the compliant monarch to be more prudent and circumspect for the future, and, having thus ensured a continuation of his power, triumphed over all his enemies, and provided for all his creatures!

Louis xv. having attached himself in 1768 to mademoiselle Lange, with a degree of passion bordering upon frenzy, the duc d'Aiguillon, who was still embroiled with the states of Brittany, made use of the influence of the new mistress, in order to support his drooping credit.

On the 10th of May, 1770, the power of Mr. de Choiseul seemed to be confirmed by the marriage of the present king to the sister of the late emperor. On that evening the gardens of Versailles were superbly illuminated, and each of the rival factions walked about in groupes; the prime minister gave his arm to the princess de Beauveau, and Mr. d'Aiguillon attended on madame Dubarry. The duke de Choiseul, however, was disgraced (for this was then the fashionable phrase) soon after, and sent into exile. This minister, while in the zenith of power and favour, requested three millions of livres for the payment of his debts; the king readily complied, and actually signed *un acquit comptant*, but forgot to add the usual words *bon pour trois millions*; this omission was perceived in a few minutes afterwards, and it was resolved to rectify it at the next cabinet conference, but the duke was dismissed on the very day appointed for that purpose, and the money was never paid. This circumstance is said to have prevented the *hotel de Choiseul* from being rebuilt out of the public money.

Chap. xiii. On the accession of Louis xvi. to the throne, M. de Choiseul returned to court, but Maurepas, who is here termed a base, factious, intriguing courtier, seems to have possessed the young king's entire confidence. Mr. d'Aiguillon also went to Versailles, and paid his respects to his majesty, who was so well pleased with his jokes, that he frequently burst into a *borse-laugh* [*son gros & large rire*].

The queen, however, we are told, was prevailed upon by his enemies to treat him with great coldness, to prepossess the mind of her consort against him, and even to make use of a degree of vulgar disrespect, which we can scarcely give credit to [*On dit qu'elle lui tira la langue!*].

Chap. iv. This contains an account of some subaltern, and uninteresting political intrigues.

Chap. v. The only circumstance here worthy of recapitulation is, that Louis xv., who was in the habit of employing spies at foreign courts, in order to transmit him an account of the conduct of his ambassadors, sometimes gave orders in council to arrest them, and immediately after sent them notice of the intentions of his ministers. This seems to have been done more than once by his majesty, and particularly in respect to mademoiselle d'Eon, with whom he kept up a private correspondence during her residence in a public capacity in London.

Chap. vi. In this we have an historical examination of the administration of the duke de Choiseul, from his entrance into office until his dismissal. We are told that he united as many places as possible in his own person, and distributed the remainder among his relations and partisans. Descended from a family dependent on the house of Austria, by which he himself was in some measure patronised, he is said to have become the tool of the court of Vienna. Even the family compact, which in this country has been looked upon as a masterpiece of able and refined policy, is here blamed, with all the severity of rancour; and is more than once affirmed to have been unfriendly to the interests of the nation, and 'a wanton sacrifice of the glory of the French diadem.'

On entering into the ministry in the month of December, 1758, the duke de Choiseul formed two systems, one for foreign affairs, the other for the home department; and he himself purposed to regulate both.

In these two plans, he considered neither the glory, the tranquillity, or the personal happiness of the king, nor even his own honour, or reputation as a minister, but consulted his insatiable ambition, and his private interest alone. In regard to the first, the basis of his conduct consisted of a blind submission to the court of Vienna, which had contributed not a little to his advancement, and he conceived the design of supporting, and even elevating himself still higher by the protection of that

court. His father had been in the service of the dukes of Lorraine.

‘ In regard to the second, perceiving the necessity of leagu^{ing} with the parliament, he endeavoured to make it yield to his views and pretensions, and even enter into his intrigues, in order to ensure its own existence against all possible events. He was already a duke: he caused himself to be created a peer, and from that moment formed the project of connecting himself more intimately with the peerage and the law, so that they might aid and support him, and each other, reciprocally against the royal authority.

‘ In consequence of his *foreign system*, the first operation of the duke de Choiseul was the conclusion of a new treaty with the court of Vienna, during the first days of his administration. By this, France renounced all the advantages which the cardinal de Bernis had stipulated in her favour, or that of the house of Bourbon. It must be confessed, however, that these advantages were not only dubious, but fabulous and chimerical in the execution; and the court of Vienna had neither the power nor the inclination to realise them.

‘ But by the new treaty entered into by the duke de Choiseul, France undertook certain arrangements, infinitely more burdensome, extensive and embarrassing. She engaged to furnish additional succours, both in men and money. She connected herself more and more, by eventual guarantees and promises relative to Italy; engagements which, at that time, could not but excite great jealousy in the courts of Madrid, Naples, and Turin. These obligations, contracted with such prodigality, produced an enormous load of arrears of subsidy after the peace, which were transmitted annually to Germany. With these the house of Austria has re-established her finances, and by means of our ready money, has recovered and augmented her credit, while we, on the contrary, have ruined ours.’

The history of the present day seems to confirm these strictures on the impolicy of the late subsidiary treaty with the court of Vienna.

Chap. VII. Our author here continues his examination of the administration of the duke de Choiseul. He again accuses him of carrying on a secret intercourse with the parliaments, and of endeavouring to turn out Mr. Bertin from the administration of the finances, in order to add that to the other official departments already in his possession, or under his immediate controul. The conquest of Corsica is termed a mad and ridiculous project, which could add neither to the grandeur nor the glory of France; and the duke, who is said to have had the post-office, and the police at his devotion, is charged with having made a bad use of his influence, by violating the secrecy of the one, and countenancing the tyranny of the other.

Of the various tricks adopted for the express purpose of prolonging his power, and ensuring the confidence of the king,
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the following will serve as a specimen. Whenever Louis appeared cool to him, the minister used to send the lieutenant-general of the police to his majesty, on purpose to draw the most flattering, and often the most untrue pictures of the tranquillity of the capital, and the happiness of the people in general, who, as he always added, 'dreaded nothing so much as a change in the administration.' The ambassadors of foreign courts were also frequently employed in the same honourable mission.

The duke de Choiseul was at length stripped of all his employments in 1770; and we are told, that it is a stain on the memory of the sovereign to have permitted him to retire into exile, as his administration was so infamous, that he ought to have been delivered over to the arm of justice.

Chap. VIII. We are now, by way of contrast, informed of the character and services of the duke d'Aiguillon.

This nobleman, we are told, was uniform in his conduct, disinterested in his character, and ever studious by his actions to contribute to the prosperity and glory of the king. Every thing done by him had the integrity of the monarchy for its object; the aim of his enemies was its dissolution. In Italy he spilt his blood for a prince, of whom he was the rival *; and when banished from the court, he governed the provinces with justice. In 1764 he was surrounded and attacked by a multitude of enemies; in 1765 he was engaged in a dispute with the parliament of Brittany; in 1766 he created a new parliament, and surmounted every difficulty. In 1770 he was in such a critical situation, that he had only to choose between a scaffold and a triumph; but he made use of the influence of the mistress against that of the minister, and at length overwhelmed his foes with shame and confusion. Mr. d'Aiguillon at last, by superior conduct and address, succeeded in the ambitious project he had so long entertained, but he was unacquainted with the very elements of the department over which he was called to preside; he, however, distinguished himself in it, and made use of the first moments of his power, in conferring services on his enemies. Order, assiduity, and energy, were conspicuous in all his operations; and such were the secrecy and success of his measures, that the revolution in Sweden was prepared, and achieved by him, without the French ambassador at Stockholm being apprised of it, until it became known to the whole world.

* * The king was desperately in love with madame la Tournelle, afterwards duchess of Chateau-Roux, but that lady was attached to the duke, who, on this account, was sent to the army in Italy.

Note by the editor.

Louis XVI., on his accession, did business with him, and admired his talents, but the queen, who was guided and directed by the Choiseul party, became his mortal enemy, and he was obliged to withdraw.

‘How many variations, hurtful to the monarchy, have taken place (says our author) since the retreat of the duke d’Aiguillon! how much have private and personal considerations influenced those events! The return of the parliaments in 1774 would have required whole years of meditation, and yet three short months restored them to the position which they occupied on the 2d of December, 1770. In 1775 certain systems, badly conducted, and insidiously countermined, occasioned popular commotions; Mr. Turgot, who had something sublime in his views, but who was acquainted with men by means of books only, hazarded every thing; and, notwithstanding the age and the character of the nation, wished to appear the Cato of France. He inclined to reform a monarchy, which was insusceptible of reformation; he gave lessons to the young king, and he did not perceive that it was firmness, an inclination to command, and not instructions, that he stood in need of. This prince wished for the good of the nation: placed in the centre of corruption and disorder, he sighed at contemplating the scene which surrounded him, but the fear of doing wrong kept him in continual inaction.’

In the year 1776 no less than six successive changes took place in the department of the finances. In 1778, war was declared against England, contrary to the opinion of Maurepas: it was the express wish of the king, however, who is said to have been influenced by his consort; and the compliant minister, like a true courtier, sacrificed his own sentiments to the happiness of his sovereign.

Chap. ix. This is entirely occupied with the constitution of the French parliaments, the thirty years war between the government and those powerful bodies, &c. The author concludes this chapter with observing, that the only way left to prevent the ruin of the kingdom, ‘was to *soften* the queen, and prevail upon her majesty to recall the duke d’Aiguillon.’

Chap. x. At length the plan of a new ministry was proposed in 1780, and the duke d’Aiguillon was recalled, and resumed his place at the council-board. It seems, however, that the consort of Louis XVI. still remained inexorable in regard to this nobleman, for the party that surrounded her majesty is here bitterly complained of, and it is even prophesied that it will at length deprive her of the love of the French nation, who have never been pleased with the government of women. This prediction seems to have been amply fulfilled.

It is asserted that madame de Pompadour, madame de Prie, madame de Maintenon, as well as all the queens-consort and queens-regent who have interfered in politics, have at length become unpopular, and even hateful.

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‘ Our amiable sovereign (adds the author) would, on the contrary, be beloved, nay adored, if, instead of state affairs, which she seems inclined to meddle with, she were to superintend another department, that of the arts. A thousand tongues would sing her praises, a thousand pens would publish them, and thus she would obtain an envied and a lasting celebrity. This project is seducing, noble, useful, and I will present you with a plan which will render her majesty immortal, if she choose to execute it: it was conceived by the late dauphin, and is one which the king will approve highly.’

Chap. xi. This is entirely occupied with an enumeration of the objects of reform, which had been conceived by the father of the present monarch, such as the residence of the kings in the capital of the empire; the embellishment of the Louvre; the enlarging of the streets, and the forming of foot paths for the accommodation of the passengers; the erection of obelisks and other public monuments of national grandeur; the cutting of canals; the forming of new establishments for foundlings, &c; the improvements of old ones, such as the *Hôtel-Dieu*, &c. &c.

We have now given a slight sketch of the work entitled *Memoires du Ministère du Duc d'Aiguillon*, &c., in which all the intrigues of the nobility that lately surrounded the throne of France, are developed, and the aim and end of their conduct traced up to its true sources, personal vanity and private interest. This book abounds with a variety of miscellaneous information, but it will not tend much to increase the veneration of the reader, either for courts or courtiers. o.

ART. XI. *Miscellanies: Philosophical, Medical and Moral.*
Vol. I. Containing, I. Observations on the Literature of the Primitive Christian Writers. II. Reflections suggested by the Character of Pamphilus of Casarea. III. Hints respecting the State and Education of the People. IV. Thoughts on the Origin of Human Knowledge, and on the Antiquity of the World. V. Remarks on Professor Meiners' History of Antient Opinions respecting the Deity. VI. Account of Dr Ellis's Work on the Origin of Sacred Knowledge. Crown 8vo. 442 p. Pr. 4s. fewed. Nicol. 1789.

WE observe in these miscellanies evident proofs, that the author has read with attention, thought judiciously, and written under the influence of liberal sentiments and a benevolent heart. The topics are various, and several of them important. We therefore immediately proceed to give a summary view of the contents of the principal of these essays.

Essay I. *Observations on the literature of the primitive christian writers: being an attempt to vindicate them from an imputation of*

Mr. Rousseau, and Mr. Gibbon, that they were enemies to philosophy and human learning.

Among the first converts to the religion of Jesus Christ, there were few scientific men, and therefore we cannot expect to find in their writings encomiums on literature or recommendations of philosophy. Nothing of this kind is to be met with in the epistles of St. Clemens, Polycarp, Barnabas, and Hermas. Justin Martyr wrote against the errors of philosophers in theology, but is so far from saying any thing against philosophy itself, that he intimates, that it would be wrong to condemn philosophy on account of the misconduct of some philosophers. Irenæus wrote a confutation of heresies in a work sometimes entitled, 'A Censure of Science falsely so called;' but he refers chiefly to the fantastic idea which the Gnostics entertained of the divine nature. Beside the ordinary schools for children, there were among the primitive christians gymnasia, or academies, where young persons were instructed both in sacred knowledge and human learning. They had also public libraries at Jerusalem and Cæsarea, founded by Alexander and Pamphilus, men of great learning. St. Clement of Alexandria, in various parts of his works, insists upon the excellence of philosophy. Tertullian, after he became a montanist, was indiscriminate in his censure of philosophy, but it does not appear that before that time he was an enemy to learning. Lactantius only decries philosophy, when it pretends to be a sufficient guide without the aid of divine revelation, and is chiefly displeased with philosophers for being only in pretence lovers of truth, and for encouraging the vulgar in their errors. Origen was a learned man and a great friend to learning. Basil has an entire homily addressed to young people, instructing them how they may derive advantage from the study of Grecian learning [of this homily an abstract is given]. Gregory of Nazianzum highly resented the emperor Julian's edict to shut up the schools of the christians, and thus deprive them of learning; and wrote an animated oration on the subject. He speaks of human learning as what has ever been esteemed, among thinking men, the most excellent of human acquisitions. Theodoret of Antioch wrote a book, entitled, *Grecian Therapeutics*, or the cure of the mental diseases or prejudices of the Grecians, in which he wipes off the charge of ignorance from the christians, and fixes it on their antagonists. [This work consists of twelve dissertations here analysed.] The christian fathers were so far from despising learning, that they philosophized too much, and corrupted christianity by erroneous tenets borrowed from Plato and the Orientals. All the learned converts from heathenism were desirous of incorporating the dogmas of Plato with the system of the gospel. The fathers corrupting christianity by false philosophy exhibit

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one extreme; and some moderns ready to corrupt it by ignorance exhibits another equally bad. The just medium is found in true philosophy, which strengthens the evidences, elucidates the doctrines, and confirms the precepts of divine revelation.

Essay III. *Hints respecting the state and education of the people.*

The ancient philosophers were highly censurable for their contempt of the lower classes of mankind. It is the peculiar excellence of christianity that it publishes religious truth to all. It is calculated to humble human arrogance by equalizing mankind. This was probably the reason why the apostles were selected from the lowest ranks. The multitude may be governed either by force, by fraud, by interest, or by a sense of honour and duty. The last of these is the only true and permanent method of governing rational beings. But this plan of government supposes instruction: whence the education of the common people becomes an interesting subject. All men are capable of instruction and of profiting from it. No societies are more useful than those which are formed for the diffusion of knowledge. The powers of genius, destitute of favourable circumstances, either lie dormant for want of some object to call them forth, or are exercised on unworthy or pernicious objects. Distinguished men have always been educated, if not by teachers, yet by circumstances.

Essay IV. *Thoughts on the origin of human knowledge, and on the antiquity of the world.*

The knowledge which men possess of the Deity seems to have been originally derived from revelation. Many passages in the writings of the ancients refer to ancient tradition, as the source of this kind of knowledge. As men departed from these sacred traditions, they fell into error. That nature alone without revelation can teach men the knowledge of God, is an assertion which is not confirmed by history.

The arguments to prove the great antiquity of the earth from the lavas of *Ætna*, and from the slow progress of petrification are not decisive; but there are other circumstances which render it probable, that, though the human race is of late origin, (which is all that the Mosaic history requires), the earth itself, both in matter and form, is of very remote antiquity. The deep gullies in the midst of hard rocks, the production of calcareous earth from the *exuviae* of shells, and by the dissolution of marine animals, prove a primeval earth; but there is no proof that men existed in it. Whatever may be said relative to the high antiquity of the earth, and of inferior animals, there is every reason to think that the human race is but of yesterday, and that man was not at first his own teacher, but that, without divine revelation, unnumbered ages would have passed

passed away before men would have attained to just notions of the divine being.

The original lowliness of human nature is proved by remarkable facts attested by travellers.

Of the remaining three essays it may be sufficient to say, in general, that the *second* is a brief eulogy upon a character highly celebrated for moral merit; that the *fifth* contains an abstract of professor Meiners' History of ancient Opinions relative to the true God; and that the *sixth* gives an account of a work published at Dublin, entitled, The Knowledge of divine Things from Revelation, not from Reason or Nature. The general conclusion which our author draws from the result of his reading and reflection, is that revelation, either immediately from God, or by means of some subordinate spirits, is the source of all our religious knowledge.

We must not take our leave of this work without making a short extract from the author's liberal and animated remarks on the education of the people. P 215.

'I have lately met with a French work, which I have long been in quest of, 'Vues patriotiques sur l'Education du Peuple; a Lyon, 1783,' 12mo.* This little piece is elegantly written, and contains many valuable observations. The author does not extend his ideas quite so far as I have done, or as I think his principles should have led him to do. He appears to have been afraid, lest it should be made a capital objection to his book, that he granted too much to the people; an objection which would indeed be more formidable in his country than in Britain. However, there is great merit in the work. I shall translate a passage from it here. Rousseau having said, in the first book of his Emilius, that the poor should not be educated, because they had no need of education, our author refutes this idea, and asks, "How, without some instruction, shall they learn to conform themselves to their situation, to lessen the number of its difficulties by industry, to mitigate them by resignation, or sometimes to rise above that unfortunate condition, into which the chance of their birth has thrown them?—I teach the rich, say you, to make a proper use of their riches; but what can I teach the poor man? Much—not to make a bad use of his poverty; not to make it a pretence for giving himself up to beggary and idleness, or for making free with the fortunes of others; lastly, to pay his country that tribute with his strength, which another pays with his gold—Do not then consider this as the least useful task. Whether well or ill educated, the rich can always lay out their money; and it is of little consequence to society, whether the tavern-keeper or the jeweller is the mean of circulating it. But

* 'I have heard also of a German writer, Frederick Gabriel Resewiss, who has written much on education; and in one of his works, 'On the Education of the Common People;' but I have never met with his work.'

is it also indifferent in what manner the poor man employs his hands? Is it the same thing to society, whether he sprinkles the furrows of the plains with the sweat of his brow, or drenches the highways with the blood of the traveller?—To speak with propriety, it is the poor man, it is the common people, who have most need of education." Ch. III.

' The inhabitants of Buda having asked leave, of the present emperor of Germany, to erect a statue to him, that monarch refused the honour, "until," says he, "the time shall arrive, when I shall have been successful in my attempt, to level all the prejudices which obstruct the progress of human reason:—till the time, when I shall perceive equity and good order presiding over the courts of justice; knowledge increased by the perfection of the means of acquiring it; the common people better informed; the clergy more regular, &c."

' In addition to the several societies for promoting particular branches of knowledge, I could wish to see one instituted for diffusing KNOWLEDGE *in general*; one that should employ itself in encouraging modest merit, in searching after the village *Newton*, in rescuing from obscurity the genius of the cottage, and in calling forth the song of the *Milton*, who would otherwise have been mute and inglorious: a society that should cause books to be composed for the particular purpose of instructing the unlearned, and that should print and circulate, in different regions, such performances as had a tendency to awaken the love of letters, and promote the improvement of human minds: a society which should receive a certain number of ingenious youths; and, after instructing them in the sciences, send them forth, some as missionaries, to put to flight the illusions of error and ignorance among men; and others to occupy various useful stations in life, as their talents or situation should direct them; and who, in return for the advantages of their education, should be required at their dismissal only to promise, that they would, in their several spheres, exert themselves to inspire the love of knowledge into the bosoms of their friends and acquaintance, and all around them; lastly, a society which should place philosophy in all the genuine dignity of her character; and which, instead of celebrating days in honour of hypocritical saints and enthusiastic devotees, should compile a new kind of calendar, and consecrate a day to commemorate the birth of Aristotle, and of Socrates, of Confucius, Locke, Newton, and such, as like them, have exalted the depressed human mind, instructed mankind in the use of their faculties, vindicated the rights of human nature, and supported the cause of letters, liberty, and virtue, in various periods of the world.

' It is with regret I quit a subject, on which so much might yet be said. But as I cannot pretend to go beyond a few hints, I shall only offer one observation more, which is, that,

' This matter deserves the serious attention of the friends of liberty in Britain. A general spirit of reform now pervades us; and an inclination to enlarge in every shape the powers and privileges of the PEOPLE. But, perhaps, it may be found, that

we are beginning at the wrong end of things; and that, before we make the people more powerful, we should endeavour to make them better qualified for it; lest, by giving them power, before they have got wisdom, we make them more unhappy, and more vicious, than before.'

For these essays the public are indebted to Mr. Tho. Christie, author of Letters on the Revolution in France, and of the translation of the French constitution adopted by the National Assembly, and published in their Polyglotte.

From an advertisement prefixed we learn, that 'the author intended to have added a second volume, but his other engagements having put it out of his power to accomplish this at present, he has thought it proper to publish the first volume by itself, which was printed some years ago, and which, as it consists of independent tracts, forms a complete work of itself.'

M. D.

ART. XII. *Picturesque Views of the River Thames, from its Source in Gloucestershire to the Nore; with Observations on the Public Buildings and other Works of Art in its Vicinity. In Two Volumes.* By Samuel Ireland, Author of a Picturesque Tour through Holland, Brabant, and Part of France. 2 vols. Royal 8vo. About 520 pages, and 54 aquatinta plates. Price 2l. 12s. 6d. in boards. Egertons. 1792.

THOUGH the views of the river Thames are not the most interesting to the eye of taste that our island affords, yet the author could not have chosen a more popular subject, and he has with great industry collected various historical facts, and traced many pleasant legends, to enliven the text which the plates so elegantly illustrate. The observations on works of art indeed often appeared to us stale and superficial; but it would lead us *too far afield* were we to criticise the critic. The style is often florid till it approaches to fustian, and this must not be passed silently over. A quotation will forcibly show the false taste in composition, that, in our opinion, ought ever to be brought forward by ridicule till it give place to truth and simplicity—for even in trifles truth should not be violated with impunity.

P. 209. VOL. II. 'A large mass of stone presents itself farther eastward, which we are told is the Mansion House; but whether from its ponderous appearance it is the attic or the base of that building, is not easily distinguishable.

'It has been ludicrously suggested, that this city mansion was erected from the design of a ship-carpenter, which was received in preference to one presented by lord Burlington. This is said to have been the work of Palladio; and that upon a question put at the time, in a city committee, who this Palladio was, and it being answered, that he was a papist, and a non-freeman of the city of London, his design was immediately voted inadmissible. Had it been the fortune of the city,

city, that her honours had at that time been in such hands as distinguished them in the year 1791, this disgrace would never have stained their annals. The then chief magistrate, skilled in more than science, and wealthy as the east, with a sway like that of the company which rules in Hindostan, possesses at once the empire and commerce of the arts; and as the Ganges is permitted to waft no treasure, no model of elegance, or product of value, without paying tribute to them; so no navigable stream throughout the globe can flow without acknowledging the more extended controul of his deeper seated empire; nor would the name of Palladio have been unknown at Guildhall, or any advantage public or private to be derived from that name, have escaped the discerning eye and commercial talents of that vigilant lord mayor of London.

It is but common justice to add a more favourable specimen of a work that will upon the whole be found both useful and amusing, and which, embellished with so many pretty views, neatly executed, claims the attention of a very numerous class.

P. 147. Within two miles of the capital, the curious observer is again offended with another tasteless object, the wooden bridge of Battersea, where the breadth of the river, and its contiguity to the metropolis, certainly demanded a more elegant structure.

The original cost of this bridge was twelve thousand eight hundred pounds, which sum was raised by sixteen persons, in shares of eight hundred pounds each. The present heavy expence of toll, it might reasonably have been supposed, would have defrayed the extra charge of a bridge of stone; but I am informed, that heavy as that expence may appear, it barely affords common interest to the persons concerned in the undertaking.

If the advantages arising to the subscribers from the toll of this bridge are so inconsiderable, it is much to be regretted, that some parliamentary aid had not been solicited, to have produced a sum equal to the expence of raising a magnificent structure.

The contracted scale on which this undertaking was begun (in consequence of which the bridge was thrown across a narrow part of the river) has been productive of great inconveniencies. It should certainly have abutted on the Chelsea side, nearly opposite the church, in which direction it would have stood in a right angle with the current of the river: not being so placed, its piers are continually receiving injury from the vessels and barges striking against them.

To the ancient church of Chelsea so many modern additions have been made, so ill adapted to the original design as to render the external appearance of this structure little deserving attention. Of the internal decorations, among other monuments worthy the notice of the curious, I shall mention that on the south side of the choir, erected by sir Thomas More, in the year 1532, to the memory of his two wives, consisting of a black marble tablet, which gives an account of his father's employments, &c. in a long Latin inscription of his own composition.

Sir Thomas, soon after he was made treasurer of the exchequer, about the year 1520, purchased some land at Chelsea, on the banks of the river, on which he erected a spacious mansion of bricks, the greater part of which is now standing, and is reduced to the humble uses of a paper manufactory. Its situation is in Cheyne Walk, adjoining to the

the house of the bishop of Winchester. It has undergone many alterations, and has lost much of its gothic and venerable appearance.

The entrance to two regular arched subterraneous passages appears in the court-yard before the house; one is reported to lead to Kensington, the other to Hammer-smith, for what secret purposes we are yet to learn. Of the chapel, gallery, &c. said by his biographers to have been erected by him in the garden of this house, no traces are now discernible.

In the year 1533, with some difficulty, he obtained leave to resign the great seal, and as the affair was not immediately known, the next morning, being a holiday, he went to Chelsea church with his lady and family, where, during the service, he sat as usual, in the choir, wearing a surplice; and because it had been a custom, after mass was done, for one of his gentlemen to go to his lady's pew, and tell her that my lord was gone before, he came now himself, and making her a low bow, said, "Madam, my lord is gone:" she thinking it to be no more than his usual humour, took no notice of it; but in the way home, to her great mortification, he unriddled the jest, by acquainting her with what he had done the preceding day.

This ill-fated great statesman was beheaded on Tower-hill, July 5, 1535. His body was interred in the chapel of the Tower, and being afterwards begged by his daughter Margaret, was deposited in the south side of the chancel in the church of Chelsea. The same piously disposed daughter soon found means to procure his head also, which had remained fourteen days stuck on a pole, on London-bridge. This she carefully preserved for some time in a leaden box, till a proper opportunity offered of removing it to Canterbury, when she placed it in a vault belonging to the Roper's family (into which she married), under a chapel adjoining to St. Dunstan's church in that city.

Wood says, "the head remained on the bridge some months, and that the daughter was taken up for it, and being examined before the council declared she bought it, that it might not become food for fishes in the Thames: so after a short imprisonment she was discharged."

In the church-yard at Chelsea is the family monument of that eminent physician and naturalist sir Hans Sloane, founder of the British Museum, and president of the Royal Society. Sir Hans purchased the manor of Chelsea, and gave, with his wonted liberality, the entire freehold of the botanical garden to the Company of Apothecaries in 1721, upon condition only, that they should present yearly to the Royal Society fifty new plants, till the number should amount to two thousand. This garden was established by the company in 1673; and from its excellent situation on the banks of the Thames, and its contiguity to the capital, it derived many peculiar advantages. It is famed for producing the most rare medicinal plants, and is consequently an excellent school for young botanists, a proof of which we have from sir Hans Sloane himself having drawn from thence, in the early part of his life, his best knowledge.

In 1733 the company erected a marble statue of the donor in the centre of the garden, which is well executed by Rysbrack. Two noble cedars of *Libanus* conspicuously mark the front of this garden towards the river.

* In May 1741, at the age of fourscore, this good learned man resigned the presidency of the Royal Society, and quitting the service of the public in the next year, removed his library, which consisted of more than fifty thousand volumes, and his celebrated museum, from Bloomsbury to the manor house at Chelsea, his then residence. This house stood in Cheyne-Walk, near what is called Saltero's coffee-house.

* Here he does not seem to have lived in seclusion from the world, as he was continually receiving the visits of the learned and great, and still more to his praise, was ever accessible to a numerous train of poor, who never asked for advice or sued for relief in vain.

* In his ninetieth year he felt strong indications of an universal decay, which brought with them none of those terrors so frequently attendant on the approach of death. After an illness of three days he expired on the 11th of January, 1752, and was interred on the 18th, according to the directions of his will, in the same vault with his lady, in Chelsea church-yard.

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ART. XIII. *Rinaldo, a Poem, in Twelve Books. Translated from the Italian of Torquato Tasso.* By John Hoole. 8vo. 326 pages, [with a Head of Tasso, and another of Mr. Hoole.] pr. 6s. in boards. Dodsley. 1792.

OF the merit of Tasso as a poet, and of the ability and taste of Mr. Hoole as a translator, the public have long since formed a judgment. The English reader, who has not access to the original, will be thankful to see the early effusions of the genius, which produced the *Jerusalem Delivered*, faithfully represented by the same hand, by which that universally admired poem has been so well translated.

The *Rinaldo* of Tasso was written while he was a student in law, in the university of Padua, and was published in the eighteenth year of his age. At its first publication, it met with universal applause in Italy; and it has since been spoken of, as the dawn preceding that sun, which was to break forth in the full splendour of epic poetry. The story of the first poem has no connection with that of the second. *Rinaldo* was one of the famous Paladins of the court of Charlemain; and the poem is a detail of the exploits achieved by him for love of the fair Clarice. Mr. Hoole makes the following remarks on the poem.

P. 17. 'Tho' our young poet has intimated in his preface, that he meant to form his poem rather upon the model of the ancients, than after the rhapsodies of the Romanzatori, yet the *Rinaldo* has but little claim to the title of a regular epic, or pretension to rank with his greater poem: it has less of the epic cast than even many parts of Ariosto, being, in point of wild invention, more agreeable to the fallies of Boyardo and others of that class.

'Tasso may indeed be allowed to have here improved on the examples of his country; for though he observes no unity of action, has no artful disposition of plan, no nice propriety or distinction of character, he has at least kept one principal hero in view, and given us a continued narrative, without any of the interruptions

terruptions that have been objected to Ariosto, which objection I have endeavoured to remove in my last publication of the Orlando, by digesting the adventures into a regular series.

‘Whatever may be the faults of the Rinaldo, with respect to fable, character, and other requisites of regular composition, I believe it will be found in the original, even by the readers of the Jerusalem, neither defective in energy of expression, nor beauty of versification; at the same time the whole is so varied with interesting events and lively imagery, that it cannot but prove highly acceptable to all those who are delighted with poetical excursions into the regions of fancy and romance; to the admirers of Ariosto, Tasso, and Spenser.’

The poem is in the wildest strain of ancient romance. The hero of the tale, detained by his friends in France from joining the army of Charlemain, now fighting against the Moors, met with a beautiful huntress, Clarice, a princess of the court of Charlemain, and being enamoured of her charms, to render himself worthy of her favour, goes in search of adventures. Furnished by good fortune with a horse and armour, which he finds in a grove, he goes to encounter the wonderful horse Bayardo, enchanted in the forest of Arden, and at last conquers and tames him. On his way, accompanied by Isolero, a Spanish knight, who had been unsuccessful in the adventure of the horse, he finds two equestrian statues of Tristram and Launcelot, the wonderful work of Merlin. Isolero attempts to seize the lance placed in Tristram’s gauntlet, when the statue falls the warrior to the earth with a stroke; but when Rinaldo approaches, the image bows its head, and resigns the spear. Rinaldo and Isolero now travelling along the banks of the Seine, observe a bark with damsels sailing down the river, and a magnificent chariot on the shore, with Galarena, wife to Charlemain, and the ladies of her court, guarded by a company of knights. Among the ladies, Rinaldo discovers Clarice. He and Isolero attack the knights, and put them to death, and Rinaldo carries off Clarice. A strange knight, of dreadful aspect, meets Rinaldo, and by the power of enchantment deprives his horse of motion, and robs him of his prize.

P. 91. ‘At this the Paladin, with high disdain,
To proud Bayardo gave the loosen’d rein,
But sudden he, amidst his fiery course,
Sunk nerveless down, nor soon resum’d his force.
Unlook’d for chance! and press’d beneath his steed
Rinaldo lay; nor art nor vigour freed
Th’ impatient youth, who strove, but strove in vain,
To raise Bayardo, panting on the plain;
And swollen with wrath, on either hand he try’d
Threats, strength, and flight, and stroke on stroke apply’d.
Unlike his former self the courser lay,
A useless load amidst the public way.

‘While

While thus Rinaldo rav'd, the stranger knight
Against the champaign struck with furious might
His potent spear, and lo! to view disclos'd,
A yawning gulf the central gloom expos'd:
Earth, with deep roar, her opening jaws display'd;
And Nature's laws the force of spells obey'd:
When issuing forth, tremendous to behold!
On whirling wheels a dreadful chariot roll'd:
Four fiery steeds the wondrous chariot drew,
Their mouths distain'd with foam of sanguine hue;
Their colour dark as night; thick wreathy smoke
With gather'd flame from every nostril broke;
Each cruel eye, with glaring venom fill'd,
The gazer's breast to sudden terror chill'd;
Their neighings hoarse, and hoofs resounding loud,
Seem'd bolts and thunders from a bursting cloud.
To this dire car the knight unknown convey'd,
Half dead with fear, the pale and trembling maid;
There plac'd her safe, and seated at her side
He snatch'd the reins the snorting steeds to guide.
Prepar'd for new debate, th' Iberian knight
Regain'd his steed to o'ertake the chariot's flight,
But the strong wheels with speed so rapid flew,
That scarce his straining eye-balls could pursue.
Increasing wrath Rinaldo's bosom fir'd,
Deny'd to give that aid the fair requir'd;
Thus torn, ah cruel! from his arms away,
Like some poor fawn, the wolf's unpity'd prey,
Ah! hapless youth! how soon his hopes are fled,
Those hopes that late his eager fancy fed!
Despair and grief divide his soul: by turns
He sighs with anguish, and with rage he burns.'

Rinaldo, continuing his pursuit of Clarice, at length meets with Florindo, a beautiful youth, in the garb of a shepherd, accosts him, and hears the tender story of his misfortunes. They conceive a friendship for each other, and both go to the oracle of love. They leave the oracle inspired with hope, and hasten to the plains where the christians and pagans were encamped. They present a challenge to enter the lists with any knights. It is accepted. Rinaldo, whose name remains concealed, engages Atlas, the great champion of the pagans, and wins his sword. He fights with Hugo, and kills him. Charles incites Orlando, Rinaldo's kinsman, to revenge his death. They meet, unknown to each other, and fight, but are parted by the emperor. Rinaldo and Florindo depart from the christian camp, and hear the pathetic lamentation of Hugo's father. They arrive at the mournful wood, in which they find a company of knights held in enchantment, weeping over the tomb of a dead lady. The scene is thus described. P. 149.

' By ways untrod they pass, obscure and rude,
 And reach at length a solitary wood,
 Where glooms, abhorrent of the cheerful day,
 Exclude the light of Phœbus' friendly ray.
 Here, slowly winding from its neighbouring source,
 A turbid river rolls with noiseless course,
 The bottom hid from sight: beneath the tide
 No fishes breed, no gentle nymphs reside.
 The waters thence an ample circuit make,
 And stand collected in a spacious lake,
 Around whose margin yews and brambles grow,
 But no fair trees that grateful shade bestow.
 In vain around him gaz'd each gentle knight,
 Where not an object glads his pensive sight:
 No charms had Nature there—all, all impress'd
 Unwonted sadness on the stranger's breast.
 The sky was ever thick, with clouds obscur'd,
 The air for ever putrid fogs endur'd;
 Deform'd the plants, the river foul with stains,
 Nor herbs, nor flowers enrich the barren plains.
 The youths proceeding, as they nearer drew,
 A stately sepulchre attracts their view,
 And round the structure many warriors stand
 With looks of anguish, a despairing band!
 Each seems with pangs of thrilling grief oppress'd,
 They rend their locks, they beat their manly breast;
 They vent their sorrows in unwonted cries,
 While to their plaints the sounding wood replies.
 The sepulchre, compos'd of living stone,
 Resplendent as the polish'd mirror shone;
 Transparent as the crystal stream, that shows
 What'er the banks within its bed enclose,
 That both the warriors, gazing on the tomb,
 Could pierce the secrets of its inmost womb;
 In which, enshrin'd (O wond'rous to declare!)
 A dame they saw, of features heavenly fair;
 Though dead, yet even in death, her beauteous frame
 Could heaven and earth with kindling love inflame.
 In her white breast a dart impurpled stood,
 And at her back appear'd the pointed wood.
 Like fleecy snow was seen her visage pale,
 Like snow just dropt from Juno's frozen veil.
 Her eyes were clos'd, yet clos'd love still reveal'd
 Those treasur'd sweets no envious lids conceal'd.'

Rinaldo engages the knight of the tomb, and destroys the enchantment. Rinaldo and his friend pursue their way, and arrive at the palace of *Courtesy*: the beauties of the place; their reception, and its gallery of pictures, are described. The hero proceeds from this place in an enchanted bark, which, without a pilot, bore whomsoever it had in charge to some adventure. On their way, they engage an armed vessel, belonging

ing to the Saracen Mambrino, which had just captured another vessel, and set many knights and ladies at liberty. At the close of their voyage, they land near a stately pavilion, where they see a solemn sacrifice performing by Francardo, lord of Armenia, before an image which proves to be the likeness of Clarice. Rinaldo contends with Francardo, and kills him. The knights of the pavilion are slain, or put to flight, and Rinaldo and Florindo depart. They meet with Floriana, the queen of Media, and joust with her knights. Rinaldo relates to the queen his early achievements; the queen entertains a violent passion for him; he is for some time detained by her allurements; but at last being warned by a dream, he and his friend secretly depart from her court. On the departure of Rinaldo, Floriana bursts forth into bitter lamentations. She attempts her own life, but is prevented from executing her purpose by the intervention of Medea an enchantress, who conveys her to the *Isle of Pleasure*. Meantime, Rinaldo and Florindo travel over several kingdoms, and embark on board a vessel, where they are overtaken by a dreadful storm. The ship is wrecked; but Rinaldo escapes by swimming, and arrives at a castle, where he is hospitably entertained. He arrives at the camp of Charlemaine, where in the jousts he engages and overthrows Gryphon, who professed himself Clarice's champion. Rinaldo finds Clarice unkind and jealous. In despondency he throws his buckler into a stream, and pursues his way, till he arrives at the *valley of Despair*. P. 279.

‘ While in heaven he view’d
Eight times Aurora from her tresses shed
The morning dew and tinge the clouds with red,
The warrior rov’d : at length when Phœbus’ ray
Had brought on earth the ninth revolving day,
A straight and level path his steed convey’d
To reach a valley black with dreary shade.
There sat a shape, that seem’d of human kind,
On his sad arm his drooping head reclin’d.
Squalid his mien : tears trickled from his eyes
With upward gaze directed to the skies ;
While from his lips, in chill affliction’s tone,
He breath’d the loud complaint and mingled groan.

‘ Soon as the knight approach’d this mournful vale,
He felt increasing pangs his heart assail :
Such pangs he never till that day confess’d,
Such pangs as all his vital powers oppress’d ;
Onward he pass’d, and silent still pursu’d
The guiding path, till nearer now he view’d
This child of woe ; and, as he gaz’d, he drew
Infectious grief, that deep and deeper grew.

‘ Between two hills conceal’d the valley lies,
Two hills that intercept the cheering skies

With horrid gloom, where scarce a joyless ray
 Through lazy vapours gives a doubtful day,
 Such as we see ere yet reviving light
 Restores the colour'd tints obscur'd by night.
 The earth around displays a baleful scene,
 With plants and herbage of funereal green :
 There trees, of forms unknown to mortal eye,
 From sable leaves envenom'd juice supply,
 Where black ill-omen'd birds securely rest,
 And build, in odious flocks, their frequent nest ;
 These, each to each, in shrieks their wants impart,
 In shrieks that pierce the shuddering hearer's heart !
 ' Lo ! stretch'd on earth unblest Rinaldo lies,
 Tears following tears, and sighs succeeding sighs :
 Where'er he turns, some object present breeds
 New cause to mourn, and endless torture feeds,
 Afar, or near, Despair around him shows
 His sad variety of countless woes !
 ' Ah me ! (he cry'd) in this congenial gloom,
 Here may I weep at full my wretched doom !
 With me, alas ! how fits this dismal shade,
 This dire retreat for sorrow's dwelling made !
 Thus let me live, for so my lot ordains,
 The little space of life that yet remains ;
 Till here I food for hungry ravens prove,
 A victim, Clarice, to thee and love !'

Being at last delivered from the valley of despair, he arrives at the *hill of hope*. While he is contemplating the beauties of the place, he hears the noise of arms, engages a troop of pagans, and delivers an unknown knight, who proves to be Florindo. Mambrino invades France to carry off Clarice. Rinaldo and Florindo, with a strange knight, pursue the pagans who had gotten possession of her. After encountering many difficulties, Rinaldo, assisted by the strange knight, with the power of enchantment, obtains possession of Clarice, and arrives at a stately palace, where the stranger discovers himself, and the nuptials are celebrated.

The story is throughout wild and romantic ; the sentiments interesting ; the characters well supported, and the language highly poetical. The reader will find, in several passages, a resemblance of ancient epic scenes ; the story of Floriano, particularly, will remind him of Virgil's Dido. Mr. Hoole has exhibited his author in so pleasing an English dress, that the mere English reader will have little reason to regret his not being able to peruse the poem in the original. D. M.

ART. XIV. *Elegy written at the Hot-Wells, Bristol. Addressed to the Rev. William Hawley.* 4to. 9 pages. pr. 1s. Bath, Cruttwell ; London, Dilly. 1791.

THE sentiments that run through this little interesting elegy are so naturally excited by the romantic view, that presses on the eye, and the pallid forms, which glide about the hot-wells, withdrawing the thoughts from common scenes, that they must strike every person who has pensively wandered over the downs, admiring the grandeur of nature, and comparing it with the brief span of life—often snapt in the bud. Thus did our author view them. P. 4.

- ' Alas! for those by drooping sickness worn,
Who now come forth to meet the gladsome ray;
And feel the fragrance of the tepid morn
Round their toru breast and throbbing temples play!
- ' Perhaps they muse with a desponding sigh
On the cold vault that shall their bones inurn;
Whilst every breeze seems, as it whispers by,
To breathe of comfort never to return.
- ' Yet oft, as sadly-thronging dreams arise,
Awhile forgetful of their pain they gaze;
A transient lustre lights their faded eyes,
And o'er their cheek the tender hectic flays.
- ' The purple morn that paints with fide-long gleam
The cliff's tall crest, the waving woods that ring
With charm of birds rejoicing in the beam,
Touch soft the wakeful nerve's according string.
- ' Then at fond memory's sad and silent hour,
A thousand wishes steal upon the heart;
And, whilst they meekly bend to heaven's high power,
Ah! think 'tis hard, 'tis surely hard to part—
- ' To part from every hope that brought delight,
From those that lov'd them, those they lov'd so much!
Then fancy swells the picture on the sight,
And softens every scene at every touch.
- ' Sweet as the mellow'd woods beneath the moon,
Remembrance lends her soft uniting shades;..
Some natural tears she drops, but wipes them soon;
The world retires, and the dim prospect fades!'

2.

ART. XV. *An Epistle of Condolence and Exhortation. Addressed to General Gunning.* By Benjamin Banter, Esq. *To which is added, an Elegy, written before the Ruins of the Pantheon, shortly after the Burning of that stately Edifice.* 4to. 26 p. pr. 2s. Stalker.

THE GAME of the day, steering clear of libellous constructions, may fairly be hunted down by every man who has a poetical license; yet in lashing private vices, something more should be aimed at than merely to prolong a horse-laugh. How far the writer of this epistle has extended his satire from the individual to the crime, our readers may judge. P. 1.

' Oh! gallant Gunning, fam'd for am'rous war,
Bold as a satyr, or an old Centaur!

Thou—who in martial * plains didst gain renown,
And now to softer plains of love art flown:

Thou—who hath more than devil in thy tail;

Thou chief of lechers and adulterers! hail!

' For more than twelve long † months the horn of fame
Was blasting forth thy memorable name:

While scandal caught with shark-like rage the sound,

And then with equal rage disgorg'd it round.

The prating gossips of each country town,

And city gossips, from the duchess down

To chambermaids, who pertly aped their betters,

Could talk of nothing but the Gunning-letters—

Letters *some Devil wrote*, though, strange to tell,

They seem'd as if they never came from *hell*,

But from some mortal who could write and spell.

And did not then the glorious name of Gunning

Set all the little Grub-street wits ‡ punning,

Like cabin curs, who, when some mastiff growls,

Echo the same in shrill and feeble howls?

Thus did thy glorious spouse's vindication

Of her *beloved angel's* reputation

Fly like a dying speech through every hand—

A jumble strange, which none could understand—.

D. M.

ART. XVI. *The Road to Ruin: a Comedy. As it is acted at the Theatre-Royal, Covent-Garden.* By Thomas Holcroft. 8vo. 100 p. pr. 1s. 6d. Debrett. 1792.

THOUGH the author of *The Road to Ruin* shows, by tricking out many scenes, that he understands stage effect, there is still a connecting thread running through the whole of this piece rather stronger than curiosity, and some touches of nature to contrast with the fustian that treads on the heels of farce.

A father struggling with an affection that had degenerated into womanish fondness; a son, in a mad career of pleasure, stopping short, determined to ward off the ruin he himself had brought on his parent, by sacrificing his own happiness, has something human in it, and sketches of passion, however imperfect, deserve to rank above the slipshod dialogue of artificial life. The first scene displays the character of the father, and the hinge of the plot. P. 3.

* *Mr. DORNTON alone.*

' Past two o'clock and not yet returned!—Well, well!—It's my own fault!—Mr. Smith!

* * The general has campaigned in the service of his country, as well as that of the ladies.

† Since February, 1791, when Mrs. G—— and her daughter were turned from their home, &c. &c.

Fater

Enter Mr. SMITH.

Mr. Smith. Sir.

Dornton. Is Mr. Sulky come in?

Mr. Smith. No, sir.

Dornton. Are you sure Harry Dornton said he should return to-night?

Mr. Smith. Yes, sir.

Dornton. And you don't know where he is gone?

Mr. Smith. He did not tell me, sir.

Dornton. [*Angrily*] I ask if you know!

Mr. Smith. I believe to Newmarket, sir.

Dornton. You always believe the worst!—I'll sit up no longer—Tell the servants to go to bed—And do you hear, should he apply to you for money, don't let him have a guinea.

Mr. Smith. Very well, sir.

Dornton. I have done with him; he is henceforth no son of mine! Let him starve!

Mr. Smith. He acts very improperly, sir, indeed.

Dornton. Improperly! How? What does he do? [*Alarmed*].

Mr. Smith. Sir!

Dornton. Have you heard any thing of ——?

Mr. Smith. [*Confused*] No—No, sir—Nothing—Nothing but what you yourself tell me.

Dornton. Then how do you know he has acted improperly?

Mr. Smith. He is certainly a very good-hearted young gentleman, sir.

Dornton. Good-hearted! How dare you make such an assertion?

Mr. Smith. Sir!

Dornton. How dare you, Mr. Smith, insult me so? Is not his gaming notorious; his racing, driving, riding, and associating with knaves, fools, debauchees, and black legs?

Mr. Smith. Upon my word, sir—I—

Dornton. But it's over! His name has this very day been struck out of the firm! Let his drafts be returned. It's all ended! [*Passionately*] And, observe, not a guinea! If you lend him any yourself, I'll not pay you. I'll no longer be a fond doting father! Therefore take warning! Take warning, I say! Be his distress what it will, not a guinea! Though you should hereafter see him begging, starving in the streets, not so much as the loan or the gift of a single guinea! [*With great passion*].

Mr. Smith. I shall be careful to observe your orders, sir.

Dornton. Sir! [*Terror*] Why, would you see him starve?—Would you see him starve and not lend him a guinea? Would you, sir? Would you?

Mr. Smith. Sir!—Certainly not, except in obedience to your orders!

Dornton. [*Amazement and compassion*] And could any orders justify your seeing a poor unfortunate youth, rejected by his father, abandoned by his friends, starving to death?

Mr. Smith. There is no danger of that, sir.

Dornton.

‘ *Dornton.* I tell you the thing shall happen! He shall starve to death! [*Horror at the supposition*] I’ll never look on him more as a son of mine; and I am very certain, when I have forsaken him, all the world will forsake him too. [*Almost in tears.*] Yes, yes! He is born to be a poor wretched outcast!

‘ *Mr. Smith.* I hope, sir, he will still make a fine man.

‘ *Dornton.* Will?—There is not a finer, handsomer, nobler looking youth in the kingdom; no not in the world!

‘ *Mr. Smith.* I mean a worthy good man, sir.

‘ *Dornton.* How can you mean any such thing? The company he keeps would corrupt a saint.

‘ *Mr. Smith.* Sir, if you will only tell me what your pleasure is, I will endeavour to act like a faithful servant.

‘ *Dornton.* I know you are a faithful servant, Mr. Smith—
[*Takes his hand*] I know you are—But you—You are not a father.

‘ *Enter Mr. SULKY, and Mr. SMITH goes off.*

‘ *Dornton.* Well, Mr. Sulky, have you heard any thing of him?

‘ *Sulky.* Yes.

‘ *Dornton.* And, hay—? [*Excessively impatient*] Any thing consoling, any thing good?

‘ *Sulky.* No.

‘ *Dornton.* No?—No, say you!—Where is he? What is he about?

‘ *Sulky.* I don’t know.

‘ *Dornton.* Don’t—? You love to torture me, sir! You love to torture me.

‘ *Sulky.* Humph.

‘ *Dornton.* For heaven’s sake tell me what you have heard!

‘ *Sulky.* I love to torture you.

‘ *Dornton.* Put me out of my pain! If you are not a tiger, put me out of my pain!

‘ *Sulky.* [*Reluctantly drawing a newspaper out of his pocket.*] There; read!

‘ *Dornton.* Dead!

‘ *Sulky.* Worse.

‘ *Dornton.* Mercy defend me!—Where? What?

‘ *Sulky.* The first paragraph in the postscript: the beginning line in capitals.

‘ *Dornton.* [*Reads*] ‘The junior partner of the great banking house, not a mile from the post-office, has again been touched at Newmarket, for upwards of ten thousand pounds’—[*Pause*] It can’t be!

‘ *Sulky.* Humph.

‘ *Dornton.* Why, can it?

‘ *Sulky.* Yes.

‘ *Dornton.* How do you know? What proof have you that this is not a lie?

‘ *Sulky.* His own hand-writing.

‘ *Dornton.* How!

‘ *Sulky.* Bills at three days sight to the full amount have already been presented.

‘ *Dornton.*

' *Dornton.* And accepted ?

' *Sulky.* Yes.

' *Dornton.* But !—Why !—Were you mad, Mr. Sulky ? Were you mad ?

' *Sulky.* I soon shall be.

' *Dornton.* Is not his name struck off the firm ?

' *Sulky.* They were dated two days before.

' *Dornton.* The credit of my house begins to totter !

' *Sulky.* Well it may !

' *Dornton.* What the effect of such a paragraph may be I can not tell !

' *Sulky.* I can—Ruin.

' *Dornton.* Are you serious, sir ?

' *Sulky.* I am not inclined to laugh—A run against the house, stoppage, disgrace, bankruptcy.

' *Dornton.* Really, Mr. Sulky, you—

' *Sulky.* Yes, I know I offend. I was bred in your house, you used me tenderly, I served you faithfully, and you admitted me a partner. Don't think I care for myself. No. I can sit at the desk again. But you ! You ! First man of the first commercial city on earth, your name in the Gazette ? Were it mine only I would laugh at it. What am I ? Who cares for me ?

' *Dornton.* "Where is the vile——?"

' *Sulky.* "Who can tell ? With his lords and his ladies, his court friends and his Newmarket friends, his women of wit and his men of soul, his blue stockings and his black legs !"

' *Dornton.* [*Calling*] Mr. Smith !—Thomas !—William !

' *Enter Mr. SMITH.*

' Call all the servants together, Mr. Smith ; clerks, footmen, maids, every soul ! Tell them their young master is a scoundrel !

' *Mr. Smith.* Very well, sir.

' *Dornton.* Sir ?—[*His anger recurring*] Bid them shut the door in his face ! I'll turn the first away that sets his foot in this house again !

' *Mr. Smith.* Very well, sir.

' *Dornton.* Very well, sir ? Damn your very well, sir ! I tell you it is not very well, sir. He shall starve, die, rot in the street ! Is that very well, sir ?

[*Exeunt Mr. Dornton and Mr. Smith.*]

T.

ART. XVII. *Jura Anglorum. The Rights of Englishmen.* By Francis Plowden, Esq; Conveyancer, of the Middle Temple. 8vo. about 660 pa. Pr. 7s. 6d. boards. E. and R. Brooke. 1792.

THE examination of the principles on which government is founded, and by which its operations ought to be regulated, is one of the most noble, and most interesting subjects, that can possibly lay claim to the attention of mankind.

The late inquiry provoked by Mr. Burke, has anticipated the slow and gradual improvements of half a century, and the present age is perhaps indebted to that gentleman for a diffusion of knowledge,

knowledge, which might otherwise have been reserved for posterity.

Mr. Plowden, in the work before us, affects sometimes to be the mediator between hostile and rancorous parties, and at other times the scourge of those abilities and talents, 'which are most shamefully prostituted to the execrable purposes of decrying subordination to civil power, and enervating the arm of lawful government.' Seconded by a long list of discordant auxiliaries, he undauntedly takes the field, and selects, as may suit the occasion, the bulls of the popes, and the doctrines of the protestants; the laws of England, and the canon law; the works of Brady and Petit; of Paine and Burke; of bishop Burnet and cardinal Bellarmine; of Priestley and Clarendon; of Dr. Kippis and father Fitzherbert; and of John Milton and Dr. Tatham. We shall endeavour to follow this author in the laborious task he has assigned himself, and attempt to convey some idea of the end and intention of his present publication.

Chap. I. *Of the nature of man.*—Philosophers and politicians have been hitherto anxious to resolve government into its first principles, by a recurrence to the state of nature, but we are here told, that this is 'a mere theoretical, and metaphysical state, pre-existing only in the mind before the physical existence of any human entity whatever.' 'Some of our greatest philosophers,' it is added, 'as is often the case, to avoid pleonasm, and in the full glare of their own conviction, have omitted to say in express words, that this state of nature, in which they considered man in the abstract, never had an actual, physical, or real existence in this world; and this omission has, perhaps, occasioned the error of many modern illuminators, who, from ignorance, have confounded the two stages together; or, from designed malice, have transplanted the attributes and properties of the one into the other.'

It is inferred from the corporeal formation of Adam and Eve, that the state of pure nature was physically impossible, and 'that the only individual who can be said in any sense to have existed in the state of nature, was Adam before the formation of his wife.'

After affirming with Mr. Burke, that the rights of man import necessarily 'the contemplation of the social man, and no other,' we are told, that the exercise of our natural rights would be essentially destructive of all political and civil liberty, as it is self-evident, that the perfect equalization of mankind, 'such as is attributable to this imaginary, and merely speculative state of freedom, would prevent every individual from acquiring an exclusive right or property in any portion of this terraqueous globe, or in any other, particle of matter, beyond that of his own corporeal frame. Towards the conclusion of this chapter, we are informed, that millions of lives have been sacrificed

sacrificed in disputes and controversies upon the tenor and tendency of words, and 'that the present contest arises, from the words *natural* and *natura*, being misunderstood, or misapplied.'

Chap. 2. *Of the State of Society*.—After stating from sir John Fortescue, that all power 'is delegated from the people,' and with Bellarmine, 'that the particular form of government is at the option of each society,' (a very bold, and a very liberal sentiment for a cardinal to utter) our author contends, with great truth, that these fundamental principles were not first discovered by modern theorists,

Chap. 3. *Of the general constitution and government of Great Britain*.—It is here asserted, that our constitution is founded on principle; that its improvements were progressive; that the first delegation of power in this island was by election; and that our monarchy was limited in its creation. These are very plain, and very simple positions, but they are not thought likely to make any impression upon such of the nation as have been deluded by 'the modern Pseudo-Evangelists,' and 'Neophytes to modern liberty.'

Chap. 4. *Of the civil establishment of Religion*.—We fully agree with our author, 'that the choice of our religion, is an indefeasible, natural right;' 'that liberty of thought in religious matters, is not subject to controul;' and that 'a man ought not to be punished for speculative opinions relative to this subject.' Another assertion, viz. 'that it is the duty of a community to have a civil establishment of religion,' will not perhaps be so readily assented to.

Mr. P.'s sentiments as to the authority of the state over the property of the clergy, amount to a full justification of the late proceedings of the National Constituent Assembly of France, in regard to the dignitaries, &c. of the Gallican church. We shall here give one or two extracts: P. 102.

'When the state establishes a religion, it clothes, or invests the clergy of that religion with certain political qualities; one of which is a corporate capacity, by which they are made perpetual bodies, always represented by successors. By this quality of perpetuity, whatever property is once acquired by a clergyman in his corporate capacity, it is rendered unalienable for ever, and was therefore formerly expressed by our ancestors, by the term *mortmain*, which imported, that the hands into which the property had passed, possessed no active power, nor capacity of transferring it to others. Now the right of holding, modelling, and transferring property, is given and regulated by the sovereign power of every state; and therefore the civil power alone could enable individuals to vest the land, which by the state they were permitted to enjoy, to the exclusion of others, in those corporations; or to use the words of the statute (7 Edw. 1.) *per quam in manum mortuam devenerint*. Whatever land by the state or by the municipal law was permitted to be given by individuals to the church, was to most purposes divested of those transferable and descendible, or inheritable qualities, with which the general landed property of the

the nation was endowed. But the state still retained its general power over it, even after it had arrived into the dead possession of the church, &c.

Again. P. 103. 'For if this sort of property could be given to, and be enjoyed by these spiritual corporations independently of the state, then could not the state any more prevent the donation or investiture of the property, than new-model, alter, or alienate it, when once made, but we have repeated instances of both in this country; therefore it will be generally admitted, that all church-livings, benefices, possessions and temporalities, are but appendages of the civil establishment of religion, and consequently, subject to the controul of that power of the state, which could alone institute such an establishment. Church lands have at all times been looked upon as a trust fund for the edification and benefit of the country where they were situated; and as the benefit and advantages of each country must essentially be the objects of the care and duty of the sovereign power of the state, so the appropriation of such trust funds must ultimately rest with the state.'

Chap. 5. *Of some modern doctrines concerning the resistance of individuals against the civil establishment of religion.*—Mr. P. observes, that no man of the slightest observation can be ignorant of the confidence with which the malcontents of the hour inveigh against the ecclesiastical and civil establishment of our present constitutional polity, insisting upon the absolute subversion of the one, and a general reformation and alteration of the other. 'But it is,' adds he, 'an obvious question, who are these malcontents? They are not only composed of the remains of some of the old sects of dissenters from the established church, such as anabaptists, puritans, independents, &c. but more generally of the various sects of modern sub-dissenting improvers upon their ancient masters.' In answer to the arguments of Dr. Priestley and others, relative to church establishments, tythes, &c., we are told, 'it is not possible, in the present system of the British constitution, for the subject (if by the term subject is meant the majority of the community) to think that wrong and hurtful, which the representatives of the community, who must be supposed to speak the language of the real majority, think to be just and conducive to the good of society.'

Chap. 6.—*Of the effects of denying true principles.*—After being told 'that principles are true from all eternity,' and 'that the heat of party has hitherto prevented cool discussion,' we are informed that the malcontents are actuated 'by the allurements of a scramble for lust, avarice, and ambition; the personal envy, jealousy, hatred, insult, injury, disappointment, or losses of individuals, &c.'

Chap. 7. *Of the legislative Power.*—Much has been said lately on the question, whether we possess a constitution or not: Mr. P. assumes this position as granted, and gives the following definition of it:

• By

‘ By the constitution of England, I mean those immediate emanations, from the first principles of civil government, which the community have adopted as general rules for carrying into action that right or power of sovereignty, which unalienably resides with them, and which, consequently, form the immediate basis or ground, upon which all the laws of the community are founded.’

We are told, in opposition to the assertion of Mr. Paine, that the delegation of power gives rights as well as duties, and that as a member of the *contented* majority of this community, he (Mr. P.) must henceforth view and consider ‘ the supreme legislative power completely vested in our parliament, and in them am I (adds he) to seek the unalienable rights of the people, whom they completely represent, &c. :’ for ‘ whatever *mental objections* I may conceive against the truth of this proposition, as a member of the community I am bounden, under the penalties of high treason, (and the community have a right to bind me) to keep my opinion to myself, &c.’

Chap. 8. *Of the revolution, and its principles and effects.*—Our author here dissents from the doctrines laid down by Mr. Burke relative to the revolution, and supports and vindicates the three celebrated positions of Dr. Price in respect to the rights accruing to the people at that memorable period; nay, he goes farther than even that champion of liberty did; for he says, and we think with some degree of force and propriety, ‘ we shall find nothing false in his (Dr. P.’s) politico-theologic assertion, but *that we gained them by the revolution*; for the revolution gave no rights to the community, which the community did not before possess, but by affording an opportunity of calling these rights into action, like all other practical examples, it threw light upon the principles from which the rights themselves originated.’

We are told, that Sacheverel’s trial was instituted for the direct purpose of manifesting the true spirit of the revolution; and that the solemn judgment of the house of peers on that occasion, ‘ makes it absolutely unlawful, to maintain publicly Tory principles.’ Here, as on many other occasions, the mind of our author, fettered by technical prejudices, recurs to authority on purpose to preclude argument: we trust that the principles of the revolution are founded upon reason and justice, and need not the assistance of any tribunal, or the suspicious guardianship of penal statutes for their support.

Chap. 9. *Of the supreme elective power.*—The following passage is illustrative of the manner in which the natural and political capacity of the king is treated of:

‘ His *natural* capacity he receives immediately from Almighty God; his *political* capacity immediately from the people or community; but not without the permission of Almighty God from whom the people receive immediately their power and right to confer it: thus are reconciled the words of St. Peter, calling kings a *human ordinance*, or *human appointment*,

pointment, with the words of St. Paul, styling magistrates *the ordinance of God.*

Chap. 10. *Of the supreme head of the church of England.*—

It is asserted, 'that it is frivolous in the extreme to treat the former spiritual supremacy of the pope as an usurpation,' it being legitimated by the consent of the nation for nearly a thousand years; we are also told, that the real spiritual supremacy over the church, 'is not at the disposal of the nation,' but only 'the headship or civil establishment;' and that the king 'never had, and never can have (as king) any real true *spiritual* power or authority, over the whole, or any part of the church of Christ.' Mr. P. observes, that few Roman Catholics could refuse to subscribe the oath of supremacy, 'were it unequivocally expressed—that the king is the supreme head of the *civil* establishment of the church of England.' He allows, 'that a civil establishment is not essential to religion,' and exemplifies this by the present state of the Roman Catholics in this country; who, if they should now pretend to any reformation in respect to any one essential article, 'would immediately give up their distinctive characteristic, and boasted glory of *unity, universality, and irreformability.*'

We thought it was beginning to be the general opinion of a liberal and enlightened age, that a great portion of the citizens of this country already labour under too many disqualifications; we were therefore the more surprized to find Mr. P. noticing it as singular, 'that the proof of christian baptism is not required by the law of England, to qualify a person for any benefit or advantage in the state.'

Chap. 11. *Of the prerogatives of the crown.*—This chapter chiefly consists of quotations from Blackstone, De Lolme, Fortescue, &c.

We shall here only observe, that the word 'election,' when applied to a king of England, is adopted and sanctioned by the venerable authority of Bracton, exactly in the same sense as that used by Dr. Price, and for which he has been so much blamed. "Ad hoc autem creatus est & electus, &c."

Chap. 12. *Of the dispensing power of the crown.*—On this subject we select the following paragraph: 'What has been pruned off from the precarious branches of prerogative, has been engrafted upon the double-bearing stock of royal influence.' This position seems to be generally assented to, but it does not experience the reprobation of our author.

Chap. 13. *Of the house of peers.*—We are here told, that in the earliest traces of any legislative acts passed in this country, we constantly find express and unambiguous mention made of the advice and assistance of the great men (*magnates*), barons, prelates, &c.; that the original principle of representation in this country was grounded upon the possession of land, not upon the number of individuals; that original nobility arose from property; that the ancient members of the national council,

cil resembled more our commoners than our peers; and that the democratical powers of the state have increased, and the aristocratical diminished.

We are again reminded of the levellers' horror of aristocracy, and informed that the 'crown and the mitre' are the hateful marks at which they have unweariedly directed their rancorous shafts of discontent.

Chap. 14. *Of the house of commons.*—It is a circumstance no less true than surprising, that the number of the members composing the commons, or third estate, formerly depended in a great measure upon the caprice of the sheriffs, who were the servants of the executive power, and that it was usual with the prince on his accession to the throne, to grant charters to ancient *demesne vills*, whereby they were erected into *free boroughs*, and became entitled to be represented in parliament.

Much discussion has lately taken place relative to an equal representation of the people; and we here find Mr. Plowden obtruding 'a constitutional delicacy' on this subject, in opposition to the 'constitutional principle' admitted and avowed by himself:

'The principle of our constitution undoubtedly is, that the representation of the people shall be full, free, and unbiassed; and as far as the nature of circumstances will allow, it has from time to time enforced and supported this principle by the wisest rules, orders, and regulations. *If at present they do not choose, or think it expedient and advisable, to make or introduce any changes or alterations into the parliamentary representation of the people, it must be attributed to a very laudable and constitutional aversion from innovating upon the declaration and settlement of our rights at the revolution.*'

Did any thing that occurred at the revolution preclude a necessary alteration in the representation of the people in parliament? Or should a nation rest satisfied, 'because the present system of representation is comparatively complete?'

Chap. 15. *Of the collective and legislative body.*—This chapter treats of the power and jurisdiction of parliament; its omnipotence; &c. &c.

Chap. 16. *Of offences against the state.*—The reason here assigned for considering these offences, is, that those who do not seem inclined to comply with the duties of individuals towards society 'virtutis amore,' may be induced to submit to the exercise of them 'formidine poenæ.' After stating, that seditious books have been lately published under 'delusive titles,' that 'writing against government is a crime,' and 'that the execution of the laws is necessary for the preservation of society,' Mr. P. points out a number of objectionable passages in a late celebrated work.

Chap. 17. (by mistake printed 16 in the original). *Of the attempts and effects of levellers in these kingdoms.*—We are here told that Wat Tyler was 'the protomartyr of levellers in England,'

land,' and that 'religion is often made the pretext for rebellion.' The latter position is supported by the doctrines of John Wickliffe, John Hufs, 'the antibasilican school of Geneva,' John Calvin, John Knox, &c. &c. Had it not been for their opposition to 'holy church,' we should not, perhaps, have seen these celebrated men quoted as rebels. We shall here give a short extract from a note by the author (p. 607.) explanatory of his sentiments concerning 'sectarists:'

'Notwithstanding I have endeavoured to show the tendency and the effects of certain principles and doctrines imported from Geneva into this country, as contradictory to and subversive of the fundamental principles of our government, yet I am far from concluding that every person professing the presbyterian religion, though it is generally supposed to have originated also from Geneva, is infected with them.

We shall select one more passage equally *liberal* with the former:

'Thus confident am I, that the abusive application of the term *religion* to these seditious and rebellious political sectaries, has alone procured the admission, adoption, or toleration of them in our constitution.'

We profess our utter ignorance of the present subsisting sect to which our author, in this latter quotation, so kindly alludes:

We extract the following passage from the conclusion, as it is expressly intended to elucidate the author's views and principles:

'Attempts have been lately made, with much rancour and much insolence, to misrepresent and vilify our constitution. I have exerted my humble efforts to counteract them; and I shall ever boast of my wishes to represent to my countrymen the constitution of this kingdom as the most perfect work of human polity. If in the gradual formation of it we have been more fortunate or more wise than our neighbours, we may also still boast of being the foremost towards attaining the highest possible perfection of civil government. We have a basis still to work upon, formed of the venerable materials of millennial experience, which time and circumstances have cemented, settled, and incorporated into a body of the most durable solidity: a basis widely different from those compiled of the crumbling plaster of Paris, upon which the modern state architects have been unable to erect with stability the slightest temporary substructure.'

After cautioning his countrymen once more against the horrible effects of certain political doctrines, Mr. Plowden concludes his eulogium on the English constitution with a prayer which has been fervently ejaculated by every political and religious *optimist* since the days of father Paul, with whom it originated: 'ESTO PERPETUA!'

ART. XVIII. *A Letter to the Farmers and Manufacturers in Great Britain and Ireland, on the audacious Attempts of obscure and unprincipled Men to subvert the British Government.* 8vo. pa. 39. pr. 1s. Stockdale. 1792.

WE are told that 'the principal end and design of this paper, is to undeceive those well-meaning-people who have been drawn into a wrong sense of things, by a set of idle, and of course dangerous men, who appear to have abandoned the sober calling by which they heretofore earned an honest livelihood, for the purpose, as they pretend, of "correcting abuses in the state," "instructing mankind," and establishing what they call "equal rights."'

The author is far from recommending 'harsh measures;' he is of opinion, however, that government has been too indulgent to those who have of late gone about the country preaching sedition, and provoking 'the notice of the magistrate,' and the 'lash of the beadle.'

'Aristocracy, (adds he) more than monarchy, is their aversion, and I do not well see how they can approve of a republic, since it is legislation that they dislike and fear. It is not *freedom*, but free quarter, and free booty, that they seek; and when you consider the *no worth*, the *no quality*, and *no consciences* of these modern reformers, you will be puzzled which to condemn; the arrogance of their pretensions, or the extent of your forbearance. How far such men are qualified to judge of abuses in any state, may well be questioned; but no doubt can remain as to the right they would assume to dictate to their superiors, and supersede the whole legislative authority of the country.

'If this should ever unfortunately happen; if men, the most of whom are beggars and malefactors, and only known by the villainies and mischiefs they have committed, should carry their infernal projects into successful execution, your ancestors will have vindicated the liberties of England in vain, &c.'

We select the following, as another instance of the *liberality and moderation* of the present pamphlet:

'They (the reformers) still contend, that the national assembly in France, should legislate not only for themselves, but for others—that *this pie-bald mixture of Coblers, Taylors, Cooks, Barbers, and pettyfogging Attornies*, are your only men of science, &c. &c.'

ART. XIX. *A Word in Season to the Traders and Manufacturers of Great-Britain.* 8vo. 16 p. pr. 1s. Stockdale. 1792.

THIS 'Word in Season,' comes, as we are told, from 'a true-born Englishman,' who inherits a competency of the gifts of fortune from the successful industry of his father, and who, being born in the midst of a manufacturing country, knows the advantages of a successful and flourishing commerce. Taught from his earliest

infancy to revert the British constitution, he sees fresh occasion daily to praise the beneficial effects of the system under which we live, and also to lament the progress of certain opinions which are nugatory and disadvantageous to the people of this country. As for those, who have established societies for 'constitutional reformation,' he is not afraid to say, that they are men 'of weak heads, of bad hearts, or desperate fortunes.'

'The first class, (adds he) are certainly the best; who, with good intentions, are persuaded and deceived by artful and wicked men of superior understandings, into a co-operation with them in promoting designs, which, were they to succeed, would give a very deep wound to the happiness of this country. The second class consists of persons of considerable talents, who, under the influence of a factious spirit, are engaged in attempts to promote public confusion, in order to realize the dreams of their unprincipled ambition. For, believe me; if these men, or men with the same pernicious dispositions, were, by any violent convulsion of public affairs, to get into power, you would find a woeful difference between these upstart rulers and your present mild government. The third class is composed of the most abandoned characters; who having dissipated their fortunes in every species of vicious excess, would rejoice in a national disturbance, on the same principle that thieves and pickpockets rejoice at a fire, as it gives them an opportunity of alleviating their distresses by rapine and plunder.'

After a variety of LIBERAL observations of the same nature as the former, this 'true-born Englishman,' anxious to inspire his countrymen with his own opinions, concludes with the following request: 'When you have read this, pray lend it to your neighbour.'

ART. xx. *Ten Minutes Caution from a plain Man to his Fellow-Citizens.* 8vo. 20 p. pr. 6d. R. Edwards. 1792.

THIS plain man (who by the bye seems to be very fond of fine paper and printing) thinks it necessary to give some account of himself.

'I am not (says he) a foreigner, an alien to this country, who would gratify resentment as well as pride by throwing it into confusion. I am not a desperate and profligate incendiary, whose circumstances cannot be made worse by any change, who will take the chance of setting the house on fire that he may pilfer the furniture while it is burning. I am not a furious enthusiast in religion or politics, who, under pretence of toleration in the one, or liberty in the other, would overturn the established church, or the established constitution. I am none of these, my brethren. I am a plain man, a tradesman, who having acquired a competency by his honest industry, is now winding up his business, in order to enjoy that competency in ease and quiet, in his
old

old age, in the midst of a virtuous family of his own rearing, &c. &c.'

Notwithstanding this is the 'first time' that the author has 'used his pen in public,' he seems to wield it with considerable ease against Mr. Paine, 'and those philosophers like Mr. Paine,' who, were we to believe him, 'do a great deal of wrong, and swindle and cheat, and give justice and virtue the slip in their lives and their conduct.'

ART. XXI. *Crowns and Sceptres useless Baubles; a political Dialogue. ça ira, ça ira.* By Signor Pasquinello. 8vo. 59 p. pr. 1s. 6d. Brewman. 1792.

This is a dialogue concerning the present situation of public affairs.

Growler, a discontented patriot, is the sworn enemy to crowns, sceptres, coronets, &c., and hopes to hear '*ça ira*' sung about the streets, 'as common as Hearts of Oak,' and 'O the roast beef of Old England.' Honestus, his adversary, terms reform *subversion*, and affirms, that any pretended amelioration of our representation, 'is only made a stalking horse to screen from the eye of the public further innovations.'

We also learn from him, that the late emperor and the king of Sweden, far from being tyrants, were actually the benefactors of mankind, and that they were cut off by the arts of the *bloody-minded Jacobins* of France. After proving that the French is the worst, and the English the best possible government in the 'world, that our grievances are entirely imaginary, &c., this dialogue concludes with the pious admonition to all good Christians and subjects, to 'fear God, and honour the king.'

ART. XXII. *A Preface to the History of Man, up to the Time of his Regeneration upon the Continent of Europe: containing a Plan for extending the happy Influence of that Spirit of Regeneration throughout this Kingdom. Comprehending and clearly applying the obvious Modes by which universal Equality and the Rights of Man may be certainly obtained.* By Herodotus Hodiernus. 8vo. 40 p. pr. 1s. Westley. 1792.

UNDER pretence of recommending Mr. Paine's publications, and supporting the plans lately projected for an amelioration of our representation, the author of this pamphlet attempts to ridicule every thing in the shape of reform. He undertakes to show the inexpediency and even danger of all religion, and not only the injustice but the absurdity of all governments, and thus ironically proposes to *root up* what is only meant to be *pruned*.

ART. XXIII. *Buff, or a Dissertation on Nakedness: a Parody on Paine's Rights of Man.* 8vo. 27 p. pr. 6d. Matthews. 1792.

It is the opinion of the compiler of this pamphlet, that Mr. Paine's discussion of the rights of man, is of so general a nature, that, with a few slight alterations, it contains all that is necessary 'to a discussion of nakedness.'

'I have, in the following pages (says he), carefully distinguished my insignificant interpolations by Italics: the remainder is one of the rights of him whose heroism for the rights of others hath produced a work which is, in literature, what a barrel-organ is in music; that requires only the trouble of moving a peg to vary the harmony. I have moved this peg, and in an instant the grand chorus of the Rights of Man is changed into a canzonetta on nakedness; and when the world is tired of this tune, the grinder may probably be induced to move his peg again.'

ART. XXIV. *The French Constitution, with Remarks on some of its principal Articles; in which their Importance, in a political, moral, and religious Point of View, is illustrated; and the Necessity of a Reformation in Church and State, in Great Britain, enforced.* By Benjamin Flower. 8vo. 501 p. pr. 6s. in boards. Robinsons. 1792.

THE aim and end of this publication, will perhaps be best learned from the author's own words.

'To afford his countrymen some assistance in their inquiries on this important subject, is the design of the writer who now takes the liberty of addressing them. The National Assembly of France have accomplished their great work: the labours of its members are terminated. They have proved true to their trust, and to their oaths. The constitution is finished; it has been accepted in the most solemn manner by the king, who is bound by every tie, which gratitude or interest can suggest, to maintain and support it to the utmost of his power. It has been solemnly proclaimed in every city and town throughout France, and it can only be altered by a new assembly, chosen by the people at large for that express purpose.

'That constitution is presented to the reader, who is requested carefully to peruse it. Many of its articles have been already published at different times, as they were decreed; but some have been forgotten, others have been misrepresented, some have undergone alteration; and until the late revision by the assembly, and the acceptance of the king, it was uncertain what decrees would have been deemed constitutional. This important work having been concluded, every one may now refer to what the French consider their *Magna Charta*, their *Declaration of Rights*, their *Constitution*, of which no power on earth has a right to deprive them.

'The main design of this publication is to engage the attention of that class of men, who like the writer, have neither abilities, leisure, or inclination for profound researches, or accurate

rate investigation; but who, he hopes, are unhacknied in the ways and arts of statesmen; who are blessed with a little plain, unsophisticated common sense; whose minds are open to conviction, and whose hearts are warm with love to their country, and to all mankind. To such persons he ventures to address himself with freedom, and to them he can, without anxiety, submit his remarks. Should any one, in perusing them, think that he has been too free in some of those which relate to the government of this country, he has only to request such person to ask himself for a moment, what it is which makes them appear so? If it is not TRUTH, he will readily acknowledge the justice of any censures which may be cast upon them. This is all the apology that can be made by the writer for his sentiments on this occasion, and this is sufficient; if they are true, little apology is necessary; if they are not, no apology, however specious, *ought* to excuse them.

We shall now proceed to notice the contents of the present volume, in the exact order followed by the author.

Chap. I. Wisdom of the National Assembly in framing a new constitution. Remarks on the Declaration of Rights. The natural equality of mankind. End of social distinctions and political associations. Right of sovereignty in the people. Importance of general principles. &c. &c.

We are told, with great truth and justice, that the situation of the French nation, antecedent to the revolution, was almost hopeless. The government was despotic; a numerous nobility were possessed of extraordinary privileges, and exempted from taxes; the clergy were rioting on one hundred and fifty millions sterling of property; the lower classes of the people were groaning under slavery and oppression; and such was the miserable state of the finances, that a national bankruptcy began to be dreaded as inevitable.

We are informed, that 'the foundation principles,' on which the superstructure of the French constitution is erected, are to be found in those articles of the Declaration of Rights which relate to the natural equality of mankind; the end of social distinctions, and political associations; and the right of sovereignty in the people.

Chap. II. This treats of the representative body of the French constitution. The legislative body. The electoral assemblies. The active citizens. The excellence of the French, contrasted with the defects of the British constitution. Absolute necessity of a parliamentary reform in Great Britain. &c.

After considering the origin, nature, and design of government, as expressed in the French Declaration of Rights, and endeavouring to prove that the end of all political associations is the preservation of the natural and imprescriptible rights of man, Mr. Flower points out the mode which the National Assembly has adopted, as the most eligible and effectual for the exercise and enjoyment of those rights.

The kingdom of France, in consequence of the new division, is composed of eighty-three departments. The number of representatives, chosen according to the three proportions of territory, of population, and of direct contribution, is seven hundred and forty-five. Of these, two hundred and forty-seven are chosen for the territory, or three for each department, except that of Paris, which nominates but one. Two hundred and forty-nine are elected for the population, and in order to accomplish this, the mass of the people is divided into two hundred and forty-nine parts, and each department nominates as many of the deputies as it contains parts of the population. The remaining two hundred and forty-nine representatives, are chosen according to the direct contribution, or amount of taxes paid by the nation; the sum total of this contribution is also divided into two hundred and forty-nine parts, and each department nominates as many of the deputies as it pays parts of the contribution. The qualifications of the representatives, either in respect to property, talents, or virtues, are left solely to be determined by the electors; the National Assembly has however taken care, that no deputy shall be in a state of indigence, as each is allowed eighteen livres, or fifteen shillings a day.

The electors who choose the deputies to the National Assembly, form a considerable body of people in each department. As no salary is allowed them, and as they are entrusted not only with the choice of representatives, but of a variety of other persons, who are to fill some of the most important offices, both civil and ecclesiastical, it was judged necessary that they should be selected from that class of citizens, who are so qualified in respect to property, as to be raised above those temptations to which the laborious and the indigent are generally exposed.

The Electoral Assemblies are chosen by the active citizens; the right of choice, extends to every citizen who pays in direct taxes to government, the value of three days labour, or two shillings and six-pence *per annum*. The mode of election, in both the primary and electoral assemblies, is by ballot; and an oath is administered in the most solemn manner, according to which every elector and active citizen swears, not only that he has received neither gift, reward, nor promise of reward, for his suffrage, but that he will vote for the candidate, whom in his judgment and conscience he thinks to be most worthy. The civic oath, by which every citizen undertakes to be faithful to the nation, the law, and the king, and to maintain the constitution to the utmost of his power, is taken by the deputies, the electors, and the active citizens. The term for which the legislative body and the electoral assemblies are chosen, is two years, at the expiration of which, the trust delegated to them by the citizens,

returns

returns to them again; they then form themselves, as before, into primary assemblies, and proceed to a new election.

The number of active citizens in Paris, is upwards of 70,000; the electors exceed 900; the deputies are 24.

We shall select such parts of the new constitution as are here deemed worthy of praise. The first of its many excellencies, is said to spring from its *equality*, as the number of its electors and of deputies to the legislature, are chosen according to the most exact ratio, every citizen being directly represented who pays the very trifling sum of two shillings and six-pence *per annum* to government in taxes. The second consists in the mode in which the active and electoral citizens give their suffrages, election by ballot ever striking at the root of corruption. A third, in the term of two years, for which *only* the electoral and legislative assemblies are chosen; this precludes *septennial bargains*, and indeed, bargains of all kinds. And a fourth, in the means made use of, in order to preserve the legislative body pure, and free from corruption, by the exclusion of those persons who are in possession of places and pensions under the executive power.

Mr. F. here takes a comparative survey of the English and French constitutions, and recapitulates a variety of striking abuses, and a long catalogue of disgraceful corruptions, with which the former is at once fettered and disfigured.

Chap. III. Of the nature and design of christianity. The civil establishment of religion. The right of the National Assembly to reform the church of France. The resumption of the ecclesiastical possessions vindicated on the principles of political and religious justice. The suppression of the monastic orders. Abolition of tithes. Fatal effects of ecclesiastical subscription in the church of England. &c. &c.

Mr. F. tells us, that, if we go from scripture to history, 'we shall see displayed in the most glaring and horrid colours, the folly, and the wickedness of civil religious establishments.' Previous to their erection, and during the three first centuries after the birth of Christ, christianity flourished, not only without the support, but absolutely in opposition to the efforts of the civil power; ever since it has been *established*, it has declined: 'the plant is of heavenly origin, and any attempt to force it, will only hinder its growth.' We are informed, that the revenues of the French clergy amounted to twelve millions sterling, *per annum*; upwards of fifty millions sterling of the property formerly possessed by them, has been sold on an average of two-thirds more than its original valuation; the nation has charged itself with the debts of the clerical order, to the amount of four millions sterling, and appropriated the sum of three millions sterling for their pensions, although many of them are known to be enemies to the new constitution, both civil and ecclesiastical.

tical*. Of the many improvements which have taken place in the Gallican church, a few are pointed out: the first is the right of election, lately restored to the people; the second, the mode by which the clergy are provided for; the third, the just distribution of that part of the public property, which is appropriated for the support of the church; the fourth, the care which is taken that its ministers properly attend to the duties of their respective offices; and the fifth and last consists in the mode of admission, which is a simple oath of allegiance.

* In France (says our author) the imposition of tithes is forever abolished; the people have already experienced the happy effects of being released from oppression. During the last autumn, the husbandmen in several parishes began their harvest in a manner expressive of their gratitude, both to God and to the National Assembly. Their pastors accompanied them to the field, *Te Deum*, and other anthems were performed, and the grateful effusions of the heart ascended to heaven in praises and thanksgivings. The most thankful acknowledgments were made to their legislators, by whose wife and merciful decrees every one was about to reap the fruits of his labour; happy that he could now call the whole produce of his fields his own. Music and dancing, and innocent festivity, displayed through the parish the felicity of its inhabitants. Is there an Englishman who reads this account, but must earnestly hope, that the period is not far distant, when *his* countrymen shall enjoy similar felicity, and express their feelings in the same grateful and devotional manner!

Chap. iv. On toleration—its progress, establishment, and effects in France. State of toleration in England. Historic sketch of the temper and conduct of the established church towards protestant dissenters. Remarks on the late unsuccessful attempts to procure the repeal of the Corporation and Test Acts, and other penal laws. Exhortation to all sects and parties. &c.

There were many symptoms, previous to the revolution, which evinced that the French nation was awaking from a long sleep. Although the protestants did not obtain a legal toleration, and it was unsafe for them to assemble for the purpose of religious worship, yet in the year 1781, some civil privileges were granted them, for an edict was issued, declaring that they might enjoy the advantages of legal marriage and burial, rights of which they had been deprived for more than a century past. The sermons of our best English divines were to be found in every library; the discourses of Saurin were almost as popular as those of the most celebrated French preachers; and the works of Hume, Voltaire, and Rousseau, were in the hands of every body. The French people were accordingly prepared for

* The ecclesiastical pensions amount to 72,621,000, and the debts to 95,000,000 livres.

a liberal toleration; and we find the National Assembly, at the commencement of their proceedings, enacting an article in the Declaration of Rights, expressly in favour of religious liberty. In truth, the new constitution is entirely unconnected and unacquainted with religious opinions, for all men are citizens, and all citizens are 'admissible to public honours, places, and offices, according to their capacity, and without any other distinction but that of their virtue, and of their talents *.'

'But it is not only the exercise of their religion which has been granted to the protestants. The National Assembly have restored to them that *property* of which the old government, infligated by the church, had pillaged them. All the refugees, and the descendants of the refugees, formerly banished for their religion, are now invited to return. All who have been deprived of their estates may now reclaim them. To call this proceeding strict justice is not sufficient, it is unexampled generosity.'

Chap. v. This consists of general observations on the proceedings of the National Assembly. Remarks on Mr. Burke's writings. Address to the people on the present state of our national affairs. &c.

Having considered the principles of the new government of France, the plan of its representation, the various reforms in the church, &c. &c., Mr. Flower enters into a variety of general observations; and after lamenting that the glorious cause of Gallican freedom should have so many enemies, and so few partizans, in England, he takes a review of our own critical position, and concludes thus:

'Our present situation is such, that nothing but a very essential alteration, both in church and state, can preserve either our religion or our liberties. And the only alternative left us is, whether we shall immediately pursue the necessary means to effect that alteration in a peaceable manner, or whether we shall run the risk of an event much to be deprecated: a revolution! France has not only set before us an example, but a warning. The distresses occasioned by the misconduct of her former rulers, and the unavoidable agitations accompanying her late change, call upon us to beware. Should we ever be in a similar situation, as we have not such vast resources, we must experience greater distress, and more violent convulsions. Let us likewise attend to what is now transacting in this kingdom. Let us take care, lest from the zeal of republicanism on the one hand, and the depravity of the legislature on the other—our constitution—our king—our church—our liberties—our laws, should be involved in one common ruin. The only possible way to preserve them is, a REFORMATION; which if not effected, we must then be forced to a remedy, which may prove almost as desperate as the disease—a REVOLUTION!

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* Constitution, p. 19.

ART. XXV. *Proclamation. Marie Christine Princesse Royale de Hongrie, &c. &c. Albert Casimir Prince Royal de Pologne & de Lithuanie, Duc de Saxe-Teschen, Grand Croix de l'Ordre Royale, &c. &c. — A Proclamation by Maria Christina Princess Royal of Hungary and of Bohemia, Archduchess of Austria, Duchess of Burgundy, of Lorraine, Saxe-Teschen, &c., and Albert-Casimir, Prince Royal of Poland and Lithuania, Duke of Saxe-Teschen, Grand Cross of the Royal Order of St. Stephen, Field Marechal of the Armies of his Majesty the King of Hungary and Bohemia, &c. &c., Lieutenants, Governors, and Captains General of the Low Countries, &c. &c. &c. &c.*
4to. p. 8. pr. 6d. Owen. 1792.

THIS proclamation, dated 'Bruxelles, le 29 Avril, 1792,' signed 'Marie, Albert,' and countersigned 'Baron de Feltz,' contains a notification to the inhabitants of the Austrian Netherlands, of the late declaration of war, by the people and king of the French, against his apostolic majesty. It begins with stating, that 'the factions, who during four years have desolated the kingdom of France,' had at length induced the most christian king to commence hostilities against the king of Hungary, and that it is not against the princes of the earth that the French now wish to make war, but against the religion of our fathers, social government, and the happiness and consolations which are the fruits of it.'

ART. XXVI. *Speech of the Right Hon. Charles James Fox, on Mr. Whitbread's Motions on the Russian Armament. Thursday, March 1, 1792. 8vo. p. 110. pr. 2s. 6d. Debrett. 1792.*

THREE separate motions were made by Mr. Whitbread, member for Bedford, in the House of Commons, on March 1, 1792, respecting the late Russian armament. The first was negatived; the second was disposed of by means of the previous question; and the third, which occasioned a long debate, and was lost on a division, the *ayes* being 116, and the *noes* 244, was as follows:

'That his majesty's ministers, in endeavouring by means of an armed force, to compel the empress of Russia to abandon her claim to Oczakow and its district, and in continuing an armament, after the object for which it was proposed had been relinquished, have been guilty of gross misconduct, tending to incur unnecessary expences, and to diminish the influence of the British nation in Europe.'

Mr. Fox rose after Mr. Powis, and lamented the conduct at present adopted by the minister, who, after being accused of having rashly engaged the country in a measure, by which it had suffered disaster and disgrace, chose to reserve himself to
the

the last, and to speak after every one, in order 'that no means might be given to reply to his defence—to expose its fallacy if fallacious—or to detect its misrepresentations, if he shall choose to misrepresent what may be said.' If the right hon. gentleman were really desirous of meeting the charges adduced against him, and had confidence in his ability to vindicate his conduct, why did he not go into a committee, in which the forms of the house would have permitted the most ample discussion? Instead of this honourable course, he screens himself by a stratagem, which no defendant in any process in this country could enjoy, since no man, in any court of justice, could so contrive as not only to prevent all reply to his defence, but all refutation of what he may assert, and all explanation of what he may misrepresent.

'Such are the advantages, continues Mr. F. which the right hon. gentleman is determined to seize in this moment of his trial; and to confess the truth, never did man stand so much in need of every advantage! never was there an occasion in which a minister was exhibited to this house, in circumstances so ungracious, as those under which he stands before it in the present moment! For what is our precise situation? Last sessions of parliament we had no fewer than four debates upon the question of the armament in which the right hon. gentleman involved this country, without condescending to explain the object which he had in view. The minority of this house stood forth against the monstrous measure of involving the country, without unfolding the reason. The minister proudly and obstinately refused, and called on the majority to support him. We gave our opinion at large on the subject, and with effect, as it turned out, on the public mind. On that of the right hon. gentleman, however, we were not successful: for what was his conduct? he replied to us: "I hear what you say—I could answer all your charges, but I know my duty to my king too well to submit at this moment to expose the secrets of the state, and to lay the reasons before you of the measure on which I demand your confidence. I choose rather to lie for a time under all the imputations which you may heap against me, trusting to the explanations which will come at last."

Mr. F. allows, that in this excuse, there was *then* some 'shadow of reason,' but when the conclusion of the negotiation had loosed him from his fetters, he thought that he would have been eager to have met the house of commons with every sort of explanation; that he would have developed every part of his conduct that was mysterious, and have repelled upon the heads of his adversaries, those very accusations with which they had loaded him. Instead of doing this, he lays a parcel of papers 'evidently mutilated, garbled, and imperfect,' before them; with a view of precluding that inquiry which his conduct

conduct demands. But these very papers, in place of exculpating, actually criminate him; they afford in the first instance a proof of disappointment; they show that the nation had not obtained what it aimed to obtain, and they give the representatives of the people no justification of the right hon. gentleman for that disappointment.

It was expressly asserted by the ministry, as the only argument for our interference at all, that the balance of Europe was threatened with great danger, if Oczakow were suffered to remain in the hands of Russia; indeed that place was stated by them to be the 'talisman' on which the fate of the Ottoman empire depended. If this were true last year, what had happened to alter its value? what must now be the terror of Europe, when they saw our negotiators put the empress in possession of a fortress, that might enable Russia to seize even Constantinople itself?

The Turks, by the minister's arrangement, were left in a worse situation than he found them in; for they had not only been obliged to give up the object of the war, but that very Oczakow, which of itself was sufficient, in the hands of Russia, to overturn the balance. If therefore, it were so important to recover Oczakow, (which is not recovered) the ministers ought to be censured; if unimportant, they ought never to have demanded it: if unimportant, they ought to be censured for arming; but if really so important as they have stated it, they ought to be censured for disarming, without having obtained the object of the intended warfare.

"Sir, we are become nice indeed, in our political arithmetic! In this calculating age, we ascertain to a scruple what an object is really worth. Thus it seems, that Oczakow was worth an armament, but not worth a war: it was worth a threat, but not worth carrying that threat into execution. Sir, I can conceive nothing so degrading and dishonourable, as an argument such as this. To hold out a menace, without ever seriously meaning to enforce it, constitutes, in common language, the true description of a bully; applied to the transactions of a nation, the disgrace is deeper, and the consequences fatal to its honour. Yet such is the precise conduct the king's ministers have made the nation to hold in the eyes of Europe, and which they defend by an argument, which if urged in private life, would stamp a man with the character of a coward and a bully, and sink him to the deepest abyss of infamy and degradation.

"But what was the right claimed by the right hon. gentleman to enter into the dispute?—I will answer; the right of a proud man, anxious to play a lofty part. France had gone off the stage—the character of the miserable disturber of empires was vacant, and he resolved to boast and vapour, and play his antic tricks

tricks and gestures on the same theatre. And what has been the first effect of this new experiment upon the British nation? that in the pride and zenith of our power, we have miserably disgraced ourselves in the eyes of Europe—that the name of his majesty has been sported with and stained; that the people of England have been inflamed, their commerce disturbed, the most valuable citizens dragged from their houses, and half a million of money added to the public burdens.'

Mr. F. then stated, 'that the empress of Russia offered early in the year 1790, to depart from the terms she had at first thrown out, namely, that 'Bessarabia, Wallachia, and Moldavia, should be independent of the Ottoman Power.' This much she had yielded, 'upon the amicable representations of the allied powers,' and substituted those conditions which have since been conceded to her, namely, 'that the Dnieper should be the boundary between the two empires, and that all former treaties should be confirmed.'

'Then,' say ministers, 'if we gain this by simple negotiation, what may we not gain by an armament?' 'Thus judging of the empress's pusillanimity by their own, they threatened her; but what did she do? she peremptorily refused to depart one atom from her last conditions; and these, I assert, were in the possession of his majesty's ministers long before the armament; they knew not only this, early in the month of March, but likewise the resolution of the empress not to rise in her demands, notwithstanding any farther success that might attend her arms.'

After placing the folly and misconduct of his opponents in every possible point of view, Mr. F. continued as follows: 'There are some effects, which to combine with their causes is almost sufficient to drive men mad! That the pride, the folly, the presumption of a single person, shall be able to involve a whole people in wretchedness and disgrace, is more than philosophy can teach mortal patience to endure. Here are the true weapons of the enemies of our constitution! here may we search for the source of those seditious writings, meant either to weaken our attachment to the constitution, by depreciating its value, or that loudly tell us, we have no constitution at all. We may blame, we may reprobate such doctrines, but while we furnish those that circulate them with arguments such as these; while the example of this day shows us to what degree the fact is true, we must not wonder if the purposes they are meant to answer be but too successful. They argue, that a constitution cannot be right where such things are possible, much less so, when they are practised without punishment. This, sir, is a serious reflection to every man who loves the constitution of England. Against the vain theories of men, who project fundamental alterations upon grounds of

mere speculative objection, I can easily defend it! but when they recur to these facts, and show me how we may be doomed to all the horrors of war, by the caprice of an individual, who will not even condescend to explain his reasons, I can only fly to this house, and exhort you to rouse from your lethargy of confidence, into the active mistrust and vigilant controul which is your duty and your office.'

ART. XXVII. *The Speech of Sir Hercules Langrishe, in the Irish House of Commons, on the Subject of Parliamentary Reform, spoken in 1785.* 8vo. 39 Pages. Pr. 1s. Debrett. 1792.

THIS speech was delivered in reply to a celebrated speech made by Mr. Flood in the Irish house of commons, which was followed by a motion: 'That the house resolve itself into a committee to consider of an instruction to the committee appointed to draw up a bill for the more equal representation of the people, to receive a clause, that the better to promote population in decayed boroughs, no borough in the province of Ulster, having less than 140, and in the other provinces 70 voters, shall return more than one member to parliament.'

Sir Hercules does not approve of 'pouring some young blood into the constitution' at a time when the pulse beats high, and discovers some 'symptoms of a fever.' Peace and industry, he says, are ever silent, discontent and disorder ever clamorous, but the great body of the people, according to him, were entirely averse to a parliamentary reform.

'It was a combination of politics and jurisprudence, and history, and experiment, and speculation, so complicated as to furnish every thing to *perplex*, and nothing to inform the public mind. The *object* ambiguous, the *means* unascertained; its preachers could attribute to it any perfection they pleased without the hazard of confutation—it was a doctrine that the high priests, who expounded it from their altars, explained, every man in a manner different from the other—a doctrine on which the several oracles consulted abroad, returned responses full of *ambiguity*, *inconsistency* and *contradiction*—It was a doctrine to be propagated by pure *faith*, because it was a mystery above the understanding of the people—it was enough that the doctrine was new and obscure, to ensure it some followers among a believing multitude; for there never was a false doctrine imposed upon the world, except a doctrine the world could not understand. The missionaries of reform, though they could not, like Mahomet, employ *miracles* to propagate the faith, were, like him, determined to lend it the assistance of the sword, conducted by an armed convention.'

Whoever is acquainted with the masculine eloquence of the late Mr. Flood, will be at no loss to appreciate the superiority

of his arguments in such a cause as this, over those of his adversary.

ART. XXVIII. *A Letter to William Baker, Esq; from a Hertfordshire Freeholder.* 8vo. 32 Pages. Pr. 1s. Stockdale. 1792.

As an appeal is now made to the people of this country, and as their passions are attempted to be excited, in order to effect a plan of *imaginary reformation*, this 'Hertfordshire Freeholder' thinks 'it behoves every well-wisher to peace and order to exert his utmost endeavours to check the progress of discontent.' He accordingly addresses the present letter to Mr. Baker, the member for Hertfordshire, and after endeavouring to point out the many disadvantages that would result from the *supposed improvement* of our constitution, he deprecates the idea of provincial meetings, as 'the instigators of faction,' under the mask of patriotic zeal, may be enabled to make them resemble the 'Jacobin clubs in France.'

ART. XXIX. *A Letter to William Plumer, Esq; one of the Representatives in Parliament for the County of Hertford.* 8vo. Price 6d. or a Guinea a hundred. Stockdale. 1792.

THIS is a complimentary address to one of the members for Hertfordshire, on his refusal to join his colleague, in the newly formed association for parliamentary reform. We protest, for our part, that we cannot see any subject for congratulation in the late conduct of Mr. Plumer, as his sentiments are avowedly friendly to an amelioration of the representation of the people. As to Mr. Baker, if he committed any *offence* against his constituents, he has surely redeemed his political character, by abandoning the society to which he at first attached himself. The author boasts, that, if his education 'has not enabled him to write with the ease and purity of a scholar,' it has taught him, 'to speak with the candour and sincerity of an honest man:' were we, however, to judge from the style and composition, we should pronounce this 'Hertfordshire Farmer' to be more conversant in literature, than in agriculture.

ART. XXX. *The Duty of the Overseers of the Poor. To be delivered to them at their Appointment, being first signed and sealed by the Justices, in their petty Sessions, appointed to be held in Easter Week, or within one Month after Easter, in every District; on a similar Plan with the Duty of Constables.* By a Country Magistrate. 8vo. 26 Pages. Price 1s. Faulder. 1792.

THE present publication is not intended to meet every possible

ble case that may occur to an overseer, but is suggested merely as a general outline for the direction of his conduct, in the discharge of the very important duties confided to his care. The advice contained in it, is delivered under the different heads of appointment, books, monthly meetings, materials for work, apprentices, employment of poor, settlement of ditto, reception of ditto, list of pensioners, badges, vagrants, cases of bastardy, &c. &c.

We shall make an extract of, and beg leave to recommend the following passage, to the notice of every parish officer :

‘ No. 14. Removal of Poor.

‘ You are carefully to distinguish between the nature of a vagrant-pass, and an order of removal. The former ought only to take place, when the person has been convicted of an act of vagrancy, against the laws, and against the peace and good order of society. The latter may become necessary, either through unavoidable misfortune, or through the carelessness of parish officers suffering poor persons to remain where they have no settlement, till they either become chargeable, or likely, or at least very liable to become burthensome. *You may be tempted to endeavour to save yourself much trouble, by obtaining a vagrant-pass, and putting an innocent, but wretched family, whose principal crime is their poverty, into the custody of a peace officer, to be dealt with as delinquents. But this would be an act of flagrant injustice, and would not be countenanced by any well-disposed or well-informed magistrate.*

‘ On receiving an order of removal, you or the church-warden are to convey the parties therein described and adjudged to be removeable, to their parish: you are to be attentive to their necessities, and careful not to exceed proper bounds in your own expences, on an occasion, at best, very burthensome to the parish.

‘ But if the family which you have an order to remove, has been resident on a proper certificate from some other parish, you will then make out such a bill of charges, as you can, if called upon, attest upon your oath (or solemn affirmation) both as to the expenditure before the removal, and also in the actual conveyance, the whole of which will be reimbursed by the parish, to which the certificated poor belong.’

ART. XXXI. *An Appeal to the Public on the general Utility of Benefit Societies, instituted for the Relief of their respective Members: proving the Necessity of securing their Property by the Sanction of an Act of Parliament; with Remarks and Observations on the present-System of the Poor Laws: addressed to the Members of every Benefit Society in the Kingdom.* 8vo. 28 Pages. Pr. 1s. Vernon. 1792.

OF all the nations in Europe, England has undoubtedly stood foremost in regard to benevolent institutions, and of all benevolent institutions whatsoever, those in which a number of individuals associate to contribute a certain portion of their gains,

gains, while in good health, in order to support themselves in old age and in sickness, are perhaps the most meritorious.

'Their utility,' we are told, 'has long been acknowledged. Their diffusive good has been experienced by many thankful families. Their institution is very simple, and it is supposed that their influence being now become general, every well wisher of his country will unite in assisting to legalize them. A certain number of persons associate for the purpose of forming rules for their regulation, and government. They deposit a certain sum, made up by equal contributions from every member, to answer the purposes of the original design. They meet at stated intervals, when each member deposits a sum, in order to constitute a fund, to which they may apply for relief, when incapacitated by sickness or misfortune to earn a daily subsistence by working at their common avocations. The stated times of meeting are continued from month to month, and from year to year, when they in general add the specified sum to the common stock, but the donations which are given to the sick and unfortunate members might reduce the fund to so low an ebb, as might render it inadequate to the general demand.'

It is greatly to be lamented that societies of this kind have no legal security for their property, 'as any member, or any individual whatever, if entrusted with the whole or any part of their money, may embezzle it with impunity, and hold the society at defiance.'

An eminent counsel has declared it to be his opinion, that an act of parliament alone can remedy the grievance complained of, and we most sincerely wish the applicants every degree of success in their intended petition to the legislature for that purpose.

Before we dismiss this article, we cannot but lament that societies of this description generally meet at ale-houses; this is a circumstance that detracts greatly from their estimation, as many of their members thus acquire an habitual attachment to those scenes, which end in the destruction of health, and the loss of domestic happiness.

ART. XXXII. *A succinct Account of all the Religions, and various Sects in Religion, that have prevailed in the World; in all Nations, and in all Ages, from the earliest Account of Time, to the present Period, from the most indisputable Tradition; shewing some of their gross Absurdities, shocking Impieties, and ridiculous Inconsistencies; extracted from ancient and modern History, and some of the most illustrious Philosophers; such as, Herodotus, Eusebius, Livy, Pliny, Plutarch, Josephus, Sir Isaac Newton, Mr. Locke, &c. &c. &c. With a copious Index. A History so replete with an almost incredible diversity of Sentiments and Opinions, as cannot fail to excite in the Mind Wonder and Astonishment, while it affords a no less pleasing Entertainment. By*
 Vol. XIII. Z William

William Heckford, Esq. 8vo. 460 p. Price 5s. in Bds. Lane. 1791.

If the intelligent reader need any thing further than the title page of this work, to give him an idea of the author's ability for the task he has undertaken, let him attend to the *neatness* and *precision* of his style in the first sentence of the preface.

'History is *generally* allowed by *all* distinguished writers to be the most instructing and useful branch of literature; and as no work of *this kind* (divested of all extraneous matter) has ever appeared *in this shape*, it cannot fail to render the ensuing pages entertaining to a curious and inquisitive mind, and needs little further apology to the reader.'

And afterwards;

'It may not be amiss, by way of preface, to take a *summary* view, in a *most concise* manner, of all the prevailing religions in the world, which, in the ensuing pages, are so *accurately* delineated, and which constitute the subject of the following work.'

The work is a confused mass of unconnected facts, collected without judgment, and thrown together under proper names, (near 200 in number) without any attempt at chronological, geographical, or even alphabetical arrangement. Even the passages extracted from good authors, in the detached manner in which they are introduced, afford little information. But the greater part of the articles are in the highest degree trifling and unsatisfactory; for example; a distinct head is given to the *religion of the Pagans*, and they are said to have been a *set of Heathens* who worshipped idols and false gods. The whole account of the religion of the Athenians is this, P. 46.

'* Solon, the great lawgiver of the Athenians, made but few laws relating to *Religion*, and against Parricides he made none, assigning for it this reason; that he scarce believed that any Athenian would be so wicked †.

Speaking of image worship the author says, P. 68.

'That the same was first derived from heavenly bodies, the most conspicuous and glorious to sight, is evident, by the primary gods of the heathens in general, which are Saturn, Jupiter, Mars, Apollo, Mercury, Venus, and Diana, by which we can understand no other than the sun and moon, and the five greatest luminaries next to them.'

* Vide Universal Hist. Vol. vi. p. 316.

† Matters of religion among the Athenians, as blasphemy against the Gods, contempt of mysteries, consecration of new Gods, new ceremonies in divine worship, belonged to the judges. Plato therefore having learned in Egypt that there was but one God, was forced to conceal his knowledge, for fear of being questioned by the Arcopagites, and St. Paul was on this account arraigned before them, as a setter forth of strange Gods, when he preached Jesus and Ananias, that is, the resurrection.—Acts, chap. xviii. ver. 18, 19.

Of the Lutherans our author's whole account is as follows,

P. 309.

Lutherans. They followed the religious opinions of Luther, a German divine, who, about the year 1517, began to oppose the church of Rome, by preaching against the licentious use or abuse of indulgencies, which irritated greatly the court of Rome; he proceeded from one point of doctrine to another, till great numbers of the nobility, clergy, and laity, joining with him, the reformation of many whole electorates and kingdoms was effected. They in general agree with almost all the Protestant churches, saving in some few particulars.'

The *Unitarians*, whom this compiler also calls Socinians, are said in one place to acknowledge Christ to be God, but inferior to the father, and in another to deny his pre-existence.

The general denomination of Dissenters is confounded with that of Presbyterians, and they are said to be a sect of Protestants, generally reputed to be orthodox in the faith. It is added, that most foreign Protestants, except some few of the Lutherans, agree with them.

We need add nothing further to show, that this is an injudicious and vulgar performance.

ART. XXXIII. *Thoughts on the Necessity and Means of a Reform in the Church of England.* By a Friend to Religion and his Country. 8vo. 64 Pages. Price 1s. 6d. Johnson. 1792.

BEFORE any reform either in church or state can be effected, the prejudice against alteration, which is at present so prevalent, must be subdued. The absurdity of this prejudice is well exposed by this writer in the following introductory remarks.

P. 1.

' Nothing has of late more closely engaged the attention of the public, than political institutions; writers on the subject are, as usual, divided in their opinions, and two different parties are formed.

' The one says: "Let there be no change: innovations are dangerous. When once people begin to make alterations, we know not where they will stop." The maxim of the other party is: "Let every thing that is amiss be reformed; and as soon as an evil or an abuse is discovered, let it instantly be removed." The first mode of reasoning is admirably adapted to a Revelation from God; because, as it is a constitution framed by infinite wisdom, the utmost exertion of human skill cannot amend it: to alter it, is to spoil it. But the last is that which alone is applicable to all human institutions or forms of government, whether civil or ecclesiastical. To say there should be no changes, is to sanction all the abuses which exist on the face of the earth; and must for ever retain the African in his bondage, the Indian in his hut, the blind devotee in his gloomy superstition, and the wretched slave under the iron yoke of his unfeeling despot.

‘ As it should be the aim of all societies to attain perfection, whatever is discovered to have that happy tendency should be adopted ; and as in the lapse of years and change of circumstances, things which at first were useful or harmless, become dangerous and hurtful, it is necessary to admit alterations from time to time. This is the spirit of the English constitution, and the constant practice of the legislature. In this work parliament is employed from year to year. If it be the case as to some abuses, why not extend the remedy to all? That smaller evils should be removed, and greater ones should be suffered to remain, is unreasonable to the last degree. The greater the abuses are, the more dangerous must they prove ; and the greater anxiety should there be to obtain a reform : the deeper they shoot their fibres into the heart and vitals of the constitution, the more speedily should they be removed, lest a dissolution be the consequence of neglect.’

The necessity of a reform in the church of England is in this pamphlet forcibly urged, from a representation of the political evils arising from the present alliance between church and state ; the general ignorance of the clergy in their own peculiar science, theology ; their ordinary want of the spirit, and even of the form and appearance of religion ; the negligent manner in which pastoral duty is commonly performed ; the prevalence of those two grievous abuses, pluralities and non-residence ; the manner in which young persons are chosen and trained, for the clerical function ; the mode of introducing the clergy into their livings ; the usual method of rising to the higher dignities of the church ; the unequal distribution of its revenue ; the mode of paying the clergy, and the almost total want of discipline in the clerical body. These arguments are illustrated by a plain appeal to facts ; and the general conclusion is, that for the welfare of society, for the credit of the church, and for the sake of restoring religion to its due influence upon the minds of men, a great, extensive, and radical reform in the church is become necessary. Perhaps there are few persons who are wholly disinterested, and who have paid a sufficient degree of attention to the subject, who would not think with this writer, that something ought to be done, and must shortly be done, to remedy these evils. But what plan of reform in the church ought to be adopted, is a question of great difficulty and delicacy. The author of this pamphlet proposes two different plans, which we shall lay before our readers and leave to their consideration. P. 41.

‘ The first plan is as follows. It is computed that there are about ten thousand parishes in England, and that there are between five and six millions of people, who call themselves of the established church. As 1250 or 1300 people are on an average but a moderate number for a parish, four thousand clergymen are fully sufficient for the pastoral office. No living should be under 100l. a year, and none above 500l. and they might be regulated in the following manner :

‘ 500 livings in Wales, in the cheapest parts of England, and in country places, 100l. a-year, with a house and garden.

‘ 500 at 150l. a-year.—1000 at 200l.—500 at 250l.—500 at 300l.—500 at 400l.—500 at 500l.

‘ Bishopricks from 1000l. to 2000l. a-year,

‘ The two archbishopricks at 3000l. a year.

‘ Deanries, prebends, archdeaconries, &c. to be abolished.

‘ The election of the clergy to be in the people at large, or by way of delegation from them, as in France. None to be capable of a living of 400l. a-year, who has not been five years a parish priest. None, of 500l. who has not been ten years. None to be a bishop who has not been twenty years, nor an archbishop who has not been twenty-five years.

‘ No pluralities to be allowed. No curate to be permitted, but in case of a rector’s bad health or infirmities. Non-residence to be absolutely prohibited.

‘ The universities to undergo a reform. If there were four or six, instead of two, it would be more convenient. It would lessen the expences of the students from the remote parts of England, and it would diffuse literature in a far more extensive degree. The professors, to be all men of labour in their several departments. Subscriptions to articles not to be required at the seats of learning. Perhaps private seminaries for teaching theology, as in the church of Rome, have some considerable advantages over public lectures in the universities.

‘ Strict discipline to be established for regulating the manners of the clergy, and for casting vicious men out of the church.

‘ From such a change as this, very great benefits would result. It would render the laborious part of the clergy more comfortable in their situation than they are at present; and it would give men of talents and piety an opportunity of rising to stations of eminence and importance: and these are the only men in the church, whose comfort ought to be consulted. Perhaps none have greater reason to complain of public neglect, and of inattention to their interests, than the clergy who labour most diligently in the vineyard. As for the idle parsons who are men of pleasure, and who do all their work by proxy, the best thing that could be done for the church is to cast them out of it, as wicked and slothful servants.

‘ There is a second plan, greatly preferable to that which I have explained; but I fear that the minds of the people are not yet prepared for receiving it. A few years ago I was averse to it myself, but it now appears to me the only equitable plan; and that it will finally prevail, I have not a doubt. At present, it may not be favourably received by some of my readers. But I wish them to consider, that many things relating to civil liberty, which would have been deemed visionary in the reign of Charles the First, although the people then took up arms in the cause of freedom, are now deemed axioms in the science of politics. To minds that are open to conviction, a few years frequently produce a surprising alteration in their views. The plan is this.—

‘ Let the establishment of any one system of opinions and mode of worship be destroyed. Place all the people of England on an equal

equal footing in regard to religion. Abolish the present mode of paying the clergy by tithes. Let a certain sum be assessed on every estate, on land sixpence in the pound, and on houses nine-pence or a shilling. Oblige the possessors to pay this sum for the support of religion. But let them pay it to what denomination of christians they please. If one prefer the episcopal mode of worship, let him give his quota to the clergyman of that denomination. If another be a Dissenter, let the dissenting minister have his tax. If a third be a Methodist, let the methodist teacher receive his contribution. If a fourth be a Catholic, let him adjudge his proportion to the Romish priest. Only oblige every man to give his assessment for the support of religion; but let him chuse to what sect he pleases to give it.

ART. XXXIV. *The Necessity of introducing Divinity in the regular Course of academic Studies considered; and other Regulations suggested for the Improvement of the present Mode of Education at the University of Cambridge.* By Robert Acklorn Ingram, A. M., Fellow of Queen's College, Cambridge. 8vo. 140 p. pr. 2s. 6d. Robinsons. 1792.

EVERY judicious plan for improving the present state of public manners is certainly entitled to particular attention from the friends of order and virtue. Preventive methods of effecting this purpose promise more success than those which are merely corrective. And no method bids so fair to prevent moral disorders as that of instilling into the minds of young persons just principles of morality and religion. Hence, among the lower class of the people, the use and value of well-conducted Sunday-schools. But in order to render these institutions fully productive of their desired effect, and to accomplish that reformation which is universally wished in the lower classes of society, the principles and manners of the superior ranks must be reformed. The clergy, in particular, to whom the charge of public morals is officially committed, should, by some means more regular and certain in its operation than enthusiasm, be awakened to a more lively perception of the importance of their station in society, and engaged to more vigorous exertions for the moral reformation and improvement of those with whom they are more immediately connected. And this purpose will, in the opinion of the writer of the work now before us, be best effected by making a more regular provision in our universities for the instruction of young divines in the principles of religion.

The importance of the regulation here proposed is shown first from a view of the present state of manners, and secondly from considerations of general expediency.

Both the sentiments and principles of mankind, it is remarked, have, in the present age, undergone a material change.

By

By the more general diffusion of liberal information, men have been rendered less selfish; the mists of superstition have been dispersed, and the extravagances of enthusiasm quelled. But an abhorrence of hypocrisy has led men to avoid the external appearance of piety; the offices of devotion have been depreciated, a general relaxation of religious principles has ensued, and consequently the influence of religion has been diminished. The general prevalence of indifference towards religion has infected even the clergy; their zeal is not sufficiently animated, and they are often too indifferent about the concerns of those persons with whom they are connected by professional engagement. As their example has great influence, and as their united endeavours might do much towards opposing the progress of irreligion, the reformation ought to begin with them. And there is no method by which this can be effected so certainly as by turning their attention more fully towards religious subjects in the course of their education. The general neglect in these seminaries of almost every study which has any immediate connection with revealed religion, in particular of what is distinguished by the appellation of divinity, sufficiently accounts for the principal defects in the clerical character, the frequent insufficiency of candidates for orders, their ignorance of the scriptures, and their indifference to the peculiar duties of their profession. The small share of religious knowledge required in candidates for orders, being no more than may easily be acquired in any other situation of life, the church has been open to men of every rank and description. It has only been requisite for an unsuccessful tradesman or officer to revise the little Latin and Greek he had acquired in his early days at a country school, and apply himself for a few weeks to the study of divinity, that is to say, as much as is comprised in Welchman's Explanation of the Articles, and he was then in possession of every requisite qualification for orders, and as well prepared as many that went from the university. This evil would be corrected, and many advantages obtained by the proposed regulation.

This regulation will also appear highly reasonable and necessary if the nature and end of education be considered. Education ought always to have a particular reference to the destination of the person educated. This is the method pursued in all other professions. But in order to prepare a young man for the church, he is sent to the university, where he studies mathematics. Though the universities are regarded in the light of the proper school for clergymen, yet divinity makes no part of that regular course of liberal education which is usually terminated at college. So far from giving any sufficient encouragement to the study of divinity, the university makes it the interest of the students to neglect it; as hereby they have

the more time for the pursuit of those studies by which they are to gain public credit and academical emolument. Instead of assisting the advancement of religious knowledge, they have an indirect tendency to promote error, by countenancing ignorance in matters of religion. If the present scheme of education were exchanged for one better accommodated to the education of persons of ordinary abilities, and more directly appropriated to the respective destinations of young men; if, particularly, a plan were adopted in which those who are designed for the church should be regularly encouraged and assisted in the pursuit of religious knowledge, it cannot be questioned that the public would reap material advantage from the alteration.

Such are the arguments which Mr. I. insists upon at large in order to engage the public attention to the object of his publication. The plan which he proposes is this: first, that the attainment of academical honours and emoluments by students designed for the clerical office, should be made to depend in part at least upon their proficiency in theological knowledge; and that for this purpose there should be a general examination in divinity, and the names of those students who have made a competent proficiency should be classed according to their respective merits, as at the examination of questionists, and the list be made public. Secondly, that the task of giving instruction in divinity should not be intrusted solely to the tutors and lecturers of the several colleges, but consigned to persons who have little or no other employment to engage their attention, and who should be appointed by the university for that purpose; that these theological lecturers, or some persons immediately commissioned by them, should, for a small consideration, give private assistance to each student who frequents the lectures; and that the interest of these lecturers should be made to depend, in a considerable degree, upon their diligence and ability, and should arise in part from fees paid by the students. Thirdly, that the year immediately ensuing the bachelor's commencement, be dedicated to the study of divinity; that a course of public lectures be read in divinity during the major part of the third term of that year; that at a convenient time, a few weeks before the Trinity ordination of the following year, a public examination of the theological students be held in the Senate-house, and their names be classed according to the proficiency they shall appear to have made; and that they be repeatedly called upon to dispute in the schools upon subjects relating to divinity during the whole of the October and Lent terms following. Fourthly, that the royal visitatorial interposition be solicited, for the purpose of applying towards the advancement of religious knowledge, and other improvements in the academical course of education, the emoluments

luments of some of those professorships which have been suffered to become sinecures, making good out of the university chest their emoluments for life to the present possessors.

The pamphlet concludes with an earnest call upon the university at Cambridge, and the public in general, to attend to the plan here proposed, and to attempt such further improvement in the mode of public education as may increase the reputation and usefulness of the ancient seminaries.

The subject is highly interesting; and the manner in which it is treated is sensible, judicious, and candid. In one point only, we think the argument materially defective: the author has not taken sufficient notice of that error in the conduct of our public seminaries, which is unquestionably the chief cause of the evil of which he complains. He has acknowledged, that it is the concern of the state to use every means of promoting liberal inquiry after truth; and that, if the universities were over-ruled by any extraneous authority that was interested in concealing and opposing the truth, they might eventually defend error by giving an improper support to the established opinions; and 'that uniformity of sentiment, which is effected by the interested arts of priestcraft, and the unseasonable interposition of authority, is extremely different from that which is promoted by a liberal investigation of truth.' But he has also said, that 'a man, upon sufficiently cogent authority, may admit the truth of propositions, which, from his own information, he would have been disposed to think false; and that still further, for reasons of considerable importance, he may be justified in showing a tacit acquiescence in, or at least not openly and avowedly opposing, opinions that are sanctioned by competent authority, which he cannot be altogether persuaded to believe.'

If it be right, that certain articles of belief should be prescribed to students in theology, and candidates for orders, and that these should be acquiesced in for the sake of peace and uniformity, may it not be asked, to what end is divinity to be made a branch of academical education? Can any thing be conceived more inconsistent than that the state should require its clergy to study theology, and at the same time dictate to them the system of doctrine which they must embrace? It has certainly been the perception of this obvious inconsistency, which has prevented the introduction of such a course of study into the universities as this author proposes; and which will prevent it, till the abolition of subscription to formularies of faith supercede the necessity of public *lectures in defence of this practice*, even where free inquiry has rendered a *bonâ fide* assent impossible.

ART. XXXV. - *Reasons for Unitarianism; or the Primitive Christian Doctrine. Addressed to the serious Consideration of the Inhabitants of the Diocese of St. David's. With a Preface containing Animadversions on the Bishop of St. David's Charge. And an Appendix, in which the different Arian Tenets are stated and examined.* By a Welsh Freeholder. 8vo. 229 pages. Price 2s. 6d. Johnson. 1792.

THIS Welsh freeholder has already appeared before the public as an able and zealous advocate in the cause of civil and religious liberty. He now comes forward with a bold and determined step into the field of theological controversy. The ground which he has chosen is so exactly that which has been long occupied by Dr. Priestley, that he may very properly be considered as his disciple and coadjutor. On every subject discussed in this volume, he perfectly echoes the sentiments of his master, and repeats the arguments and explanations of scripture by which that celebrated polemic supports his cause.

The work is introduced by a manly and spirited assertion of the right and duty of private judgment, and of the necessity of using this right, to correct the errors which still remain in every established system of belief. The value of the Christian doctrine of the divine unity and a future state, is then shown from a view of the heathen world, at the time of Christ's appearance. Proofs are next adduced from reason and scripture, for the proper unity of the divine nature; it is strenuously urged, that had the doctrine of the Trinity been a prime article of religion, it would have been formally announced to the Jews in the Old Testament, and implicitly taught by Jesus-Christ in the New; whereas, the truth is, that the Jews before Christ had no knowledge of the Trinity, and that Jesus neither preached it to his ordinary hearers, nor taught it in private to his disciples. The principle texts of scripture commonly urged in support of the Trinity are explained on Unitarian principles, and it is concluded, that these passages can only have been misunderstood, either from mis-translation, from inattention to the context, or from ignorance of the Eastern phraseology. In the same manner our author discusses the doctrines of the divine placability, and of a future state. With respect to the former, he maintains, that it supercedes all necessity of atonement, and that no idea of vicarious suffering is suggested in the scriptures. With respect to the latter, he asserts, that the Christian revelation is the only ground of hope, and that the scriptures afford no encouragement to the expectation of an intermediate state of consciousness between death and the resurrection. The texts of scripture which have been so frequently examined on these points, are reconciled to the author's tenets; and with respect to such passages in the epistles

as seem not to accord with them, they are treated as difficulties, which time, and further researches into these writings, will remove. The work concludes with an attempt to assign the causes of those corruptions which have prevailed in the Christian church.

As a popular statement of the arguments for Unitarianism, this work deserves attention; and on account of the ardent desire which the writer discovers to promote religious knowledge, and to accomplish the correction of corruptions in the Christian faith, it merits praise. But those who are already well read in the Unitarian controversy, will not find much new matter; and perhaps the cool and dispassionate inquirer, who has not already *made up his mind* upon these points, will think the author sometimes too peremptory in his assertions. It will perhaps be questioned, whether there be sufficient ground for asserting, that the scriptures *resolve* the wonders of the human frame, not to any subtle ethereal resident in the human body, but ascribes all its powers and functions to its curious structure. It will probably be thought, too, that the writer prejudices the question concerning an intermediate state, when he says, 'Before I produce the texts usually alleged in opposition to the doctrine above stated, I must observe, that the words which we render *soul* and *spirit* in our translation, never signify either an immaterial or highly refined material principle distinct from the body, and which *survives its dissolution*.' Whether the soul does survive the dissolution of the body is the very point in dispute. Many will also be inclined to doubt, whether our author can be justified in asserting, that the ancient heathens had no sufficient ground for their belief in a future state; and they will not be less disposed to deliberate upon this point, because they are told, that it is a proof of the *grosslest ignorance* with respect to this matter, to regard the doctrine of a future state as a tenet which may be learned from the light of nature; for it will be easily recollected, that some of the first metaphysicians and theologians of modern times have been of this opinion.

The author has written with too much precipitation to be very attentive to correctness of style. The phrases, 'To *resolve* the wonders of the human frame to'—'no *man* would die a vicious *character*,' &c. are inaccurate. The phrase, 'whose peculiar *fort* it was,' is neither English nor French. Within the compass of two pages, we find the following repetitions of similar phraseology, 'a course of action within *the line of virtuous direction*;—opposite forces militating against our perseverance in *the line of virtuous direction*;—impelled in a *virtuous direction*;—persevering in a *line of virtuous conduct*;—confines his action within *the line of direction* whence he had wandered.'

In the preface, the writer pays his respects, as usual, with very little ceremony, to his old friend the bishop of St. David's; and

and he has doubtless some reason for the freedom with which he treats him: but another bishop who has certainly merited well of all the friends of civil and religious liberty, ought at least to have escaped without censure. It is somewhat hard, that bishop Watson's Charge, which one party has condemned for its extreme freedom, should be censured by persons in another party for its extreme caution, as (notwithstanding the traces of a manly and liberal spirit which may be recognized in it) 'no less discovering the bad spirit of the times, than the unrestrained virulence and acrimony of the high church prelates.' It is neither candid, nor discreet, to treat with any degree of neglect those moderate men, who, though not disposed to go all lengths with the most zealous friends of freedom, are nevertheless true friends to their cause.

ART. XXXVI. *The Pre-existence and Divine Nature of our Lord and Saviour Jesus Christ; argued from the collective Voice of Scripture, and the concurrent Voice of Reason. In which the mystical Notions of the Trinitarians are examined on one Side, and the lax Principles of the Socinians on the other.* By A. Moon. 8vo. 36 pages. Price 1s. Knott. 1792.

IN the controversy concerning the person of Christ, Mr. M. takes the Arian ground. He rejects the doctrine of the Trinity as wholly indefensible, notwithstanding all that human policy has done to fence it round with anathemas like the pagan mysteries of old. At the same time he insists upon many passages in the New Testament, as affording decisive proofs of Christ's pre-existence, and thinks it truly amazing, that any one should assert that Christ never speaks of himself as any thing more than man, or ever assumed a higher character than the servant of God. Though professedly a friend to free inquiry, he thinks that inquiry becomes profane and licentious, when men take the same liberty with the word of God, as with profane history.

ART. XXXVII. *The Scripture Doctrine concerning the Coming of Christ unfolded upon Principles which are allowed to be common to the Jews, both in ancient and modern Times: In Answer to the Objections of Mr. Gibbon and Dr. Edwards upon this Subject. To which is added, an Appendix, containing some Remarks upon the Miracles of the Gospel, in Reply to an Objection of the latter of these Writers. Part I.* By N. Nisbett, M. A. 8vo. 140 pages. Pr. 2s. 6d. Johnson. 1792.

MR. NISBETT, author of an ingenious critical work, entitled, *Illustrations of various Passages of Scripture**, here undertakes,

* See Anal. Rev. Vol. III. p. 581.

agreeably to the promise made at the close of his Observations on the miraculous Conception †, to answer an objection suggested by Mr. Gibbon, and considered by Dr. Edwards as an insuperable difficulty, respecting our Lord's prediction of his second coming.

In this reply, all the principal passages which mention our Saviour's "coming with power and great glory," and which at the same time assert that it would come to pass "in that generation," are examined, to prove, from the connection and occasion of the discourse, and from the acknowledged sentiments of the disciples in particular, and of the Jews in general, as well as from the language itself, that these passages can only refer to the establishment of that kingdom which commenced with our Lord's ministry, and that display of divine power and judgment which would take place in the destruction of Jerusalem. The strong figurative language, in which this event is predicted, is shown to be borrowed from the Jewish prophets. It is particularly insisted upon, that explaining the prediction of the 24th chapter of Matthew as referring wholly to the destruction of Jerusalem, removes the embarrassment which is inseparable from the supposition that this prediction referred both to the destruction of Jerusalem and to the day of final judgment. Mr. N. next compares his hypothesis with that lately advanced by Mr. Houghton (*Sermons*, p. 224.), that the account of the evangelist is an imperfect copy of a perfect original, consisting of the fragment of a discourse, in which the two events had been more accurately distinguished; and confirms his own hypothesis by a distinct comparison of the parallel passages of St. Luke and St. Matthew.

Having shown, that our Lord meant to predict the end of the Mosaic age, and the introduction of his own kingdom as the Messiah, under the idea of his coming, and connected that coming with the destruction of the Jewish polity, he thinks it reasonable to conclude, that the apostles, when speaking upon the same subject, would make use of the same language. Accordingly he explains what is said by St. Paul, 1 Thess. v., and by the author of the Epistle to the Hebrews, chap. x. 25., with other similar passages, as referring to the destruction of Jerusalem.

The appendix replies to Dr. Edwards's observation on the natural irresistibility of an undoubted miracle, that, though it be impossible for a spectator not to admit the existence of a miracle fairly and openly wrought before his eyes, it may be easily conceived, that prejudice and passion may prevent the influence which the conviction of its reality would otherwise have upon his conduct.

† Anal. Rev. Vol. viii. p. 88.

The whole piece is written in a manner which entitles the author to the thanks of the public, as an able advocate in the cause of Christianity.

ART. XXXVII. *The Holy Scriptures the only Rule of Faith; and Religious Liberty asserted and maintained; in sundry Letters to the Kirk-Session of Montrose; with Extracts in Defence thereof from the Writings of eminent and rational Christians, Laymen as well as Divines. As also selected Passages from the Holy Scriptures both with regard to Doctrine and Practice.* 8vo. 478 pages. Printed by Buchanan, Montrose. 1790.

PUBLIC spirit cannot be more usefully exerted, than in endeavouring to diffuse knowledge among the inferior classes of society. The editor of this volume, Mr. Alexander Christie, a respectable merchant of Montrose, appears to have published it solely with this laudable and generous design. It was printed at his own expence, and circulated *gratis* in his own neighbourhood and kingdom, for the purpose of informing and liberalizing his countrymen, without any intention of publication in England. The original papers, however, are so interesting, and the selection so judicious, that the work deserves a more extensive circulation.

The editor, in consequence of long and diligent inquiry, has found himself under the necessity of rejecting the doctrine of the trinity, and avowing himself a believer in the proper unity of the divine nature. At the same time he is a zealous and active friend to the freedom of inquiry, and to the unrestrained exercise of the right of private judgment. He has entered his public protest against all subscriptions to human formularies of faith, in opposition to some late attempts which have been made in the kirk-session of Montrose to restrain him and others in the public profession of their religious belief. A correspondence with the kirk session of Montrose is published in this volume, from which it appears, that Mr. C. and his family were threatened with excommunication for frequenting an unitarian society in that place. Mr. C.'s letters and remonstrance on this business are written in the true spirit of christian candour and moderation.

This volume chiefly consists of extracts from various authors on religious liberty, and 'A selection of scripture texts, arranged under different heads, and containing the substance of what revelation teaches respecting the faith and practice of christians.' The writers from which the extracts are made are Locke, Hoadley, Hooker, Hales, Chillingworth, Clarke, Taylor, Chandler, Erskine, Foster, bishop Watson, Mr. Necker, Dr. Campbell, &c.

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ART. XXXIX. *Sermons on the Divinity of Christ.* By Robert Hawker, Vicar of the Parish of Charles, Plymouth; and formerly of Magdalene-Hall, Oxford. 8vo. 364 p. p. 5s. in boards. Deighton. 1792.

THE doctrine of the Trinity, which is regarded by some as a gross corruption of christianity, is esteemed by others as the first and most important article of its creed. In this light it appears to the author of these discourses. 'The divinity of Christ, I conceive to be the chief corner-stone in the edifice of christianity; remove this from the building, and the whole fabric immediately totters.' With this conviction, he thinks it his duty to come forward, and assert the dignity of the master under whose banner he serves.

In establishing his point, our author makes no other appeal than to the scriptures. Its unalterable doctrines, and not the divided and uncertain opinions of the fathers, he conceives ought to be the ground of our faith. Accordingly he collects the whole mass of what he finds to be scriptural evidence on this head, to prove that Christ is distinguished by the appellation of the son of God; that he existed before man was born; that he was the creator of the universe, the preserver of all things; that he is the Jehovah spoken of in the Old Testament, by whom the great events of the former dispensation were carried on, who so frequently assumed a visible form, and who at length, according to the predictions of the Jewish prophets, became flesh; that the Jewish prophecies suppose and assert his divinity; that it is implied in his miraculous conception; that many particulars in the history of his life set him infinitely above the most exalted characters among men, particularly the *personal* authority with which he delivered his discourses and performed his miracles, and the prodigies which attended his death and resurrection; that omnipresence and omniscience, and other divine attributes and titles, are frequently ascribed to him; that he is hereafter to appear in the supreme character of the judge of the world; and that the apostles unite in acknowledging his divinity. Having unfolded these points at large, our author concludes that, taken together, they form a body of evidence in support of the divinity of Christ, little short of demonstration. P. 337.

'You have seen,' adds he, 'that the testimonies in favour of this opinion are strong and numerous, and such as do not depend upon one or two passages in the word of God, of a doubtful meaning, expressed in parable or figure, but of the clearest construction, and in terms liable to no ambiguity. It is incredible therefore to suppose, that so many and various circumstances should concur to induce the belief of a doctrine, which is altogether unauthorized and ill-founded! If this faith was derived from an oblique intimation, cursorily spoken of by any of the sacred writers,

writers, and at a time when the merit of the great Redeemer's character was the topic of discourse; if it depended upon the opinion of a single apostle, or if it were noticed but in one part of Scripture; or if the thing itself was totally repugnant to all reason and common sense: in either of these cases there might be some plausibility of argument for refusing, or at least suspending, our opinion upon a matter of this consequence; and we should be justified in demanding some higher proofs, before we subscribed to this creed of the church. But when we behold the thing itself, connected by a chain of testimony, running through the whole volume of Scripture; and such perfections, and attributes, and characters, as are utterly incompatible, but with divinity, possessed by our blessed Lord, and without all scruple applied to him by every one of the inspired writers: when proofs of this kind all concentrate in the person of Jesus, to certify his divine nature; ought it not to be some mighty argument to counterbalance such powerful evidences, and not a few detached phrases of scripture delivered in a desultory way, and such, perhaps, as if properly considered and explained, with reference to the *occasion*, the *time*, the *place*, or *persons* to whom they were addressed, would be found not unfavourable to the doctrine.

A conclusion perfectly the reverse of all this, is drawn from a perusal of the scriptures, by many, who profess equal impartiality, and equal zeal for the truth and purity of christianity, with our author. We cannot enter at large into the merits of this worn-out controversy. We must, however, give one instance, in which our author's attachment to his system, has led him to overlook the plainest and most explicit declarations of our Saviour. According to Mr. H., Christ, 'in all his mighty works, was influenced by his own immediate will and authority;' he cleansed the lepers, and raised the dead, without any intimation that he wrought these miracles by any other authority than his own. According to our Saviour's own account, all his authority and power were derived from God. 'Of mine own self I can do nothing; the father who is with me, he doth the works.' 'This commandment have I received of my father.' It must also be remarked, that, though our author has taken much pains to prove something, he has never clearly ascertained either what he meant to prove, or what he has proved; he acknowledges himself wholly at a loss to say what is to be understood by the doctrine, that Christ is one with God; and he even acknowledges, that there is a mysterious superiority in the father as father, and inferiority in the son as son: a concession, which necessarily supposes the father and the son to be two distinct beings, for without this it is hard to say, how one could be superior, and the other inferior: to which it will be replied, that the doctrine is an inextricable mystery; and we shall not attempt to explain it.

ART. XL. *Plain Sermons for plain People.* By Hannah Sowden. 8vo. 192 p. pr. 2s. sewed. Johnson. 1792.

THE public have of late been so much in the habit of being instructed as well as entertained by female writers, that *sermons by a woman* will not, in the present times, excite so much surprise and curiosity as they would have done formerly. It might still, perhaps, except in one respected sect, be thought strange to see a female ascending the pulpit; but to write plain lessons of moral and religious instructions, under the title of sermons, is certainly not in the smallest degree inconsistent with female decorum. In the present instance, this task is executed with a considerable degree of judgment and ability. The subjects are properly chosen; the sentiments are important, clearly and forcibly illustrated; and the language, for the most part, very well suited to the comprehension of ordinary readers. We have seldom met with a volume of discourses better adapted to the purpose of impressing the minds of common people with a sense of their moral and religious duties. We only wish the author had not confined her reflections upon each subject within such very narrow limits; the average length of the sermons is only nine pages each.

The subjects are: On faith. On keeping the sabbath. On profaneness. Against lying. On envy. On forgiveness. On the rule of Christian equity. On indifference in religion. On a universally religious conduct. On the advantages of a religious conduct. Wisdom preferable to riches. On early piety. Address to young persons before confirmation. The advantages arising from the knowledge of God. On respect due from servants to masters. Fidelity and obedience to masters the duty of servants. The bad consequences of extravagance, and the excellency of simplicity in dress and behaviour. On diligence. The advantages of an humble station pointed out. Happiness independent on wealth. Against cruelty.

From the following extract it will be seen that the writer has not insisted upon general topics alone, but has entered into useful details respecting moral conduct. Discouraging on the bad consequences of extravagance, and particularly on vanity in dress among the lower classes, our author remarks, P. 142.

‘The vanity of dress and show, among the middling and lower ranks in this country, is so universal and so remarkable, and leads to so much vice and disorder, that it becomes a crying evil, which, though the laws of freedom do not permit the magistrata to restrain, every wise and virtuous person ought to discourage. What a violation of order and decency is it to see servants, mechanics, and the lower orders of tradesmen, with their wives and children, dressed in every respect like their masters and superiors in rank and fortune! How absurd to mistake the maid-servant for her mistress, the man-servant for his master; and yet this is fre-

quently unavoidable. Or should we endeavour to distinguish them, we must generally determine those the superiors, in whose appearances we observe the greatest simplicity. But the folly of thus assuming a station and character, which does not belong to us, and going about in masquerade, is not all; if it were, to laugh at and despise it would be the treatment it deserved. But this is far from being the case; innumerable mischiefs to individuals, and to the public, result from this vanity. How many poor destitute miserable wretches of both sexes, owe their vices and their ruin to this cause! A passion for admiration, show and expence, among female servants, makes them wasteful of their time. They allot those hours which are not their own, to the preparing ornaments to adorn their persons; they spend their money extravagantly and foolishly, instead of employing it usefully, or making any provision for sickness or age, in themselves or their parents, and thus are they preparing future distress for both. Or should any man be so blind to his own interest, as to venture on such a wife, her extravagance, and neglect of his affairs, must bring on his ruin. But it is not as wives that they generally end their days; for their equals know they cannot maintain them, and their superiors will not think of an honourable connection; all therefore that remains for them is seduction; to which they are the most easy prey imaginable. A little finery will outweigh, with such, the considerations of honour, virtue, and happiness, and make them willing to receive in exchange, infamy, contempt, and remorse, which frequently leads them to the most mortifying and degrading of all situations, to famine, disease, and despair. Were it not for this fatal passion of vanity in dress, our streets would not be crowded as they are with miserable females, who have cast off even the outward appearance of modesty, and are shocking and disgusting to our eyes and ears, filling us with a melancholy and fruitless compassion; for while we pity, we cannot help them. Ye, who are yet virtuous and innocent, beware, I entreat you, of a passion so dangerous to your sex and station; a rock, on which so many have split and lost all their reputation and all their happiness. Like you, they once never intended to go such lengths; personal beauty might make the vanity of setting it off to advantage in some more excusable, and, by degrees, lead them farther and farther, till they had departed from the right way. Had they been favoured, as you are, with good advice, instead of being surrounded either with persons inattentive to their welfare and their morals, or with such as make it their business to destroy their happiness, by weakening and overthrowing their moral and religious principles, they had not sunk into such depths of misery and despair. Improve therefore the advantage you this day enjoy; learn to see things as they are; if you possess the privilege of beauty, know that cleanliness and simplicity are its greatest outward ornaments, and that meekness and modesty will give it an irresistible charm. *Let women adorn themselves with shame-facedness*, says the apostle to his female converts; and Solomon in our text shews, that all the favor, which depends on personal attractions, is deceitful, since beauty itself is

vain, incapable of making either its possessors or others happy; and at most, of very short-duration: but *a woman that feareth the Lord* is alone truly valuable and commendable; *she shall be praised*. How often do we meet with faces regularly beautiful, which nevertheless have something unpleasing in them? and, on the contrary, do we not see others who, without one regular feature, have in their countenance such an expression of goodness as we cannot withstand? These appearances proceed from the vices or virtues of the heart, which being often repeated in the passions, leave on the features the traces of what passes within. If this wants farther explanation, observe a person addicted to anger or to envy; in the moment when they are agitated by either of these passions, you will see their features greatly and disadvantageously changed, and will not need to be told the reason. Where these, or other vices, often disturb the soul, and distort the countenance, they will leave such marks and traces, even in the finest face, as are not to be mistaken. The same is true of mild, benevolent, and virtuous sentiments.

ART. XLI. *The Blessedness of those who are persecuted for Righteousness Sake. A Discourse delivered at the first Meeting of the Congregation at Kingwood, subsequent to the Riots. In the Union Chapel, Livery-street, Birmingham, the Sunday before, and in the Chapel in High-street, Warwick, the Sunday after the Assizes at that Place.* By the Rev. J. Edwards. 8vo. 46 p. pr. 1s. Birmingham, Thompson; London, Johnson. 1792.

THIS is an animated discourse, very suitable to the occasion on which it was preached; but written in a loose style of popular declamation, and with a diffuse amplification of trite ideas, which will not allow us to rank it among classical models of pulpit-eloquence.

ART. XLII. *Christian Benevolence recommended, in a Sermon on Philippians ii. 4. Preached at a Meeting of Ministers, April 3, 1792, at Little Baddow, Essex, and published at their Request.* By S. Wilmshurst. 8vo. 24 p. pr. 6d. Johnson. 1792.

THE object of this discourse is to offer practical instructions for the exercise of benevolence. Among the various ways in which the condition of mankind may be meliorated by benevolent exertions, the preacher insists upon the encouragement of plans for the diffusion of useful knowledge. Though no friend to religious establishments, and though sufficiently sensible that dissenters are not in full possession of their rights as citizens, he is yet of opinion, that they should cheerfully submit to the inconveniences they at present experience, and con-

tinue to do all the good offices in their power to their fellow citizens, till the nation in general shall be awake to universal justice.'

ART. XLIII. *The Character of the Christian Child.* By a Friend to Youth. 12mo. 11 pages. pr. 2d. Deighton. 1792.

A MANUAL for children, which teaches them to love Jesus Christ as the giver of all good, and to worship him as the alone God of heaven and earth.

ART. XLIV. *A Reply to the Rev. Dr. Priestley's Appeal to the Public, on the Subject of the late Riots at Birmingham, in Vindication of the Clergy, and other respectable Inhabitants of the Town.* By the Rev. Edward Burn, M. A. Lecturer of St. Mary's, Birmingham. 125 Pages. Pr. 2s. Baldwin. 1792.

EVERY attempt to vindicate the accused is certainly entitled to an impartial hearing. Mr. B., as the apologist of the clergy, and other respectable inhabitants of Birmingham, has a right to say, *Audi alteram partem*; and it is our duty to report the substance of his defence. Stripped, as far as we are able, of its sarcastic and acrimonious appendages, it may be briefly stated as follows.

The fact respecting the Sunday-schools, brought by Dr. Priestley, in proof of the bigotted spirit which he found on his first arrival at Birmingham is, either through misinformation or design, misrepresented. It is not true, that the rule, which allowed the children to go to whatever place of public worship their parents should appoint, was rescinded.—The conduct of the clergy, in assembling and forming resolutions against the repeal of the Test Act, was perfectly justifiable, and indeed was only adopting a plan in which the dissenters had given the example. Complaints of reports circulated to make Dr. P.'s character appear odious, mean nothing, unless supported by evidence. The introduction of anonymous reports, whether true or false, into this serious argument is insidious. In his controversy with Mr. Madan and Mr. Burn, Dr. P. addressed his antagonists in a very different style, from that in which he addressed his friend Dr. Price. If the Dr. feared that the insults, offered him by boys in the streets, were the consequence of instructions given them by their superiors, let him prove that his fears were well founded. If the clergy of Birmingham preached against certain opinions, does it follow, that they are prepared to rob and murder all who profess them?

With respect to the celebration of the French revolution at Birmingham, the hand-bill which was one cause of the subsequent

quent mischief, and of which the magistrates thought it their duty immediately to advise government, could not have been fabricated by them, since it would have multiplied the means of their own detection; and there can be no doubt, that, had the writer been a magistrate, esquire, or priest of the establishment, he must have been found out—*provided he remained in the king's dominions*. No fact appears to support the assertion that some of the manufacturers on the 14th of July shut up their workshops to leave the men at liberty for mischief.—The reason why the dinner at the hotel was not declined, as some of the more discreet friends of the meeting proposed, was not, that the master of the hotel gave it as his opinion that the dinner might be had without danger of tumult. Mr. Dadley, the master of the hotel, *deposes*, that he did not, as Mr. Russel states the matter, represent to him, or any other gentlemen who dined at his house on the 14th of July, that he was sure there was no danger of any tumult, or did he recommend that the dinner might be had as intended, but that the dinner was countermanded by Mr. Hunt, upon hearing which Mr. Russel said, the dinner should go on at all events if he dined by himself, and that he would risk the consequence.

The address to the rioters, beginning with 'Friends and fellow church-men,' was drawn up with the obvious policy of *seeming* to coincide in sentiment with the mob, for the purpose of influencing their opinion, and controuling their conduct. It was previously approved by Mr. Taylor himself, afterwards one of the principal sufferers, and by Dr. Johnstone, a dissenter, and ought not to have been construed into a design of promoting and inflaming their violence.

The charges alleged against the clergy, with respect to their conduct on this occasion, are not substantiated by proofs. On the other side, it is fact, that many attempts were made by the clergy of Birmingham to quell the riot; that several of them assisted in preserving the houses of dissenters, or protecting their persons and property: particularly that the Rev. Dr. Spencer, one of the magistrates, went with the utmost expedition to Dr. Priestley's house, while the rioters were demolishing it, and addressed them, to dissuade them from their design, with such success as to lead them off for some time; and that the Rev. Mr. Lawrence and another gentleman exerted their utmost endeavours to save the Dr.'s laboratory.

The reader, upon comparing this Reply with the Appeal, will find several facts so differently represented, that it will be impossible to account for the difference without supposing, on the one side or on the other, much misinformation or misapprehension. But (except the contradictory reports of Mr. Russel and the master of the hotel—in which, by the way, Dr. Priestley, who was not at the dinner, has no concern) there are

are perhaps no inconsistencies which may not be explained without having recourse to the harsh supposition of wilful falsehood. In party-disputes it has long been experienced, that the same object, viewed from different situations, and through the medium of different interests and prejudices, assumes a very different aspect and colouring. Mr. B. is not to be censured for giving what he judges to be a true representation of facts, and for endeavouring, as far as it can be fairly done, to exculpate himself and his friends. But to attempt to throw upon Dr. P. and the dissenters of Birmingham, who are certainly in this affair the injured party, the odium of having been, in a culpable sense, the cause of the riots, is unjust and cruel. The action of dining together in commemoration of the French revolution not being unlawful, the blame of the subsequent mischief must fall upon those who excited the mob, whether they were of the lower or upper classes of the people: and we find in this reply no notice taken of an important circumstance mentioned in the Appeal (p. 60) that, 'those in the mob who directed the rest, who were evidently not of the lowest class, and who were sometimes called their leaders, were not known to hundreds of all descriptions who observed them attentively, so that persons who were no dissenters concluded that they came from a distance.' We remark, too, that the disgraceful circumstance of seizing Dr. P.'s private letters and other papers, and exposing them to public inspection, is wholly overlooked.

After all the abuse with which Mr. B. has loaded Dr. P., we see no reason to recede from the opinion given in our review of his Appeal, that it was written with as much temper as was to be expected from one so deeply injured. The disgrace which has been brought upon the nation by this affair can only be obliterated by some generous national act for the further indemnification of the sufferers.

M. D.

ART. XLV. *The Jockey Club; or, Sketch of the Manners of the Age.* Part II. 8vo. 190 Pages. Price 4s. sewed. Symonds. 1792.

WE have already noticed the first part of this work (See Appendix to XLth Vol. of Analytical Review, p. 529.), and we perceive that the author still continues to proceed with the biography of his contemporaries, in spite of 'the threats of persecution and prosecution, personal castigation, and every species of vengeance.'

For our part, we forbear to follow him in a publication, almost every page of which may be construed, by *technical ingenuity*, into a libel; we shall select a passage, however, which we trust is unexceptionable, and which will, perhaps, convey no bad idea of the style and manner of this eccentric pamphlet.

'A word at parting to Mr. Fox.'

• In addressing you thus personally, the author disclaims every malignant

malignant motive; and although not dazzled by that blaze of genius and talents, which your partisans for ever extol to the skies, yet he has never refused his tribute to the manly, excellent qualities, which he thought inherent in your character.

‘ In the present crisis it is his fervent wish, to stimulate your ardour and sensibility. Every impartial person must acknowledge, that you have generally displayed more activity and perseverance, in cases where your own personal vanity or interests were concerned, than on questions which contained matter of the utmost weight and importance to the public. The vain triumphs of an election, or the result of a frivolous petition before the House of Commons, have agitated your mind with more anxiety, than the issue of any great popular question that ever was debated in parliament. When there was a doubt concerning the right of the returning officer for Westminster, not to make a return, you were indefatigable in your efforts to prove the illegality of his proceeding; the cause was brought on day after day, in a variety of forms, before the house, till at length, by dint of perseverance, its patience was exhausted, and you actually triumphed. In points of great public concern, you certainly have not discovered the same persevering zeal, when probably equal success might have been the result. It would, however, be unjust to deny, that your opinions are generally founded in reason, justice and humanity. The object of this personal address is therefore to excite your ardour and philanthropy, to produce an effectual and permanent reform of government and laws.

‘ The generous unqualified manner in which, during the last sessions, you openly expressed your sentiments, respecting the French Revolution, and your admiration of the constitution which that people had raised, reflected equal honour on your heart and understanding. It appears, however, since that period, as if repentant of what you had said, it was your desire to fritter away those exalted encomiums, that you had passed on *their* constitution, by now incessantly pronouncing the most unnatural panegyrics on the excellency of *our own*. Hence we are induced to believe, and indeed it is a general belief which prevails to your infinite discredit, that you are under an ignominious restraint, from a partial adherence to aristocratic connections. But, sir, although in point of judgment you have often shewn yourself miserably deficient, yet surely you cannot be so blind, but to perceive that there is a far nobler object within your reach; that more solid reputation, more real glory may be now obtained by a steadfast and zealous attachment to the cause of the people, availing yourself of that ferment which the affairs of France have universally raised, than ever could be derived from flattering the vanity, or supporting the unjust pretensions of a selfish, corrupt, tyrannical aristocracy.

‘ Let it never be said that the man of the people degenerates into the petty tool of princes and nobles;—that it was from necessity, not from choice, the outcast of the court ever appeared the assertor of liberty.—We wish to impress on your mind, the necessity of vigilance, zeal, perseverance; and that all honours, except those which flow from the people, are spurious and ideal.

Those of the duke of Portland, lord Edward Bentinck, and the marquis of Lansdowne are almost the only characters that have met with any degree of quarter in this volume. Of the last of these noblemen we have the following description, which we shall transcribe without any hesitation whatever.

‘ The generality of this nobleman’s connections reflects the highest honour on his judgment and integrity. Amidst all the schisms and cabals that have distracted the nation, and split divisions between the different leaders in politics and their followers, his friends have unalterably adhered to him. No defalcation or falling off from them has he ever experienced. The little compact phalanx, acting on principle, was not to be discomfited; and while in that honourable list, were to be reckoned a Dunning and a Barré, men, whom the foul breath of slander had never dared to vilify, surely the public cannot be so inveterately prejudiced, as to form a comparison between the steady patriotism of such characters, and the versatile inconsistency of characters such as a R. and a B. with many others of a similar description.

‘ Chatham was likewise the friend of Shelburne.

‘ Incredible pains have of late been taken to poison the public mind, and to render unpopular a man who, on every great constitutional question, has proved himself the liberal, eloquent advocate of the people’s rights; and who, unlike some that could be named, having once avowed a popular principle, has made his best efforts to carry it into execution. A zealous friend of toleration, a warm supporter of parliamentary reform. Every scandalous epithet, and all ignoble artifices have been employed to brand a reputation which, in every impartial point of view, rises as superior to the reputation of those who thus vilely calumniate him, as light is preferable to darkness.

‘ The marquis has of late devoted himself chiefly to literary and philosophical researches. The liberal patron of learning and science, his house is the general rendezvous of industry and talents. Under that roof, genius ever finds a sanctuary, and merit a protector. The discerning and impartial part of mankind know and acknowledge the superior claims of this nobleman; and we have endeavoured to propagate a more universal knowledge of his worth, and to destroy that unmerited obloquy which his enemies, with too much success, from the most unworthy motives, have attempted to fix on his name.’

The author, either apprehensive of retaliation upon himself, or actuated with more than usual candour, acknowledges that he is neither invulnerable to shame, nor incorrigible to reproof, and affirms that he now ‘ kills the rod’ with patience and submission.

‘ His errors (he adds) deserved punishment, and they received it. No kind indulgence was ever shown to them, and his soul has bled from the wounds of forsaken adversity. He expects, nor does he deprecate every species of exaggeration. He is well acquainted with the merciful temper of those whom he has exhibited to public view in their native colours; but no terror of their threats has made him shrink from the task he imposed upon himself.’

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. THE ROYAL ACADEMY OF SCIENCES AT PARIS

Has adjudged a prize of 1200 l. [501.] to Dr. Herschel, for his valuable astronomical labours. This is the greater of the two annual prizes which the National Assembly has proposed for those who make the most important discoveries in natural philosophy.

ART. II. ELECTORAL ACADEMY OF USEFUL SCIENCES AT MENTZ:

The two following prize subjects are proposed for the year 1793.

How is the increasing scarcity of wood at this place to be prevented?

A work written in a popular style, to teach the Germans the advantages of the constitution of their country, and warn them against the evils to which overstrained notions of immoderate liberty and ideal equality lead.

The prizes are 100 dollars [17l. 10s.] each: and the memoirs must be sent post-free to the perpetual secretary, prof. *Herman Ernst Rumpel*, before the first of March.

ART. III. ROYAL SOCIETY OF ARTS AND SCIENCES AT CAFE FRANÇOIS:

Aug. 16, 1791. It having been observed for several years, that the springs in St. Domingo lessen, and that many have disappeared, the society demands *what is the cause of these circumstances, and what means may be employed to preserve the springs from diminution?* The society still wishes for observations on the temperature of different seasons; on quantities of rain falling at different places; on the qualities of waters and pastures at different seasons; on the diseases of whites and negroes, in plain and hilly countries, and in different manufactures; on the diseases of cattle, their causes, prevention, and cure, and the symptoms that distinguish the putrid from the inflammatory state; on the height of tides; &c.

At this meeting Mr. Mouzin read several observations confirming the use of pessaries in uterine hemorrhage: Mr. Geanty, experiments on the properties of a new alkali employed in manufacturing sugar by Mr. Labaddie: Mr. Morancy, observations on the hermit crab, and mistakes of conchiliologists concerning it: Mr. Dorson, a case of extra-uterine conception, in which a foetus remained six years in the right ovary: Mr. Geanty, an account of a new aerometer by Mr. Cérayon: Mr. Valentin, an account of a crown piece (*ecu de 6l.*) swallowed by a grenadier, with remarks on the introduction of pieces of metal into the stomach, and the danger of employing quicksilver to alleviate the symptoms arising from it: the secretary, the preface to a treatise on coffee, compiled from papers transmitted to the society: and Mr. Decourt, an essay on the fructification and use of the fruits of St. Domingo. Mr. Morancy presented the society with a piece of agatised palm-wood, and some pyritised elephants teeth, found in a brine-spring, in Kentucky, in Virginia.

T H E O L O G Y.

- ART. IV. Berlin. *Lazarus von Bethanien, &c.* Lazarus of Bethany. A pure Christian Book for those who are suffering and dissatisfied; for those who are in Doubt or in Error; and for those who are afraid of Death, and wish to be assisted. In Three Parts. By Ja. El. Troschel, Preacher at St. Peter's Church. 8vo. Vol. I. 364 p. 1791. Vol. II. 280 p. 1792. Price 1 r. 16 g. [6s.]

The intention of this book is sufficiently clear from its title, and we can venture to recommend it to those for whom it was designed. In this, as in others of his writings, Mr. T. shows himself a zealous admirer of the christian religion, without being a bigot to any sect, or the blind follower of human authority: and the whole work displays a clear conception of the spirit of christianity, which its author knows how to render acceptable to enlightened reason. The epithet of pure christian Mr. T. explains as distinguishing his performance from those, which, considering the subjects merely in a philosophical view, leave the doctrines and authority of the gospel out of the question, and from those which give human opinions as the doctrines of Jesus. This explanation fully characterises the spirit of the work, which is divided into three parts: in the first the history of Lazarus is taken as the ground-work: in the second are considered the wisdom and goodness of God in the mortality of mankind, and the different ways in which different people view death, with fear, with indifference, with cheerfulness, with hatred of life, and with eager desire of dying: in the third part the present life is considered more particularly with respect to a future one.

Jen. Allg. Lit. Zeit.

J U R I S P R U D E N C E.

- ART. V. Berlin and Stettin. *Annalen der Gesetzgebung und Rechtsgelehrsamkeit in den Preussischen Staaten, &c.* Annals of Legislation and Jurisprudence in the Prussian States: published by Ernst Ferd. Klein. Vol. VIII. 8vo. 442 p. 1791.

This work cannot be otherwise than interesting both to the lawyer and the philosopher. Beside a short historical account of the new Prussian code of laws, we here find a selection of many curious cases illustrative of its practice, remarkable ordinances of Frederic-William I., and various essays on juridical subjects.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

- ART. VI. Leipzig. *Vollständiger Deutscher Hausartz, &c.* The complete German Family Physician: by Dr. J. Christian Fred. Scherff. 8vo. Part I. about 300 p. 1791.

Aware of the danger attending the administration of active medicines by people unskilled in physic, Dr. S. does not attempt to teach people how to cure diseases, but how to prevent them. His grand object therefore is the use of the non-naturals, to which he adds remarks on the general attentions necessary to be paid the sick, the knowledge and prevention of the most common diseases, quacks and quackery, vulgar prejudices respecting physic, and the effects of most family medicines. The whole work Dr. S. imagines will occupy eight volumes, and from the present specimen we are induced to wish for its completion.

Mr. Gruenwald. Journ. de Médecine.

ART.

ART. VII. Frankfort on the Maine. *Dr. H. F. Paulisky's Anleitung für Landleute zu einer vernünftigen Gesundheitspflege, &c.* Dr. H. F. Paulisky's Instructions to Countrymen relative to a rational Care of their Health, in which is shown how the most common Diseases are to be prevented and cured by a few safe Means, and chiefly by proper Regimen: being a Family Book for Country Clergymen, Surgeons, and intelligent Masters of Families, particularly in Districts where there is no Physician. 8vo. 690 p. Pr. 1 r. [3s. 6d.] 1791.

This is indisputably one of the best, completest, and most rational treatises of domestic medicine with which we are acquainted. Dr. P.'s chief aim is to give people in general just ideas of health and sickness, direct them how to guard against diseases, and teach them what they ought to avoid.

Jen. Allg. Lit. Zeit.

ART. VIII. Altdorf and Nuremberg. *Fünfte Nachricht von der Anstalt für arme Kranke, &c.* Fifth Account of the Establishment for Sick Poor at Altdorf in Nuremberg: by Dr. Chr. Theoph. Hofmann. Price 5 g. [9d.] 1791.

We cannot but wish, that others who have the care of hospitals would follow the example of prof. H., in publishing annually a statement of their income, the manner in which it has been applied, and the benefits that have resulted from it. The histories of the cases and method of treatment regularly given by the professor, though very brief, afford much instruction.

Jen. Allg. Lit. Zeit.

ART. IX. Königsberg. *J. F. Böttcher's vermischte Medicinisch-chirurgische Schriften.* J. F. Böttcher's miscellaneous Medico-chirurgical Writings. Vol. I. 8vo. 140 p. 1791.

This volume consists chiefly of various cases; what most deserves notice in it is the great efficacy which the author has found in *bella-donna* in old venereal complaints.

Jen. Allg. Lit. Zeit.

ANATOMY AND PHYSIOLOGY.

ART. X. Leipzig. *Bernhardi Nathanael Gottlob Schregeri, Lib. Art. Mag. Phil. Doct., Fragmenta Anatomica & Physiologica, &c.* Anatomical and Physiological Fragments: by B. N. Th. Schreger. Fasc. I. 4to. 52 p. with plates. 1791.

We shall enumerate the fragments contained in this fasciculus, which we hope will not be the last. 1. *Of lymphatic vessels found in the plexus choroides and corpus striatum.* By injecting with ink a lymphatic gland in the neighbourhood of the jugular vein, in sheep, Dr. S. discovered these lymphatics plainly. They followed the direction of the veins, and in general, particularly the finer branches, had no valves discoverable by the magnifying glass. 2. *Of the muscular coat, as it is called, of the lymphatics.* Dr. S. here describes and delineates the fibrous structure of the ductus thoracicus. He very justly remarks, that muscular fibres are not constructed universally in the same manner, though they have all the same use; and that redness is not a necessary quality of muscular fibre. Dr. S. takes occasion here to add some remarks on the sensibility of the lymphatics, on the irritability of which he has already published a treatise [see our Rev. Vol. X. p. 470.]. He infers

it from the painful enlargement of the lymphatic glands, consequent to the stimulation of a part having lymphatics leading to those glands. (The fact is true, as we have experienced in ourselves: but may it not be said, that the pain arises from the pressure of the enlarged gland on the neighbouring nerves, or those entering into it? It is true, indeed, that no such pain arises when the glands swell slowly to a much greater size, as in scrofula. From our own experience we know, that the pain is not confined to the lymphatic glands: on the application of a large blistering plaster to the nape of the neck, for instance, almost the whole plexus brachialis suffers. We do not here mean to deny the sensibility of the lymphatics, but to caution against admitting it on insufficient grounds.) 3. *Of the connexion of the vessels of the placenta with those of the uterus.* 4. *Of the office of the thyroid gland.* Dr. S. supposes, that it serves as a diverticulum, to prevent the brain from being oppressed with too copious an influx of blood, as the rete mirabile does in quadrupeds. The same idea has been started by Sömmerring, in his translation of Haller's Physiology. 5. *Of the absorbing power of veins.* Dr. S. endeavours to weaken the arguments of those who deny this power, but he gives us no direct proofs of its existence. 6. *On the assertion of Cruikshank, that no parts of the living body are pervious, except the mouths of the vessels.* This article Dr. S. treats in the same manner as the preceding; and indeed it is not easy to bring the question to the test of fact. *Jen. Allg. Lit. Zeit.*

ANATOMY.

ART. XI. Leipzig. *Neurologia generalis Tractatus. Descriptio anatomica Nervorum Lumbalium, &c.* An anatomical Description of the Nerves of the Loins, Sacrum, and lower Extremities, with Four Plates of Outlines, and Four shadowed: by J. Leon. Fischer, Phil. and M. D. Prof. of Anat. at Leipzig, &c. Fol. 75 p. beside the preface and dedication. 1791.

This must be deemed a classical work on the subject of neurology, a work that does honour to the author and to Germany. Of the plates one is from Camper, one from Walter, the others the professor's own. On the dispute between Walter and Wrisberg, respecting the nerves of the lymphatic glands, prof. F. inclines to the opinion of the latter, that the glands are not destitute of nerves. The printing is uncommonly beautiful. *Jen. Allg. Lit. Zeit.*

ART. XII. Frankfort on the Oder. *Observationes neurologicae ex Anatomie comparata, &c.* Neurological Observations from comparative Anatomy: by J. Geof. Ebel, M. D. 8vo. 36 p. with plates. 1790.

The object of Dr. E. is to show, that man has not of all animals the largest brain in proportion to the whole body, but that he has the largest brain in proportion to the nerves immediately arising from it. This he does from the observations of others, as well as various dissections by himself. *Jen. Allg. Lit. Zeit.*

NATURAL PHILOSOPHY.

ART. XIII. *Lettre de M. de Humboldt, sur la Couleur verte des Végétaux, &c.* A Letter from Mr. de Humboldt, on the green Colour of Vegetables not exposed to the Light. *Journal de Physique.*

* I have just been making some new experiments on the green colour of vegetables. Those of the class cryptogamia which grow in mines, and which few botanists have described, have long engaged my attention. I have found some, as the *lichen verticillatus* and others, which, without ever having seen the day, put forth greenish stalks. I have observed, that the *poa annua*, *p. compressa*, *plantago lanceolata*, *trifolium arvense*, *cheiranthus cheiri*, &c. &c., placed in the galleries 60 fathom deep, frequently do not lose their leaves, and produce fresh ones as green as the former. These observations I do not imagine to be contrary to the beautiful discoveries relative to the physiology of vegetables made by Messrs. Ingen-Houff, Senebier, and Priestley. I am of opinion, that the pale colour of a plant overhadowed by others arises from its being surcharged with oxygen. Light, which shows great attraction for this principle, disengages it. It does not combine with the organised body itself, as most philosophers assert; it only attracts the oxygen, which that body produces. It is on this account, that plants exposed to the sun emit oxygenous gas, whilst those that are so overhadowed (*etiolée*) afford none. The *mimosa sensitiva* is an exception, because, in common with animals, that plant disengages mephitic gas. The *verrucaria faginea*, the *lichen coral*, L., the *byssus laëca*, &c., are white, because oxygen has a greater attraction for the molecules of their substance than for light. These do not emit vital air.—But light is not the only substance that attracts oxygen. For this reason plants, which enjoy not a single ray of the sun, may, in certain situations, retain their green colour. Mephitic and inflammable air, with which the atmosphere of mines is generally infected, act on subterraneous vegetables in the same manner as light does on those that are found on the surface of the earth. They attract the oxygen, which combines with them, &c.

The colour of salts and earths, the phenomena of combustion, the ingenious experiments of Mr. Berthollet on the oxygenated muriatic acid, the solutions of metals in the nitro-muriatic acid, and other reasons, lead me to suspect, that, in most cases, the oxygen with which a substance is surcharged is the cause of its white colour.

NATURAL PHILOSOPHY.

ART. XIV. Stockholm. *Tal om naogva Aemnen som uti de Tre Naturens Riken*, &c. Essay on various Products in the Three Kingdoms of Nature, that have wonderful Similarity both in external Appearance and Use: by Adolphus Modeer. 8vo. 18 p.

Mr. M. perceives organization in the mineral kingdom, and instances the *tabularia fissulosa* and *ipsi dichotoma*. Each of the three kingdoms has a kind of wool, oil, tallow, butter, and such fatty substances, salts, a kind of soap, colouring matter, &c. All these remarks are illustrated and confirmed by examples.

Jen. Allg. Lit. Zeit.

MINERALOGY.

ART. XV. Berlin. *Mineralogische und bergmännische Beobachtungen*, &c. Observations relative to Mineralogy and Mining on some of the Mountains of Hesse: by J. Ph. Riefs: with (a Preface and) Remarks: by Theodor L. G. Karsten, Ph. D. 8vo. 102 p. with 6 copper-plates. pr. 18 g. [2s. 8d.] 1791.

B b 3

Dr.

Dr. K.'s remarks enhance the value of this work, the author of which is as fully convinced of the volcanic production of basalt, as the doctor is of its watery origin.

Jen. Allg. Lit. Zeit.

ART. XVI. Freyberg and Annaberg. *Bergmännisches Journal, &c.*

The Miner's Journal: by A. W. Köhler. Year the 3d. 2 vols. 8vo. 1127 p. besides the index, pr. 4 r. [14s.] 1790.

This useful journal continues on the same plan as before [see our Rev. Vol. VII, p. 352, and Vol. IX. p. 234], and from the preface we are happy to perceive is likely long so to continue. It contains much interesting information both to the miner and the mineralogist, the particulars of which we shall not stay to enumerate. We find from it, that the mines and mineralogy of England have not been neglected by the German traveller.

Jen. Allg. Lit. Zeit.

MATHEMATICS.

ART. XVII. Hamburg. *Theorie und Gebrauch des Hydrometrischen Flügels, &c.* Theory and Use of the Hydrometrical Vane, or a certain Method of observing the Velocity of Wind, or of running Water: by Reinhard Woltmann. 64 p. 1790.

The anemometer here described consists of a wooden spindle, crossed by two steel pins, at each end of which is a very thin vane of hard well polished wood. The vanes are inclined in an angle of between 45° and 50° . On the spindle is an endless screw, moving a toothed wheel, the revolutions of which show the velocity of the wind. The hydrometer is constructed on the same principles, and is so contrived as to ascertain the velocity of a current at any depth that may be required. Mr. W. recommends its use at sea, instead of the log*. He gives us also a description of Mr. Brünnig's improved hydrometer, which measures the force of water on a surface struck by it, and for which Mr. B. received a prize from a Dutch society. From experiments made in the Rhine, the Elbe, and the Arno, it appears, that the current of a river is swifter at the surface than near the bottom. The observations of Mr. W. on the difference between theory and experience in this branch of hydrostatics are deserving attention.

Jen. Allg. Lit. Zeit.

ASTRONOMY.

ART. XVIII. Paris. Mr. le François (la Lande) has published a new edition, being the third, of his Astronomy, with considerable additions. The first edition was published in 1764, the second in 1771. The present is in 3 vols. 4to. of near 800 pages each, with 44 copper-plates; price sewed 59l. [2l. 9s. 2d.], and with a head of the author 30s. [1s. 3d.] more. The astronomical tables in this work occupy 360 pages.

Mr. de la Lande. Journal des Sçavans.

ART. XIX. Berlin. *Allgemeine Untersuchungen und Bemerkungen über die Lage und Auftheilung aller bisher bekannten Planeten- und Kometenbahnen, &c.* General Examination and Remarks on the Situation and Distribution of all the Orbits of Planets and Comets with which we are yet acquainted; by J. E. Bode. 8vo. 43 p. with a plate 2 feet 5 inches square. pr. 2 r. 12 g. [8s. 9d.] 1791.

* Mr. Gottlieb, of Houndsditch, London, has lately invented a perpetual log, in which a similar instrument is applied.

This is the original of a discourse printed in French in the Berlin Memoirs for 1787, just published, without the plate, on which are delineated the parabolic orbits of 72 comets, projected on the plane of the Earth's orbit, with the orbits of Mercury, Venus, the Earth, and Mars (none of the comets reaching that of Jupiter whilst visible to us), at their proportional distances from the sun. The inclinations of the orbits of the comets towards the plane of the Earth's orbit, the direction of their paths, the places of their perihelia and nodes, and the points of their nearest approach to the Earth's orbit, are marked. That order and regularity, not mere chance, prevail in the distribution of the 79 planets and comets, with the orbits of which we are acquainted, prof. B. endeavours to show, principally from the following positions.

1. All of the seven planets that we know, and far the greater part of the 72 comets, arrive at their perihelia towards the side of the nodes of the Sun's equator, and but few towards its poles, so that their perihelia appear to have a reference to the position of the Sun's axis,
2. Of the 72 comets 60 pass within the Earth's orbit, and only 12 without it; and most of them appear between the orbits of Venus and Mercury, or nearly midway between the Sun and the Earth. Here they have enough of the Sun's light, and are not too far from the Earth, to be seen from it conveniently.
3. The ascending nodes of the orbits of the seven planets lie in a remarkable manner heliocentrically to the same region in which their perihelia happen, and which comprehends about a sixth part of the heavens only. In the same region, too, occur the nodes of more than a third of the comets known to us.
4. The planets run nearly in one and the same plane: on the other hand, we find the orbits of the comets incline towards that of the earth in all possible angles, without regard to the region in which their nodes occur, or the position and distance of their perihelia. This seems designed for the good purpose of the comets avoiding the planets more easily; which idea receives confirmation from the circumstance, that the angles of inclination towards the ecliptic of the numerous comets which approach nearest the Sun are the greatest, apparently the less to interfere with the lower planets.
5. Thirty-eight of the comets move in consequence, and 34 in antecedence, a proof that the Cartesian vortex is inconsistent with experience: still the comets that move in antecedence come into none of the signs in which the poles of the Sun lie in their perihelia. In this the comets at first sight differ remarkably from the planets, all of which, without exception, move in consequence, or in the order of the signs.

We would ask, however, whether this be an *essential* difference, since, as prof. B. himself observes, seven of the nine (we find but six of eight) comets, that have a less (properly *not greater*, since no one has less inclination than Uranus [the planet Herschel]) angle of inclination to the plane of the ecliptic than our planets, like them move in consequence. Is there not in this common plane some cause, though unknown to us, of their motion in consequence? Is it not at least being too precipitate, to conclude, that all planets must move thus, because the seven which we know do? for why may there not be others unknown to us that move in antecedence? We do not say, that there are no distinctions to be made between planets and comets; but that no absolutely essential difference between them is known to us;

and that the characteristics by which they are usually distinguished derive only from our point of view and the limited perfection of our instruments, and are partly slight, partly accidental. Their obscure appearance, tail, and remaining but a little while visible, distinguish comets: but the last circumstance depends only on our instruments, as with better glasses we might see comets in their aphelia as well as planets, and the others are not constant in all comets. If a motion approaching to the plane of the Earth's orbit, and in a less eccentric ellipsis, be said to distinguish a planet from a comet; it is evident that these expressions are vague, as there are no natural limits to determine the greater or less: besides, there are eight comets in this list, which move in a plane nearer to that of the Earth's orbit than Mercury does. Still (6) according to prof. B.'s remark, the latitudes of the comets in their perihelia are sometimes south, at others north, whether they move in consequence or antecedence.

Lastly follow considerations, founded on the calculations of Prof. perin, on the nearest approach it is possible for each of the comets to make to the earth's orbit. Only three can come within a distance from almost as little to two or three times as much as that of the moon from it: and it is highly improbable, that the Earth should be in that very part of its orbit to which one of these dangerous comets approaches at the same instant when the comet is at the point of its least distance from it, particularly as centuries may elapse before the comet again comes to that point. Imperfect as our views into the economy of the universe are, yet every rational and strict examination convinces us, that the powers of nature tend to the general good and preservation of the whole; that indeed in these powers there is the germ (in gravitation) of a future approach and dissolution of particular parts; but that care has been taken in various ways, that such a dissolution should be gradually prepared with a solemn slowness adequate to the magnitude of the object; whence the fear, that blind chance should accelerate the catastrophe, and sport with worlds as with bubbles blown by a boy, vanishes as wholly unfounded.

A sixth edition of prof. B.'s Introduction to the Knowledge of the starry Heaven, *Anleitung zur Kenntniss des gestirnten Himmels*, has just left the press, with some emendations. *Jen. Allg. Lit. Zeit.*

ART. xx. Gottingen. Mr. Schröter, of Lilienthal, has sent an account to the royal academy at this place, of some important discoveries he has made relative to the planet Venus, by the help of his Herschel's telescope. He has not only found his conjectures respecting the height of the mountains in that planet confirmed, one of them being according to his calculation five geographical miles and six tenths high, but has also determined the time of its revolution on its axis. This he has ascertained, from the periodical changes in the form of its horns, particularly the southern one, to be 23 hours 20' 59", 4. *Jen. Allg. Lit. Zeit.*

ART. XXI. Gotha. *Explicatio & Usus Tabularum Solis*. Explanation and Use of the Solar Tables. 4to.

Explicatio & Usus Catalogi Stellarum fixarum. Explanation and Use of the Catalogue of fixed Stars. 4to. Both together 195 p. 1792.

Under the above titles Mr. von Zach gives us two necessary appendages to his late work [see our Rev. Vol. XII. p. 472.]. In them we find

find not only the data on which particular tables were calculated, but examples chosen with care that teach the most unpractised how to make use of the tables. Mr. von Z. has also added to the text several new and useful astronomical tables, amongst which is a correction table for finding the true north from corresponding altitudes of the sun, as it has been usual to find the meridian. He has given us, too, a description and plate of the new and splendid observatory at Gotha, with descriptions of the excellent instruments used in forming his catalogue; an extremely accurate catalogue of aberrations of 162 stars, with tables for the annual proper motion of certain fixed stars, according to their right ascension and declination; the geographical longitude of the principal observatories in Europe; &c. *Jen. Allg. Lit. Zeit.*

MECHANICS.

ART. XXII. Paris. *Mémoires sur différentes Questions de la Science des Constructions publiques, &c.* Memoirs on different Questions relative to public and economical Structures, which obtained Prizes from the Academies of Toulouse and Bourg: by Mr. Aubry. 4to. 192 p. with several plates. pr. 1ol. [8s. 4d.] 1790.

The union of mathematical theory with practical knowledge is particularly necessary in hydraulics and architecture. Mr. A., who is an able engineer, possesses them both. In the first of these memoirs he gives us much useful observation on the structure of bridges of considerable length in frame-work. With this view he examines the strength of the timbers in the several parts of such a bridge, their bearings, and the shape that will give most strength to the whole. Iron Mr. A. prefers to wood, as affording greater strength with less weight of materials: a grand object in bridges of this kind.

The object of the second memoir is to point out means of preventing the overflowing of a river, bordered by marshy grounds, and obstructed by mills that must be preserved, without changing its course.

Mr. de la Lande. Journ. des Sçavans.

ART. XXIII. Dusseldorf. *Beiträge zum praktischen Wasserbau, &c.* Essays on practical Hydraulics, and the Theory of hydraulic Engines: by C. F. Weibeking. 4to. 212 p. 5 plates, and maps of the Rhine and Sieg. 1792.

This is an interesting work for the hydraulic architect, consisting chiefly of observations on water-mills constructed on the Rhine and the Sieg, but we lament its abounding with typographical errors. Mr. W. has published also an appendix to it, under the title of *Fortsetzung der Bey. zum prakt. Wasserbau*, consisting of 73 pages.

Jen. Allg. Lit. Zeit.

HUSBANDRY.

ART. XXIV. Freyburg. *Bestimmung des Verhältnisses zwischen dem Ackerbaue und Viehbestande, &c.* Determination of the Proportion between Arable Land and Cattle: by Luder Hermann J. von Engel. 8vo. 160 p. pr. 9g. [1s. 4d.] 1791.

Mr. von E., who has been long a practical farmer, is of opinion, that nothing contributes so much to the profitableness of a farm, as a due proportion between its arable land and live stock. This, of the importance

importance of which we are fully convinced, it is his object to ascertain with the greatest possible precision: and his capability of executing it he grounds on near forty years experience, the information he received from his father, and the observations communicated to him by many other experienced farmers. *Jen. Allg. Lit. Zeit.*

ART. XXV. Dresden. *Die Schäfsreyen in Sachßischen Erzgebirge und in Mecklenburg gegen einander gestellt, &c.* The Management of Sheep in the Saxon Mountains and in Mecklenburg compared: by the Same. 8vo. 96 p. 5 g. [9d.] 1791.

Mr. von E. here gives us some useful information, derived from experience, on a valuable branch of husbandry. *Jen. Allg. Lit. Zeit.*

ART. XXVI. Munster. *Anweisung zur Verbesserung des Ackerbaues und der Landwirthschaft Münsterlands, &c.* Instructions for the Improvement of Agriculture and Husbandry in the Country of Munster: by Ant. Bruckhausen. 2 vols. 8vo, 448 p. 4 plates. pr. 1 r. [3s. 6d.] 1790.

The country of Munster is one of the worst cultivated in all Germany, and to improve its state the present book was composed, for the use of husbandmen and country schools, by order of the sovereign. It is written in a plain clear style, adapted to those for whom it is designed, and conveys much useful instruction in every branch of husbandry. The grand defects in Munster appear to be its waste lands, and the want of a due proportion between arable land and cattle in its farms. *Jen. Allg. Lit. Zeit.*

POLITICAL ECONOMY.

ART. XXVII. Paris. *Observations sur la Question de l'Aliénation des Forêts Nationales, &c.* Remarks on the Question on the Alienation of the National Forests, presented to the National Assembly by the Royal Agricultural Society, Feb. 3, 1792. 12mo. 31 p.

The society, deeming it particularly incumbent on itself to investigate a question of this nature, appointed a committee, consisting of Messrs. Abeille, Tessier, Boncerfs, Varenne de Fenille, and Dubois, for the purpose of examining it. All the arguments of any weight that suggested themselves on either side of the question they have here given, and from them concluded, that it is not for the interest of the public that the national forests should become private property. They allow, that the forests have hitherto been badly managed, but they are of opinion, that the abuses in their management admit of easy remedies. The plan of the Venetians in managing the public forests they consider as the most judicious pursued in Europe, and therefore hold it up as an example.

It must be observed, that Mr. Boncerfs did not sign the report of the committee. *Mr. de Vozelle. Journa. des Savans.*

PHILOSOPHY.

ART. XXVIII. Jena. *Ueber das Fundament des philosophischen Wissens, &c.* On the Ground of philosophical Knowledge: by C. L. Reinhold: with some Elucidations of the Theory of the Faculty of Perception. 8vo., 222 p. pr. 18 g. [2s. 8d.] 1791.

Amongst

Amongst the increasing number of writers on the system of Kant we distinguish a select few, who have the cause of philosophy more at heart than the cause of a party. The merit of Reinhold will be duly valued, when future philosophers, standing on the shoulders of him and Kant, see farther than they. We cannot but admire the courage, the zeal, and the firmness, with which he proceeds through every difficulty, whilst the ardour of his inquiries remains unchecked by the malignant judgment which some of his contemporaries have passed both on his head and heart. The present work is intimately connected with Mr. R.'s *Theorie des Vorstellungsvermögens* [see our Rev. Vol. VI. p. 362], and his *Beiträgen zu Berichtigung bisheriger Missverständnisse der Philosophen* [ib. Vol. X. p. 118], the most essential parts of which it places in a new light, at the same time explaining some positions in them that had been misunderstood.

Jen. Allg. Lit. Zeit.

ART. XXIX. Frankfort on the Maine. *Von der Neigung zu Menschen, deren Wohlthäter Man ward.* On the Affection to Persons of whom we have been Benefactors. 8vo. 30 p. 1791.

These few pages contain some very acute remarks on their subject, and well deserve the notice of the psychologist. The causes to which the author ascribes our affection for those to whom we have done a kindness, are our acquaintance with their personal worth: the consciousness of having fulfilled a certain point of duty, or exerted our activity to a good end: the reflection that such persons are efficacious means of exciting in us rational purposes: the consideration that they act with us, and increase the effects of our rational actions: the pleasure that arises from a good action: and the heightning of our powers and liberty of action, of which we are sensible: whilst the satisfaction we feel is always associated with the object, as the cause of that satisfaction.

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. xxx. Paris. *Dissertation sur une ancienne Inscription Grecque, &c.* Dissertation on an ancient Greek Inscription, relative to the Finances of the Athenians, containing an Account of the sums furnished in the Course of one Year by the Treasurers of a particular Office: by Ab. Barthelemy. 4to: 112 p. 1792.

Ab. B.'s intimate acquaintance with the antiquities of Greece is too well known to need any remarks. The inscription which has lately employed his pen is engraved on a marble, six inches six lines thick, and eight inches four lines high [French measure]. It contains forty lines, and occupies the lower part of the stone; there being on the upper a bas-relief. This, which is much worn, exhibits two figures, and between them a tree, the branches of which, stripped of their leaves, seem to have been cut almost at their origin. The woman, who is placed on the right, holds in her left hand a spear resting on her shoulder, and in her right a symbol nearly obliterated. From what remains it may be taken either for a buckler or a wreathed snake, both of which are attributes of Minerva. The man's right hand has hold of a branch of the tree; in his left is a staff. He may represent a Jupiter, a Neptune, a Theseus, or an Esculapius; but the

the features are so disfigured, that it is impossible to learn from them any thing decisive. The letters of the inscription are three lines and half high. It is dated in the archontate of Glaucippus, which was 410 years before Christ. In it is an account of the expences of the public feasts of that year, referred to the presidencies of the several tribes, with the names of the public officers that received or paid the several sums. The total amount for the year is about a million of livres: of this near 23,000 l. sterling were employed in military expences, and 17,500 l. in feasts. From the smallness of these sums it is clear, that the whole of the expences of the republic for these purposes are not here set down, but only the money furnished by the officers of the treasury extraordinary. With respect to the feasts, indeed, the greater part of the expence, which was considerable, was born by a few of the most opulent citizens; the public treasury furnishing only the money distributed on those occasions to the poor, and this, as Demosthenes observes, and our inscription proves, was no great sum.

The notes and observations of ab. B. are, as might be expected, valuable. In the present inscription neither the *eta* nor the *omega* appears; but it is evident from a fragment of Euripides, that the great *eta* was known at Athens in his time; and the *omega* was used on medals before the archontate of Euclid, to whom the introduction of those letters is attributed by some, as ab. B. intends to show in a dissertation he is about to publish in continuation of his papers on ancient coins in the Memoirs of the Academy of Inscriptions and Belles-Lettres: it is probable, therefore, that these letters were in common use, but not employed in public monuments, before Euclid. The letter γ being used at the end of a word instead of ν , when the next begins with a χ , ab. B. makes some observations on this subject. He is of opinion, that the ν before κ , γ , χ , and ξ had a nasal sound, to distinguish which a peculiar form was given it, that by degrees degenerated into a γ . On the price of provisions at Athens ab. B. remarks, that the *medimni* of wheat sold for one drachma only in the year 593 before Christ, for two in 440, three in 393, and five in 335. The price of a bull for sacrifice was about 46 l. [1 l. 18 s. 4 d.] when this inscription was engraved; and about 37 years after, as appears by the Sandwich marble, it was 72 l. [3 l.]. From some dares in the inscription ab. B. shows, that the last four presidencies of the tribes in the year were of thirty-six days each, and not the first four as some have asserted. He also discusses the various opinions that have been held respecting the month *panepision*, and attempts to show, that it was always the fourth month of the year in the Athenian calendar.

Mr. Ameilbon. *Journ. des Savans.*

HISTORY.

ART. XXXI. Bayruth. *Anfklärungen in der Geschichte und Diplomatik, &c.* Illustrations of History and Records, as a Continuation of the *Archivischen Nebenarbeiten*: by Ph. Ernst Spiefs. 4to. 306 p. 1791.

Mr. S. here imparts to us much valuable information, and some good remarks on ancient documents.

Jen. Allg. Lit. Zeit.

ART.

ART. XXXII. *Upsal.* Mr. Knoes has published the third fasciculus of his *Analekta Epistolarum*, &c. [see our Rev. Vol. VI. p. 485]. It contains, amongst others, Epistles from Gustavus I. to cardinal Campejus, from the unfortunate prince Gustavus, son of Eric XIV., to kings Sigismund and John III., from Eric in prison to his brother John, from Charles IX. to pope Clement VIII., from Dr. Hornejus of Helmstädt to chancellor Salvius, and from Axel Oxenstierna to his son Eric.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. XXXIII. *Berlin.* D. C. F. Bahrds *Geschichte seines Lebens, seiner Meynungen und Schicksale*, &c. Dr. C. Fred. Bahrds's History of his Life, Opinions, and Adventures: written by himself. 4 vols. 8vo. 1463 p. pr. 2 r. 16 g. [9s. 4d.] 1790-1.

Dr. B. has excited some attention in the world as a literary man, and one who has exerted his talents with zeal for the dissemination of knowledge. The fate he has experienced has been far from happy, and his character has been treated with no less severity than his person. A faithful account of his life, therefore, depicting the interior movements of his mind, as well as his wayward fate, would be of some value: but the present work does not appear to us to possess an essential requisite, veracity; and, even as it is, it tends but little to the honour of his character.

Jen. Allg. Lit. Zeit.

ART. XXXIV. *Jena.* *Beyträge und Erläuterungen zu Herrn D. C. F. Bahrds Lebensbeschreibung*, &c. Additions and Explanations of Dr. C. F. Bahrds's History of his Life, written by himself: by G. Godfrey Volland. 8vo. 296 p. pr. 16 g. [2s. 4d.] 1791.

This contains some useful corrections of the preceding article, written with great moderation.

Jen. Allg. Lit. Zeit.

ART. XXXV. *Stutgard.* *Schubarts Leben und Gefinnungen*, &c. Schubart's Life and Opinions: written by Himself in Prison. Vol. I. 8vo. 292 p. with 2 plates and the author's portrait. 1791.

The design of the author, as he informs us, was partly to correct some erroneous reports concerning him, and partly to warn others by the example of his misconduct. Destitute of prudence and docility, he could never apply himself to any solid plan of study, and left college with little but scraps of learning in his head. His chief pleasure was to give free scope to his warm imagination, and to spurn at all restraint. He was at first an enthusiast in religion, but soon laid aside his piety for women and wine, though to judge from several passages in this volume he has again resumed it; at one time a sceptic, at another a believer in jesuits dreams of magic; always dissatisfied with his fate, proud of his talents, inordinate in his enjoyments, frequently negligent of the duties of his office, a mocker at priests, a hater in secret of magisterial authority, a bold critic of the weightiest things and persons, in short, as he avows, one who knew not how to make a proper use of life. In the present volume, which contains his history to the age of thirty-four, many anecdotes and observations on others are interpersed. We shall relate one of them concerning Brechter, who, if not wholly the author of the *Briefe über Monchsweisen*, 'Letters on Monkhood,' had at least a great share in them with the late *La Roche*.

' Brechter

* Brechter was in his youth under the necessity of calisthing in the troop of a travelling quack, in which he filled the office of jack-pudding. Blezinger, of Königsbrunn in Württemberg, liberated him from this disgraceful post, took him into his house, and sent him to the university. When Brechter was afterwards recommended to the curacy of Biberach, and was preaching his probation sermon, it happened, that his former master was at the church with his landlord. On observing the quackwiping his eyes, the landlord asked him why he wept. "Ah!" said he, "that gentleman was once my jack-pudding, and never in my life shall I get such another." This unlucky adventure stopped Brechter's promotion for the present, though he was more fortunate in his next attempt.' *Jen. Allg. Lit. Zeit.*

BIBLIOGRAPHY.

ART. XXXVI. Parma. *Saggio di Memorie su la Tipografia Parmense, &c.* Sketch of a History of Typography at Parma in the fifteenth Century: by Padre Ireneo Affo. Large 4to. 112 p. 1790.

ART. XXXVII. *Leipsc.* From the General Catalogue of Books published at Easter Fair it appears, that this year there has been a decrease in number of 155; the new books amounting to 1411, continuations to 468, new editions to 194, and translations to 154, in all 2227 only. *Jen. Allg. Lit. Zeit.*

ART. XXXVIII. Augsburg. *Augsburgs BuchdruckerGeschichte, &c.* History of Printing at Augsburg, Vol. II., from the Year 1501 to 1530: by G. W. Zapf: with Additions and Corrections to the former Volume. 4to. 279 p. beside the index. 1791.

ART. XXXIX. Ulm. *G. W. Zapfs älteste BuchdruckerGeschichte Schwabens, &c.* Ancient History of Printing in Suabia; or a Catalogue of Books printed at Ulm, Eßlingen, Reutlingen, Memmingen, Stuttgart, Tübingen, Urach, Blaubeuren, and Constance, from the Invention of Printing to the Year 1500, with literary Remarks: by the same. 8vo. 263 p. 1791.

Mr. Z.'s researches into the ancient history of printing deserve the thanks of all who interest themselves in bibliography: his history of printing at Mentz we have already noticed [Vol. X. p. 478]; and we understand he means to furnish us with an ancient history of the Venetian press. *Jen. Allg. Lit. Zeit.*

ART. XL. *Ingolstadt.* Mr. Seemiller has given us the fourth and last part of his *Incunabula typographica Ingolstadiensis* [see our Rev. Vol. VII. p. 478], containing accounts of 860 books with dates, and of 230 without. He has thus, much to his honour, accomplished a task of no small difficulty. *Jen. Allg. Lit. Zeit.*

ART. XLI. Stockholm. *Repertorium Benzelianum, inethavillande en Forteckning, &c.* Catalogue of a Collection of Manuscripts and Letters, formerly belonging to Archbishop Eric Benzelius the younger, now in the Library of Linköping: published by J. H. Lidén. 8vo. 254 p. 1791.

To the library of Linköping the manuscripts of archb. B., particularly the letters, formed no invaluable addition. In the catalogue here

here published of them we have an account of their contents, with literary remarks. The present archb. von Troil has bequeathed to this library his whole collection of Icelandic books, as Mr. Gahn has his of law books.

Jen. Allg. Lit. Zeit.

MUSIC.

ART. XLII. Leipzig. *J. G. Albrechtsbergers gründliche Anweisung zur Composition, &c.* A sure Guide to the Art of Composing, with clear and full Examples, explained for those who would learn without a Master; with an Appendix on the Construction and Mode of performing on all musical Instruments now in Use: by J. G. Albrechtsberger, Organist to the Imperial Court of Vienna. 4to. 440 p. 1790.

Mr. A. is master of his subject, and has treated it upon the whole very intelligibly, even in its most obscure parts. *Jen. Allg. Lit. Zeit.*

MISCELLANIES.

ART. XLIII. Paris. *Tableau général raisonné & méthodique des Ouvrages, &c.* A general and methodical Table of all the Works contained in the Collection of the Memoirs of the Royal Academy of Inscriptions and Belles-Lettres, from its Commencement to the End of the Year 1788: by M. D. 4to. 416 p. 1791.

The utility of a work of this kind to those who wish to consult the Memoirs of the Academy is sufficiently obvious. *Journ. des Savans.*

ART. XLIV. Gottingen. *Aufsätze mathematischen, physikalischen, chemischen Inhalts, &c.* Mathematical, physical, and chemical Essays: by H. D. Wilkens, A.M. Part I. 8vo. 95 p. with plates. 1790.

Mr. W. here shows himself to advantage as a mathematician, philosopher, and chemist, who thinks for himself. The first essay contains a solution of the following problem. Given the parts of the side of a triangle divided in two, and the angles opposite those parts, the sum of which is that of the angle opposite the side divided, to determine the triangle. Mr. W. solves it by the help of a circle; and about the same time, Mr. Kästner, without any knowledge of this solution, solved the problem in a readier way, by a comparison of the sines, and applied the solution to micrometrical mensurations, whilst Mr. W. has shown its use in measuring distances from a single station. In the 2d. Mr. W. corrects an erroneous expression of Mr. le Sage, in his Additions to his Essay on mechanical Chemistry, relative to a certain position of points on a sphere. The 3d. is on the velocity of mill-stones, in which Mr. W. shows that many revolve from 126 up to 297 times in a minute, without spoiling the flour, though Belidor asserts, that more than 60 revolutions in that space of time would overheat it. The 4th. consists of electrical experiments, made by rubbing quills, and sticks of sealing-wax. The subject of the 5th, is the increased weight of metals on calcination. This was occasioned by prof. Gren's assertion of the negative gravity of phlogiston.

In the preface Mr. W. acknowledges his obligations to Mr. Kästner for the assistance he has afforded him in his studies, by his instructions, the use of his books, &c.

Jen. Allg. Lit. Zeit.

ART.

ART. XLV. Berlin. *Handzeichnungen nach der Natur*. Sketches from Nature. 8vo. 182 p. 1790.

These contemplations on various natural objects have been highly extolled by some readers, but we believe a few only will taste their beauties.
Jen. Allg. Lit. Zeit.

ART. XLVI. Petersburg. *La Salle de Recreation*. The Recreation Room, or a Continuation of the Speaking Wall, or a Sketch of what is to be found in the Recreation Room of the Fourth and Fifth Classes of the Imperial Corps of Gentlemen Cadets: for the Use of the Cadets. 16mo. 277 p. with plates. 1791.

This is a counterpart of the Speaking Wall [see our Rev. Vol. XII. p. 120].
Jen. Allg. Lit. Zeit.

EDUCATION.

ART. XLVII. Zurich. *A Swiss national Play* is again proposed as a prize subject [see our Rev. Vol. IX. p. 479, and Vol. XII. p. 249], in nearly the same terms as before, only the prize is doubled. The judges the same, excepting Mr. H. L. Wirz instead of Mr. Maurer, whom he has succeeded as teacher of the Caroline school.

Jen. Allg. Lit. Zeit.

ART. XLVIII. Nuremberg. *Naturlehre für Kinder, &c.* Natural Philosophy for Children: by J. G. W. Mayer. 8vo. 262 p. 1791.

This little tract is written in a pleasing style, and in the form of a dialogue between a tutor, and several pupils of different ages and of both sexes. Mr. M.'s method of pointing out the utility of various physical truths in common life, or in the arts, or employing them as an antidote to superstition, pleases us much. What he advances he generally takes care to explain by means of pertinent questions, or experiments illustrated where necessary by wooden cuts.

Jen. Allg. Lit. Zeit.

ART. XLIX. Erlangen. *Sophrons Lehren der Weisheit und Tugend, &c.* Sophron's Lessons of Wisdom and Virtue for his grown-up Daughters, or Sketch of a System of Morals for Women: by J. Ad. Schmerler. Part I. 8vo. 258 p. besides the preface. pt. 128. [1s. 9d.] 1791.

The lessons here given are good, though they are not reduced into systematical order. The author's merit is chiefly that of a compiler, as he has given up little of his own: he has however been rewarded by a recommendatory letter from the queen of Prussia, and a gold medal from the duchess of Wirtemberg.
Jen. Allg. Lit. Zeit.

T H E

ANALYTICAL REVIEW,

For AUGUST, 1792.

ART. I. *A general History of Inland Navigation, foreign and domestic: containing a complete Account of the Canals already executed in England, with Considerations on those projected. To which are added, practical Observations. The Whole illustrated with a Map of all the Canals in England, [sold alone for 7s. 6d.] and other useful Plates. By J. Phillips. 4to: about 400 p. pr. 1l. 1s. in boards: Taylors: 1792.*

THERE are but few objects of internal policy; which have so wonderfully called forth the resources, and none that have made such a sudden alteration on the face of this island, as its canals. By creating an inland navigation, they have facilitated the communication between remote parts of the kingdom; and by reducing the price of carriage, enabled the manufacturer to obtain his materials, fuel, &c., at a lower rate, to convey his goods to market at a less expence, and consequently to sell cheaper than his competitors. But it is not our domestic intercourse alone that has been benefited, for by their means our foreign commerce has been considerably enlarged, our industry has received a fresh stimulus, our population a sensible increase, and the country itself a new appearance.

The causes which have effected this sudden change are obvious. As consumers, we are now able to import at a reduced expence; as producers, to export with more facility, and on better terms. Do the materials of a manufacture lie dispersed? they are united by means of canals. Is the conveyance by sea difficult during the tempestuous months, and dangerous in time of war? Canals elude the losses occasioned by storms, and the capture likely to ensue from the vigilance of an enemy.

Ships from the northern parts of Europe may readily make the Humber, whence there is now a safe and certain communication with the rivers Mersey, Dee, Severn, Avon, Thames, &c.; an extent of water carriage exceeding five hundred miles. A speedy intercourse is also effected between the eastern and western shores of the island, by means of the Forth and Clyde

navigation; and when the projected canals through the county of Hants are cut, stores, goods, and merchandize of all sorts may be conveyed from London, Woolwich, Chatham, and Deptford, to Portsmouth, and a long, circuitous, and hazardous navigation, avoided.

As this is a curious and interesting subject, and has been treated of at large by a professional man, we shall here attempt a regular analysis of his work.

Chap. I. *Utility of inland navigation—ancient canals—canals of Egypt—account of the great canal cut through the isthmus of Suez—description of the nilometer, or instrument for measuring the inundation of Egypt.* We have already enumerated some of the many benefits which accrue from navigable rivers and canals; indeed, there is scarcely any civilized people, either ancient or modern, but has born testimony to their utility. Greece, the mistress of the world in arts and sciences, was admirably situated for internal commerce, being every where bounded and indented by the Ægean and Ionian seas, with their numerous bays, havens, creeks, and rivers, yet we learn, from history, that a variety of attempts were made to secure a still greater facility of intercourse by means of canals. Demetrius Poliorcetes, Julius Cæsar, and the emperors Caligula and Nero, attempted to cut through the isthmus by which Peloponnesus is joined to the rest of Greece, and thus form a communication between the Ionian and Ægean seas. We also find traces of canals cut, on purpose to drain off the waters of the lake Copais in Bœotia, of such remote antiquity, that all knowledge of the period when they were executed is entirely obliterated.

The principal work of this kind in Egypt, was the grand canal by which a communication was made between the Nile and the Red Sea; it was wide enough for two galleys to pass abreast, four days sail in length, and far superior for utility, dimensions, and trade, to any other canal then in existence. The wealth of India, Persia, Arabia, and the kingdoms on the coast of Africa, was brought by shipping to the Red Sea, and by this vast canal conveyed to the Nile, whence it was distributed, by the Mediterranean, not only to Greece and Rome, but to all the surrounding nations, until the Portuguese discovered a passage to India, by the Cape of Good Hope.

Chap. II. *Of the canals of China and Indostan.* There is scarcely a town, or even a village, in the great empire of China, which has not the advantage either of an arm of the sea, a navigable river, or a canal; by which means internal navigation is rendered so common, that almost as many people live on the water as on the land. The great, or royal canal, is one of the wonders of art: it was finished about the year 980, and thirty thousand men were employed forty-three years in
completing

completing it. It runs from north to south, extending from the city of Canton to the extremity of the empire; and by it all kinds of foreign merchandize, which arrive in that city, are conveyed directly to Pekin, being a distance of 825 miles. Its breadth is about fifty feet, and its depth, which is a fathom and a half, is sufficient to carry barks of considerable burthen. This canal passes through, or near forty-one large cities; it has seventy-five vast sluices to keep up the water, and enable the vessels to pass in those parts where the ground will not admit of sufficient depth of channel, besides several thousand draw, and other bridges. Innumerable cuts are made from this main canal, and the whole empire abounds with lakes, rivers, and rivulets.

Bengal is intersected in such a variety of directions, by the Ganges and Burrampooter rivers, as to form the most complete and easy inland navigation that can be conceived; it is supposed to give constant employment to thirty thousand boatmen. We learn from the Azin-Acbaree, that the emperor Feroze III. marched to Debalpour in 1355, where he made a canal one hundred miles in length, from the river Suttuluz to the river Lidger.

Chap. III. *Of the canals of Russia—account of the celebrated canal and locks of Vishnei-Voloshok, &c.* The Czar, Peter the Great, having observed, while in Holland, that the Dutch acquired immense advantages by means of their canals, on his return to his native country, formed the plan of an inland navigation, for conveying the rich commodities of Persia to Petersburg; but the death of this great monarch prevented the completion of so noble an undertaking, which would, perhaps, have rendered his new city one of the most populous and opulent in the world. This immense work was begun in the year 1698, by a colonel Breckell, a German, who failed in the attempt; captain John Perry, an Englishman, was then employed, but he was impeded in his operations by the ignorance of the boyars or nobility, and he was told by the governor of the province of Astracan, 'that God had made the rivers to go one way, and that it was presumption in man to think to turn them another way.'

What was left undone by Peter has been carrying on and completing, with the utmost assiduity, by his successors; and a communication is now effected, by means of the celebrated canal of Vishnei-Voloshok, between the Baltic and the Caspian sea, in consequence of which an intercourse is opened with Persia: a new communication with the river Wolga is likewise projected, the old one being found so dangerous as to be almost useless. There is, perhaps, no country in the world where inland navigation is carried through such an extent of territory as in Russia, it being possible, in that empire, to

convey goods by water no less than 4,472 miles, from the frontiers of China to Peterburgh, with an interruption of only about 20 leagues; and from Astracan to the same capital through a space of 1434 miles, being nearly equal to one-fourth of the circumference of the earth!

Chap. iv. *Of the canals of Sweden and Denmark.* Sweden has long been sensible of the advantages arising from an inland navigation. Gustavus Vasa conceived the stupendous attempt of uniting the Baltic with the German ocean, not only for the purpose of improving the interior trade of the provinces, but also with the intention of promoting the foreign commerce of his subjects in case of a war with Denmark. Several succeeding sovereigns kept this great object in view; Charles ix. promoted it, by means of the Carlsgraf canal, Charles xi. by that of Arboga, and Charles xii., ambitious of vanquishing difficulties, seemingly insurmountable, employed the celebrated engineer Polhen to render the cataracts of Trolhaetta navigable, and to open a communication, not only between Gotheborg and Stockholm, but also with the Wenner, the Vetter, and Norkopping, sufficient for the passage of very large vessels.

The canal of Kiel, for uniting the Baltic and the German ocean, and precluding the necessity of a circuitous navigation around the extremity of Jutland, will, when completed, be highly advantageous to the commerce of Denmark.

Chap. v. *Of the canals of Holland and Flanders.* The seven united provinces, commonly called Holland, are intersected by innumerable canals; they may be compared, for number and size, to our public roads and highways; and as the latter with us are continually full of coaches, chaises, waggons, carts, and horsemen, so the former with them are crowded with vessels, pleasure boats, &c.

'The yearly profits produced by these canals are almost beyond belief; but it is certain that they amount to more than two hundred and fifty-four thousand pounds for about forty miles of inland navigation, which is six hundred and twenty-five pounds per mile, the square surface of which mile does not exceed two acres of ground; a profit so amazing, that it is no wonder other nations should attempt to imitate what has been found so highly advantageous.'

The canals of Flanders, formerly so celebrated, are now entirely neglected, and out of repair.

Chap. vi. *Of the canals of France and Spain.* France may justly boast of the number, and the extent of its canals. That of Briare, begun in the time of Henry iv., and finished during the reign of Lewis xiii., forms a communication between the Loire and the Seine. The canals of Orleans, Bourbon, and Landau, are all eminently useful; but the grand canal of Languedoc, which joins the ocean to the Mediterranean, is one of the greatest efforts of human industry and ingenuity. It was projected in the reign of Francis i., but not begun

begun till the year 1666, under Lewis XIV. It was finished in 1681, and does infinite honour to the able minister Colbert, who patronised, and to Riquet the engineer, who conducted the undertaking. This canal, which has answered every rational expectation, extends from Narbonne to Toulouse; it receives several little rivers as *feeders* in its way, and is provided, at proper intervals, with one hundred and fourteen locks and sluices. In some places it is conveyed by aqueducts over bridges of incredible height and strength, which give passage to other rivers below; and in one part, near the town of Beziers, it is carried under a mountain, by a tunnel seven hundred and twenty feet in length, cut into a lofty arcade, and lined, during the greatest part of the way, with free-stone, excepting towards the two ends, where it is hewn through the rock, which is composed of a soft stone. The expence of this work amounted to thirteen millions of livres (about £.540,000 sterl.), of which the king contributed seven millions; and the province of Languedoc supplied the remainder.

Three new canals have been begun subsequent to the year 1782, and about as many more since our author wrote on this subject; by means of these France will be able to supply her dock-yards at Marseilles and Toulouse, and also her grand arsenal and dock-yards at Brest and Rochefort, with all manner of stores and commodities, without hazarding a voyage by sea. It would be tedious to enumerate the canals completed and projected in that kingdom; we shall only observe, that those already finished measure 858,000 toises, or 1,939 English miles in length.

The internal parts of Spain are eminently calculated for inland navigation, and there is no country in the world where it would be more useful. The canals of Arragon, Castille, and Murcia, the former especially, are attended with great advantages, in regard to the promotion and increase of the productions of the country; that which is to extend from the mountains of Guadarrama to the Tagus, was begun in 1784, and promises to realize the hopes of the nation.

The author of the work now before us, was in treaty with prince Masserano, formerly ambassador at our court, to supply Madrid with common sewers and a pavement, after the manner of London, and also to survey the country and improve the canals; but the war between England and Spain put a stop to this project.

Chap. VII. *Of the canals of England.* England was rather tardy in the improvement of her inland navigation. The rivers Thames, Trent, Severn, and Mersey, extend far into the interior parts of the country, and almost divide the island into four parts, yet London, Bristol, Liverpool, and Hull, for

of the principal ports of the kingdom, commodiously situated on the banks of these rivers, and crowded with innumerable vessels, laden with the productions of the different countries in the world, had not, till lately, any communication with each other but by means either of a dangerous and circuitous navigation, or a tedious and expensive land carriage. At length, amidst an expensive but glorious war, an individual planned, and soon after executed, an undertaking of this kind, and by drawing a mine of wealth from the bowels of a mountain, which had hitherto been totally useless, and of no value, awakened a general ardour for similar improvements. Although there was neither a Lewis XIV. nor a Colbert to encourage the undertaking, with the wealth of an empire, yet under the auspices of the duke of Bridgewater, and by means of the exertions of the wonder-working Brindley, a stimulus was given to the genius of the nation, and England, aroused from her lethargic slumber, began to pour forth the riches of her inland provinces, and to receive a full tide of commerce, and its concomitant wealth in return.

The first canal, which claims our attention, as being the first public work of the kind executed in this country by an individual, was that projected, begun, and finished, in the years 1758 and 1759, by the duke of Bridgewater. This, which begins at Worley Mill, was at first solely designed to convey coals from a mine on his estate to the town of Manchester, but it has since been applied to many other useful purposes. In one place it runs through a hill, by a subterraneous passage, big enough for the admission of long flat-bottomed boats, which are towed by hand-rails on each side, near three quarters of a mile under ground, to the coal-works. The passage is, in some places, cut through the solid rock, and in others is arched over with brick; and air funnels, some of which are thirty-seven yards perpendicular, are dug at certain distances to the top of the hill. This canal is raised above the public roads by the intervention of arches, and is carried not only over, but nearly forty feet above the navigable river Irwell, by means of a stupendous aqueduct, so that large vessels, with their sails set, pass under the canal, as if it were a lofty bridge, while the duke's barges are, at the same time, passing over them.

The immense advantages resulting from this noble undertaking cannot be better estimated than by observing, that one-half is saved to the public of the old water carriage, and almost six parts in seven of the land carriage, while coals, which were retailed to the poor of Manchester at seven-pence per hundred weight, and often dearer, are now delivered at the same place (seven score to the hundred) for three-pence halfpenny.

James Brindley, a man who possessed an uncommon genius for mechanical inventions, was the person selected for the superintendence and management of the duke of Bridgewater's canals. He was born in the parish of Wormhill, in the county of Derby, in the year 1716, and was put apprentice to a Millwright near Macclesfield in Cheshire. He soon discovered extraordinary abilities, and in 1752 rendered himself celebrated, by the construction of a water engine at Clifton in Lancashire, for the purpose of draining some coal-mines, which were formerly worked at an enormous expence. Three years after he was employed to execute the wheels for a new silk-mill at Congleton in Cheshire; and he accomplished this very curious and complex piece of machinery in a manner highly satisfactory to his employers. In the year 1756 he erected a steam engine at Newcastle Underline, upon a new plan, the boiler being made with brick and stone instead of iron, and the water heated by means of fire flues of a peculiar construction. Mr. B.'s attention to this branch of mechanics was soon diverted to an object of the highest national importance, in which the exertions of a strong and comprehensive mind were called forth to the completion of an undertaking, in which he triumphed over ignorance, envy, and prejudice. The success of his operations, under the auspices of the duke of Bridgewater, acquired him additional celebrity; and, in 1766, he began the grand trunk navigation, which was to connect the Trent and the Mersey, and thereby unite the ports of Liverpool and Hull. Soon after this, he projected and executed a canal from the grand trunk at Haywood, to the river Severn near Bewdley, by means of which a communication was established between the city of Bristol and the towns of Liverpool and Hull. His next undertaking was the survey and completion of a canal from Birmingham, in order to unite with the Staffordshire and Worcestershire canal, near Wolverhampton; that from Droitwich to the river Severn, for the conveyance of salt and coals, was also executed by him: he likewise planned, and for some time undertook the direction of the Coventry navigation. A little before his death he began the Oxfordshire, which unites with the Coventry canal, and which, with the grand trunk, will form an inland navigation, from Liverpool and Hull to London. He also surveyed the course of an intended canal from Sunning near Reading in Berkshire, to Monkey Island near Maidenhead Bridge, and planned a great number of other works of the same kind; indeed there were few undertakings of this nature projected in the kingdom, during his life-time, in which he was not consulted.

Mr. Brindley carried his attachment to artificial navigations to a degree of enthusiasm. Having treated rivers of all kinds,

when compared with canals, with the utmost contempt before a committee of the house of commons, a member asked him, for what purpose he apprehended rivers to have been created? To this, after a moment's pause, he is said to have replied, *to feed navigable canals!*

'Employment in so many considerable works had made him think there was nothing impossible to him. He had always a favourite scheme of joining the two islands by a floating road and canal, from Port Patrick to Donaghadie, which he was confident he could execute in such a manner, as to withstand the most violent attacks of the waves.'

The above paragraph is borrowed from an anonymous writer, and seems too extravagant for credibility.

Mr. Brindley was, doubtless, an extraordinary man; he had learned neither to read nor write, in his youth; he drew little or no assistance from books, or the labours of other men; his resources lay entirely within himself; and while he was in search of the necessary expedients to remove any unforeseen difficulties, he generally retired to his bed, for the sake of a patient and tranquil investigation, and he has been known to lie there two or three days, until he had obtained the object of which he was in pursuit. There is reason to suppose that his intense application brought on a hectic fever, which continued upon him for some years without intermission, and at last terminated in his death on the 27th of September, 1772, in the 56th year of his age.

Chap. VIII. *Particulars of two plans for a communication by canals between Liverpool, Bristol and Hull. Course of the intended canals to join the river Weaver in Cheshire to the Trent, Staffordshire, &c.* This chapter contains a comparative estimate of the two plans given in, in the year 1765, by which the opulent and commercial seaports of Bristol, Liverpool and Hull were to be enabled to communicate with each other.

The proposed junction of the Weaver and the Trent, will be productive of immense advantages to Cheshire and Staffordshire.

Chap. IX. *Plan of the canal proposed by Mr. Brindley. Comparative view of the expence of land carriage, and carriage by inland navigation, &c.* On the 30th of December, 1765, it was resolved to apply to parliament for leave to bring in a bill, to unite the rivers Mersey, Trent and Severn, by means of a canal, and a plan given in by the celebrated Mr. Brindley was approved of by the intended proprietors. This canal is designed to fall into the Trent at Wilden, rather than at Burton, in order to avoid the shallows, which greatly impede and interrupt the navigation of that river. At Harecastle, the highest part, whence the water falls north and south, it will pass above a mile under ground, by which means fewer locks will be necessary.

cessary, and more water supplied from the coal-mines in that country; the whole length of it, including the branches, will be upwards of one hundred miles. It was computed by Mr. Brindley, that the expence, as far north as Harecastle, would cost 700l. a-mile; the sum to be expended in forming the subterraneous passage through that hill, was calculated at 10,000l.; and the remainder of the canal was reckoned at 1000l. per mile.

One of the best modes of estimating the advantages arising from an inland water communication, is from the diminution of the price of carriage. Now the price of land-carriage in the neighbourhood of the canal, is, upon an average, about nine shillings per ton for ten miles, but it is supposed that the water-carriage will not exceed two shillings and six-pence per ton for the same distance, so that nearly three-fourths of the present carriage will be saved to the public; this is an immense advantage; and if we suppose the saving to be only six shillings in nine, the land-holders, manufacturers, and merchants, will be enabled to convey many articles to market, which would never have born the expence of land-carriage, and many natural productions, such as coals, stone, timber, iron ore, alabaster, &c., will now find purchasers, which from their former unfavourable situations, could never have been employed. The advantages of this great undertaking are too various to be here enumerated, and we have only to lament that it has experienced so much unmerited opposition and delay.

Chap. x. *Coventry and Oxford canals — Birmingham and Fazeley canal, Stroudwater canal to the Severn, &c.* At a meeting held at Banbury on the 3d of October, 1768, and also on the 25th of the same month, it was resolved to apply to parliament for a bill, to cut a canal from Coventry to Oxford, according to a plan suggested by Mr. Brindley, and 50,000l. were immediately subscribed for this purpose.

An act of parliament was obtained in 1784 to enable certain persons to make a navigable canal from the Trent and Mersey navigation on Fradley Heath, in the county of Stafford, to Fazeley in the said county.

In the years 1774 and 1775 two acts of parliament were procured for completing the navigation of the Stroudwater to the river Severn, by means of a new canal; this work has been some time finished, and will prove highly advantageous.

The Droitwich canal joins the Severn near Salway after a navigable course of five miles and five furlongs, and a fall of fifty-six feet in six miles.

In the reign of Charles II., a plan of uniting the midland counties with the capital, by a junction of the Thames and the Severn, was formed; but an act of parliament for accomplishing this

this noble undertaking was not procured until the year 1783. This navigable canal begins at Wallbridge, near Stroud, at the place where the Stroud navigation ends, and proceeds very near to Lechlade on the river Thames, being a distance of thirty miles, seven chains and a-half, exact measurement. The expence was estimated at one hundred and thirty thousand pounds. The tunnel at Sapperton is nearly two miles and a half in length, being lined with masonry, and arched over at top; an inverted arch is formed also at the bottom, except at some few places where the solid rock being scooped out renders it unnecessary. The boats here are twelve feet wide, and eighty feet long, and when loaded draw four feet water, and will carry seventy tons. This canal was executed in the most masterly and complete manner, within the time proposed, which was seven years. The connexion of the river Thames with the Severn, by means of this cut, and also with the internal parts of the kingdom, by the Oxford and Coventry canals, forms a line of communication with the capital, that cannot fail to excite and call forth the industry of the surrounding country, by encouraging agriculture, manufactures, and trade, and affording employment to, and greatly increasing the number of inhabitants.

Chap. XI. *Project to shorten the Thames navigation—Account of the canal projected from London to Waltham Abbey, &c. &c.* It is asserted by Mr. Phillips, that there is no plan from which greater and more lasting benefits might be expected to arise to the public in general, and to the counties through which it would pass in particular, than a cut from Monkey Island in the river Thames, near Maidenhead, to Reading in the county of Berks, as by means of this the price of provisions would be greatly lessened in the capital, and the country supplied with coals at a much cheaper rate than at present: the length of the intended navigation is fifteen miles and a quarter according to one scheme, and only fourteen miles and three quarters according to another; by the river it is above twice that distance: the difference therefore in point both of celerity and expence is amazing.

Chap. XII. *Of the canals in Scotland—Account of the canal from the Forth to the Clyde, &c.* The grand undertaking of uniting the rivers Forth and Clyde was first projected in the reign of Charles II. This idea was revived again in 1723; in 1762 a survey and estimate were made under the direction of lord Napier; it was at length begun under the inspection of Mr. Smeaton in 1768, and completed in 1790, under that of Mr. Robert Whitworth.

The advantages resulting from a speedy, safe, and cheap communication between the eastern and northern shores of the island are too conspicuous to stand in need of recapitulation.

This

This canal in its course from the Forth to the Clyde passes over ten large aqueducts and thirty-three smaller ones. The tonnage dues are two-pence per ton per mile, and from sea to sea five shillings and ten-pence. The whole length of the navigation is exactly thirty-five miles. A canal has been projected between Loch Gilp and Loch Creman, and another between Inverness and Fort William.

Chap. XIII. *Of the canals of Ireland and America.* The grand canal from the city of Dublin to the river Shannon was originally planned by Mr. Omes, engineer to the Lagan navigation, and carried on, under his direction, from the capital to the bog of Allen, at the expence of seventy-seven thousand pounds. When the work was advanced thus far, it was discovered that several capital mistakes had been committed in regard to the levels, the water in some places of the canal standing four or five feet deeper than in others. Several other engineers have since been called in, but yet, notwithstanding the immense sums of money squandered away in the attempt, the original plan is not as yet completed. The failure of this great national work is attributed to the neglect of a well-digested survey. The whole length of the intended cut, from Dublin to the Shannon, is sixty-one miles and a-half; in its course it passes over the rivers Little Mouell and Great Mouell, then across the Liffy by Dowling and the isle of Allen into the bog of Allen; it communicates at Tullemore with the river Maiden, which joins the Brufna river, and falls into the Shannon near Moystown.

The canal from the town of Newry and the sea is now finished, and is capable of carrying vessels of eighty or a hundred tons burthen; it was originally intended to communicate with the Drumglass and Dungannon collieries, and thus supply Dublin with Irish coals.

The Irish parliament has granted very large sums for carrying on and completing the canals of that kingdom.

The United States of America possess an immense sea-coast abounding with excellent bays and harbours, while the internal parts of the country are intersected by noble rivers, many of which are navigable for ships of the largest burthen for some hundreds of miles within land, so that but little art or improvement by canals is wanting to make that country the most convenient for commerce and inland navigation of any on the face of the globe. The canals proposed to be cut at South Key, Susquehannah and Delaware, will open a communication from the Carolinas to the western counties of Pennsylvania and New York; the improvements of the Patomak will give a passage from the southern states to the western parts of Virginia, Maryland, Pennsylvania, and even to the lakes; from Detroit on lake,

lake Erie, to Alexandria on the Patomak, a course of no less than six hundred miles, there are but two carrying places, which together do not exceed the distance of forty miles. The canals now cutting between the Delaware and Chesapeak, will open a communication from South Carolina to New Jersey, Delaware, the most populous parts of Pennsylvania, and the midland counties of New York. These important works have been surveyed, and it is computed that they may be completed for two hundred thousand guineas. It is also in contemplation to open a communication between Philadelphia and the Jumatta, the Tyoga and the east and west branches of the Susquehannah, the southern branch of the Tyoga, and a branch of the Allegany; to improve the navigation of the Patomak, and to carry a variety of other useful and splendid projects into execution.

Chap. XIV. *Practical observations relative to canals.* After giving an accurate historical account of the canals projected and completed in this and other countries, our author here presents us with a variety of practical observations relative to their construction, under the six following heads: 1st. The places to be benefited in point of trade; 2ndly. The supply of water; 3dly. The most eligible levels; 4thly. The nature of the ground to be cut through; 5thly. The expence of execution; 6thly. The mode of execution.

We have thus presented our readers with an analysis of the General History of Inland Navigation, &c. The subject is highly interesting to the inhabitants of a country which derives its wealth and its grandeur from agriculture, manufactures, and commerce: in short, the present work ought to be read with attention by the legislator, the landholder, and the merchant.

A large and correct map of all the canals in England, either projected or completed, is annexed; those not yet executed are coloured *brown*; those already finished, *red*; and the rivers, as far as they are navigable, are tinted *blue*. Four plates, consisting of plans, elevations, and sections for a lock, aqueduct, and bridge, are also added, which will doubtless be found exceedingly useful to those who either are, or may be engaged in undertakings of a similar nature. s.

ART. II. *Roman Conversations; or a short Description of the Antiquities of Rome, and the Characters of many eminent Romans. Intermixed with References to Classical Authors and various Moral Reflections; in a supposed Conversation between some English Gentlemen at Rome.* In 2 Vols. 8vo. Vol. I. 440 Pages, in Boards. Price 6s. Brown. 1792.

Those who are conversant with the Dialogues of the Ancients will recollect, how happily the genius and taste of their authors have enlivened and embellished philosophical arguments

arguments and moral sentiments, by introducing them in the conversations of eminent men, and in connexion with agreeable scenery either of art or nature. In this manner to call in imagination as an auxiliary to truth and virtue, is peculiarly proper in works designed to give young persons a relish for the pleasure of study, and to lead them to habits of reflection. Something of the same kind has been repeatedly attempted with success by modern writers. There are few young readers to whom the comparison of the remains of the ancient artists, with the descriptions of the Roman poets, would not be more pleasing in the conversation manner of Spence's *Polymetis*, than in the more simple form of a didactic essay. What Spence executed so successfully in the field of taste, the author of the present work has attempted in that of morals. The city of Rome is very properly chosen as the scene of these conversations; for certainly the Roman history can never be studied with more advantage, than in connexion, either real or fancied, with the centre of all its great transactions. The *persons* of these conversations are a tutor and three pupils of noble and opulent families. The tutor appears in the character of a learned, pious and benevolent man. He directs the attention of his pupils chiefly to those remains of antiquity in the city of Rome, which are connected with celebrated names in the Roman history, and introduces, in chronological order, a review of the characters of illustrious men, interspersing a variety of reflections chiefly of the moral and religious kind. The author appears to be well acquainted with the original sources of the Roman history, and makes many pertinent quotations. The chief object of the work is, not so much to form the taste of young people, as to lead them to such reflections on the conduct of individuals, and on the general character of the Romans, as may confirm them in the principles and sentiments of goodness. The author in this respect follows the example of the amiable Rollin; and, though the work is not peculiarly recommended by the graces of fine writing, as a course of moral lectures it may be read with pleasure and advantage.

The characters principally insisted upon are Numa, Tarquinius Priscus, Servius Tullus, Junius Brutus, Valerius Publicola, Cincinnatus, Camillus, Fabius Maximus, Curius, Fabricius, Regulus, Marcellus, Fabius Max. Verrucosus, Scipio Africanus, Titus Flamininus, Cato Major, Paulus Æmilius, Nasica, Scipio Æmilianus.

We select, as a specimen, p. 329.

‘TITUS FLAMININUS.

‘It was on his return from his great victory over the Macedonians, that Titus Flamininus marched into the heart of the territories of the Grecian states. Greece had been for several ages more or less oppressed by the Macedonian princes. It now lay entirely

entirely at the will of this Roman conqueror. *Expectatione omnes erant crecti, qui deinde futurus status Græciæ, quæ sua esset fortuna.*

‘ He encamped his victorious army on the Corinthian Isthmus, that most important pass, which commanded all the lands and seas of Greece.

‘ It happened to be then the time of the Isthmian games; at the celebration of which, multitudes from all the cities of Greece constantly assembled in that place. While these numerous spectators were all sitting in the Circus there, a Roman herald entered the Arena, and with the sound of the trumpet ordering silence, made this solemn proclamation :

“ The senate of Rome, and Flaminius the consul, having subdued Philip, and the great kingdom of Macedonia, proclaim it, as their pleasure, that the following nations, the Corinthians, Achæans, Phocians, Eubœans, Thessalians, and all the other nations of Greece, whether in Europe or in Asia, be from this day declared free.”

‘ The first time that the herald made this proclamation, the vast audience stood totally silent: they scarce believed what they themselves heard: they looked one on another, as if they all thought it but a dream. But when the herald, being recalled, made the same proclamation the second time, *tum ab certo jam gaudio maximus cum clamore plausus est ortus*; the universal acclamation was so loud, that birds, then flying over the Circus, dropt suddenly down dead; all the hills and shores resounded; and ships, far out at sea, felt the shock of the shout.

‘ Leaving the Circus, the whole assembly hastened to the tent of Flaminius; blessing him with many thousand voices for his nobleness of mind in forming so generous a design, and for his persevering fortitude in bringing it to effect; multitudes crowding, in excess of joy, to kiss the hand of their deliverer; others showering flowers and garlands on his head: his own heart doubtless, in the mean time, overflowing with abundance of happiness, (happiness, far superior to what was felt by any other person in that vast assembly) and with all the raptures of the consciousness of having performed so good an action.

‘ For it is to Flaminius indeed that the glory of this action is to be peculiarly ascribed. *Liberandem omnem Græciam*; (said he at the meeting of the Roman commissioners) *si Ætolorum linguas retunderet; si veram caritatem, majestatemque apud omnes nominis Romani vellent esse: si fidem facere, ad liberandam Græciam, non ad transferendum a Philippo ad se imperium, se mare trajecisse* *.

‘ The conduct of Flaminius, during most part of the time that he resided in Greece, was not unworthy of so good a beginning. *Universa Græcia egregiè tum statu suo gaudebat.*

† Of Sparta alone he did not complete the deliverance; and in that respect it must be owned, that his glory was defective. In excuse for this omission, Flaminius said, that if he had persevered in his endeavours to dethrone the tyrant Nabis, the city of Sparta itself must probably, in the course of the war, have been destroyed.

* Livy, Lib. xxxiii. c. 31.

‘ But

* But perhaps other *less amiable* reasons may be suggested, as his motives to this conduct. Perhaps also you, dear sir, (in saying this Crito turned to the eldest of his young friends) may be inclined to think, that as his troops received such a check at the attack of Sparta, Flamininus might be perhaps apprehensive, that the city of Lycurgus (though then in such decline, and under such tyranny) would not easily be taken even by a Roman army of 50,000 men.

* But, whatever was the case of Sparta, Flamininus certainly placed most of the other states of Greece in the fullest freedom. He had delivered them from the Macedonians; he now withdrew all his own troops and garrisons from them. He particularly evacuated those *three* strong places, which commanded the whole country, Chalcis, Demetrias, and Corinth.

* Nor was liberty the only benefit which he bestowed on the Grecian states. Like that modern Italian hero, Andrew Doria, whose sepulchral chapel you visited with such reverence while at Genoa; far from the mean and cursed policy of sowing party dissensions, and factious hatred among the people, in order to render the power of a bad government irresistible by them all; Flamininus laboured (like a father among his children) to establish both a good government*, and its worthy companion, mutual and universal concord †.

* When Flamininus took leave of the Grecian states, he generously and earnestly pressed this great and noble maxim on their memories, that the general internal concord of all Greece was the only method by which they could preserve to their country the blessings which they had now received from his hands; and by which they could render its liberty perpetually secure, and invincible by any future invasion from any foreign nation whatever ‡.

In

* * See particularly his conduct to the Thessalians.

Livy, lib. xxxiv. c. 51.

† * King Lewis IX. of France, commonly called St. Louis, was remarkable for the *same* noble spirit of government, in reconciling all the hatreds and dissensions among his nobility. In general indeed it may be remembered, that division is the strongest support of a bad government, and concord the strongest and wisest of a good one. The same virtuous king of France interposed his good offices also between the factions in England.

* See Hume's History of Henry III. in the year 1263.

* As to Andrew Doria, his character in this and some other particulars bears a strong resemblance to the conduct of Flamininus in Greece.

‡ * It is true, that Greece was at this time much degenerated from its former virtue and strength; but yet it still retained something of each. If Greece had been united, it would probably have been still able to defend itself against any enemy.

* This opinion seems confirmed, by considering the great military abilities of Philopœmen, who was contemporary with Flamininus.

' In gratitude for all these so many and so great benefits conferred, Flaminius desired to receive only one favour from them. Hannibal had, during his late furious war in Italy, made great numbers of Romans captive, and sold them as slaves. Many of these unhappy men were now in that sad condition in several parts of Greece; Flaminius therefore could not avoid hoping that the Grecian states would be pleased with this opportunity of repaying in some measure their obligations to Rome, by redeeming these captives, and thus as it were giving freedom to that very nation from which they had so lately received their own.

' In reading this last paragraph, Crito had addressed himself to the company in general: he now paused, and looked on the eldest of the young gentlemen.

' That the Romans (continued he) were *sincere at this time*, in the delivery of Greece, and fully satisfied with the *glory* of being the authors of it, must seem very probable, even if we judge of their intentions only from their interest.

' Please to recollect, dear sir, that *at this time* the kings of Macedonia and Syria were the most formidable adversaries of Rome. But the liberty of Greece introduced a balance of power in the Levant, and formed perhaps the strongest kind of barrier against both those kings.

' Afterwards indeed, when both Macedonia and Syria were fully subdued, then it is true that the Romans planned schemes of more immoderate ambition, and swallowed up all the free states of Greece in the vast whirlpool of their power.

' But these were *posterior* events; nor can we from them *with candour* argue, that the Romans, in thus giving liberty to Greece, were at this time *insincere*. That action seems really generous and noble, in respect of Greece, as well as very prudent in regard to what was then the interest of the Roman state.

' If Antiochus and Perses had not been conquered, the Grecian states would probably have continued allies of Rome, but free in great measure from the Roman yoke. Even after those events, that yoke hung very light on them, in comparison of the weight with which it pressed down the necks of other nations. Their arts and sciences were their protection, when their arms failed. It seems indeed not improbable, that the inhabitants of Greece were in general much more happy, when under the Roman government, than ever before: such seems peculiarly to have been the case of Athens.'

In the life of Numa, we remark that the author adheres to an opinion now commonly abandoned by the learned, that Numa was instructed by Pythagoras. We think too he is not

ninus. *Terrestrium certaminum arte Philopœmen quemvis clarorum imperatorum vel usu vel ingenio æquabat.* Livii, lib. xxxv. c. 26.

' This Achæan commander would perhaps have been chosen by the Greeks, if united, as their chief general; and it is not at all improbable, that in that capacity he might have acquired as much glory in the defence of Greece, as any Spartan or Athenian general had ever gained at Marathon or at Platæa.'

sufficiently

sufficiently warranted, in supposing the story of Numa's correspondence with the nymph Egeria to be allegorical. The truth most probably was, that Numa, like many other ancient legislators, thought it expedient to give his laws the sanction of a divine authority. The author's zeal for religion is highly commendable, but he perhaps suffers it to mislead his judgment when he makes the daily devotion of Scipio Africanus to have been so pure and exalted as to become the spring of all the dignity and glory of his life, and when he draws a parallel between the Decii devoting themselves for their country, and Jesus Christ laying down his life for the salvation of the world. In the course of the work we meet with too many expressions of admiration and delight on the contemplation of the objects and characters which are brought into view, and of affectionate tenderness between the tutor and his pupils. But, notwithstanding this and some other trivial defects, the work may be very useful to such young persons as are already tolerably well acquainted with the Roman history, in assisting them to make pertinent reflections upon what they read.

The work was written, as we are informed, about thirty years ago, by a gentleman of respectable character and fortune, the late Joseph Wilcocks, Esq., of Hurley in Berkshire, who gave directions that it should be published soon after his decease. The second volume, which completes the author's plan, will shortly make its appearance.

As frequent references are made in the course of this work to the Topography of Rome, it would have been a great improvement of the design, had the publication been accompanied with a plan of Rome; and such a plan might have been easily copied, in a reduced size, from an accurate engraving published at Rome by Leonardo Bufalino.

ART. III. *Accounts of the Tribes of Israel being in America; originally published by R. Manasseh Ben Israel. With Observations thereon, and Extracts from sacred and profane, ancient and modern History, confirming the same; and their Return from thence about the Time of the Return of the Jews.* By Robert Ingram, A. M. Vicar of Wormingford and Boxted, Essex. 8vo. 56 Pages. Price 1s. Robinsons. 1792.

THE Ten Tribes of Israel, according to the Hebrew scriptures, were carried captive to the cities of Media beyond the Euphrates, and were subject first to the kingdom of Assyria, and afterwards to that of Media. When Xerxes, after the Babylonish captivity, gave all the Jews permission to return to Jerusalem, Josephus relates, that these ten tribes, who had been settled beyond the Euphrates, and were prodigiously increased in number, chose to continue where they were. But

we learn from Esdras, that they migrated into a distant country. This distant country Mr. Ingram supposes to have been America, and he is of opinion, that they passed the mountains of Armenia, and crossed over into America at the straits which have been lately discovered. And to facilitate their passage, he supposes, that first the waters of the Euphrates, and afterwards those of the Ocean, were dried up. In order to prove, that these ten tribes are now actually in America, Mr. I. has here collected sundry marvellous relations from a book, intitled "The Hope of Israel," written by Manasseh Ben Israel, a Hebrew divine and philosopher, who resided in England in 1650.

This Jew relates, that Aaron Levi met with an Indian, at port Honda in the Spanish West Indies, who conducted him a journey of eight days, at the end of which they came to a large river, where the Indian introduced him to a people who conversed with him in Hebrew, and gave him undoubted proofs that they were the true descendants of Abraham. This Jew relates many other wonderful particulars to the same purpose, to which we can only say, *Credat Judæus Apella!*

ART. IV. *An Inquiry into the prophetic Character of the Romans, as described in Daniel, Chap. viii. 23—25.* By Thomas Zouch, A. M. Rector of Wycliffe, in Yorkshire, and late Fellow of Trinity College, Cambridge. 8vo. 102 p. price 2s. Newcastle, Hodgson; London, Payne. 1792.

THE explanation of the Jewish prophecies is a fruitful subject for ingenious speculation. A new interpretation of a part of the prophet Daniel's vision of the ram and he-goat, is here offered to the learned world. The writer, who appears very capable of supporting his hypothesis by ancient authorities, admits the general opinion concerning the former part of this vision, which supposes it to represent, in succession, the Medo-Perſian and the Macedonian empires. But the prophecy in the 23d and following verses, which has been understood to refer to Antiochus Epiphanes, may, in his opinion, be much more fairly referred to the Romans. In the prophecy, he remarks twelve distinct features of the power denoted by the 'little horn': that he shall be of a fierce countenance; shall understand dark sentences; shall be mighty, but not by his own power; shall destroy wonderfully; shall prosper; shall practise; shall destroy the mighty and the holy people; shall cause craft to prosper in his hand; shall magnify himself in his heart; in peace shall destroy many; shall stand up against the Prince of princes; and shall be broken without hands. These several characteristics Mr. Zouch applies particularly to the Roman

Roman people, and illustrates, by a great variety of references to their history. Of the ingenious and entertaining manner in which he supports his opinion, we shall give a specimen in the tenth article. 'In peace he shall destroy many.' P. 59.

'Even in the times of tranquility and peace, he shall delight in scenes of cruelty and slaughter. Is not this feature strictly applicable to that relentless spirit of persecution, which impelled the Roman emperors to acts of the greatest cruelty against the first christians * ?

'I beg leave to hint another explication. The character of a people may be deduced, from remarking the diversions to which that people is chiefly attached. The Athenians, when they listened with ecstasy and rapture to the noble compositions of Menander and Aristophanes, of Sophocles and Euripides, clearly discovered that refined taste for polite literature which they actually professed. What then shall we say of the Romans † ? When we consider the entertainments to which they were principally addicted, we must, I fear, pronounce them a people estranged from the sentiments of humanity, "in peace destroying many." What can fix them in a more unpleasing point of view, than the shows of their gladiators ? Even in the most flourishing and polished periods of their state, they left their theatres, to become spectators of cruel and bloody combats. Nor has a single writer among them intimated his disapprobation of such a conduct, except Seneca, the philosopher.

'These shows were exhibited with more than ordinary pomp^d during the Saturnalia ; as if Saturn, that malignant god, whom the old poet Ennius omits to mention in his list of the heavenly deities, was the protector of the gladiators. These inhuman spectacles were introduced even into their convivial feasts ; and the unhappy men who then combated with each other, were hence denominated 'Cubicularii, convivales ‡.' The feasts of the Lapithæ were not less barbarous. The very women appeared on the arena of the amphitheatre as gladiators.

'Hos inter fremitus novosque lusus
Stat sexus rudis insciusque ferri,
Spectandi levis effugit voluptas
Et pugnas capit improbus viriles.

* It was the common cry at Rome, "Christianos ad leones—Christianos ad bestias."

† See the contrast between the merciful disposition of the Greeks and the ferocity of the Romans, in Winckelman's "Histoire de l'Art de l'Antiquité," tom. iii. p. 6, 7, 8. It is remarkable, that from Etruria the Romans derived not only their rites of augury and divination, but also their attachment to the sanguinary combats of the amphitheatre ; those combats, from which the more civilized Greeks had a fixed aversion.

‡ Quin etiam exhilarare viris convivæ cæde,
Mos olim et miscere epulis spectacula dira.' *Sil. Ital.*
See LACTANTIUS, l. vi. c. 20.

Credas ad Tanain ferumque Phasin
Thermodontiacas valere turmas *.

‘ While it was one of the privileges of the vestal virgins to be present at the combats of the gladiators, a conspicuous place was allotted to them in the theatre. We read of a thousand gladiators fighting together at one time. The strange attachment of Augustus Cæsar to these combats, may be inferred, from the language in which Mæcenas addressed him, when, seeing him too much delighted in beholding the effusion of human blood, he led him, as it were with violence, out of the amphitheatre. ‘ Tandem abeas, O carnifex †.’ Even the humane Trajan is said to have entertained the Romans with this diversion during a period of one hundred and twenty-three days successively; and the number of combatants engaged on this occasion, amounted to no less than ten thousand men. The wretchedness of the life of a gladiator, continually exposed to the whim and caprice of a Roman populace, was proverbial—*τὸν μονομαχῶντων ἀθλιώτερος*.

‘ Let us figure to ourselves an assembly of gowned citizens, convened for the purpose of viewing these spectacles of dire and hideous carnage. The signal for representation is thrown out: the dreadful contest begins.

‘—————O what are these,
Death’s ministers, not men, who thus deal death
Inhumanly to man, and multiply
Ten-thousand fold the sin of him who slew
His brother! for of whom such massacre
Make they, but of their brethren, men of men ‡?’

‘ A people delighting to behold such scenes of horror, may be justly deemed ‘ to destroy many in peace §.’ The language used

* Stat. Sylv. i.

‘ † One Menius is said, by Ascensius Pædianus, to have sold his house upon this condition, that a pillar should be reserved whereon to build a balcony, from whence he and his posterity might view the combats of the gladiators. “ Menius cum domum suam venderet Catoni et Flacco censoribus, ut ibi basilica ædificaretur, exceperat jus sibi unius columnæ, super quam tectum projiceret ex provolantibus tabulatis, unde ipse et posterij ejus spectare munus gladiatorum possent.”

‡ P. L. b xi. 675.

‘ § From such sanguinary diversions, the mild and gentle disposition of Virgil was probably abhorrent. In his description of the funeral rites of Anchises, he has omitted to introduce the “ munera gladiatoria,” which, in his time, were generally exhibited in honour of the dead. May we not hence infer his disapprobation of these scenes of inhumanity?

‘ The author of “ Reflexions on the Rise and Fall of ancient Republics,” remarks, that the bloody and frequent shews of the gladiators, which were the delight of the Romans, fix an indelible blot upon the character of a brave people. He adds, “ Nor do I in the least doubt, but that savage ferocity, which the Ro-

mans

used in the edict published for the suppression of these gladiatorial shows, is very remarkable. 'Cruenta spectacula in otio civili et domesticâ quiete' non placent. Quapropter quia omnino gladiatores esse prohibemus, eos qui forte delictorum causâ hanc conditionem atque sententiam mereri consueverant metallo magis facies inservire, ut sine sanguine scelerum suorum pœnas agnoscant †.

¶ Nor did their other diversions discover marks of a more mild and merciful temper. Scipio Africanus, desirous of paying an extraordinary honour to the gods, celebrated games, wherein his soldiers were amused with seeing all the deserters that had fallen into his hands, torn in pieces by wild beasts ‡.

§ Petronius has enlarged upon the strange folly of the Romans, in causing tigers and other ferocious animals to be brought from the remotest parts of the world, with no other view than to wage war with the human species in a Roman circus.

¶ Ecce aliæ clades, et læsæ vulnera pacis :

Quæritur in sylvis Mauri fera : et ultimus Ammon

Atrorum excutitur, ne desit bellua dente

Ad mortes pretiosa suas : premit advena classes

Tigris, et auratâ gradiens vectatur in aulâ,

Ut bibat humanum populo plaudente cruorem.

¶ And a writer of the fifth century has thus characterised the amusements of the Romans. "To view, with the most lively transports of joy, the miserable deaths of their fellow-creatures ; to view wild beasts gorging themselves with human flesh ; this is their supreme pleasure in the public spectacles. To procure this diversion, the whole globe is ransacked, remote places are visited, deserts and pathless woods are traversed ; in short, to accomplish the savage havoc of our own species, not the most concealed or secret part of nature is left unexplored §."

¶ I con-

mans were so guilty of in war, was, in a great measure, owing to those barbarous spectacles, where wounds and murder in cold blood made the most agreeable part of the entertainment."—See du Bos *Reflexions Critiques*, tom. i. p. 14 ; Ferguson's *Hist. of Rome*, vol. i. p. 148 ; *Memoirs of the Literary and Philosophical Society of Manchester*, vol. i. p. 148.

* The words "in otio civili et domesticâ quiete" are almost a literal translation of the expression מנוחה, in Daniel.

† Cod. Th. l. xv. tit. 12.

‡ Sylla is said to have let loose in the circus a hundred maned or male lions, and to have exhibited them fighting with the Mauritanian horsemen. Such was the price which candidates for preferment at Rome were obliged to pay for public favor."

Ferguson's Roman Hist., vol. i. p. 443.

§ Suetonius has noticed the following act of cruelty by Augustus :—"Scribunt quidam trecentos ex dedititiis electos, utriusque ordinis, ad aram divo Julio extructam idibus Martiis hostiarum more mactatos."

Sueton., l. ii. c. 15.

"Ob-

‘I conclude these observations with the following quotation from Lippius: “Credo, imo scio nullum bellum tantam cladem vastitatemque generi humano intulisse, quam hos ad voluptatem ludos. Mentior, si non unus aliquis mensis Europæ fletit vicenis capitum millibus, aut trecentis *.”’

Whatever may be thought of the relation between these facts and Daniel’s prophecy, it will at least be owned, that the writer has given a very striking account of the cruel diversions in use among the Romans.

D. M.

ART. V. *A topographical Description of the Western Territory of North America: containing a succinct Account of its Climate, Natural History, Population, Agriculture, Manners and Customs, with an ample Description of the several Divisions into which that Country is partitioned; and an accurate Statement of the various Tribes of Indians that inherit the frontier Country. To which is annexed, a Delineation of the Laws and Government of the State of Kentucky. Tending to shew the probable Rise and Grandeur of the American Empire. In a Series of Letters to a Friend in England. By G. Imlay, a Captain in the American Army during the late War, and a Commissioner for laying out Lands in the Back Settlements. 8vo. 260 p. pr. 4s. sewed. Debrett. 1792.*

WHILE Europe beheld with astonishment the obstinate and successful struggle maintained by the citizens of North America, in behalf of their natural and political claims, an immense tract of back country began to be cultivated by them in the midst of a bloody and a ruinous war; and a new people suddenly arose, who, after converting an uninhabited wild, into a fruitful territory, craved admission, as a separate state, into the federal union.

The rapid progress of the western continent, in respect to population and improvement, is unequalled either in the history of ancient or modern times. Edward Dunker, born in 1688, in a cottage on the spot where Philadelphia now stands, beheld the beginning and the end of the British empire in Pennsylvania; and, in our own times, the settlement of Kentucky, within the short space of 12 or 14 years, has become sufficiently powerful and flourishing to demand, and even to obtain a separate government of its own.

“Observe,” says a modern historian, “with how much indifference Cæsar relates, in the Commentaries of the Gallic War, that he put to death the whole senate of the Veneti, who had yielded to his mercy, (iii. 16); that 40,000 persons were massacred at Bruges, by the just revenge of his soldiers, who spared neither age nor sex.”

Gibbon’s Hist. of the Decline, &c. vol. 4. p. 374.

* Saturn. i. 12.

Mr,

Mr. Imlay, the author of the present work, has spent the greatest part of his life in the interior parts of America; his local knowledge, therefore, cannot admit of suspicion. His sentiments are bold and nervous, his contempt of European refinement is conspicuous in every part of his work, and his ideas are those of a man, accustomed to a simplicity of manners, and possessing that masculine spirit which has ever been the pride, and indeed the characteristic of a republican.

He begins his first letter by promising to contrast the plain, rational, and happy life of the Americans, in the back settlements, with the distorted and unnatural habits of the Europeans, which, according to him, have flowed 'from the universally bad laws which exist on their continent, and from that pernicious system of blending religion with politics, which has been productive of universal depravity.'

After the expedition of lord Dunmore, in 1774, and the battle at the mouth of the Great Kanaway, between the army of colonel Lewis and the confederated tribes of Indians, the assembly of Virginia began to encourage the cultivation of that district of country, called Kentucky, from the name of a river which runs nearly through the middle of it. In the mean time, Mr. Henderson, of North Carolina, a man of considerable enterprize and abilities, who had obtained a grant from the Cherokee Indians, of this very tract, determined to establish a colony of his own.

Many of the inhabitants of the back parts of North Carolina, flying over the mountains, on the approach of lord Cornwallis's army in 1780, were astonished at the beauty and fertility of the country in which they had taken refuge, and began to form the flourishing settlement now called Cumberland; others established themselves at the Muscle Shoals, at Holston on the Tenafee, &c.; and a country overrun with wood, and abounding in game, began to be covered with corn, and peopled with industrious inhabitants.

But of all the new settlements, that of Kentucky soon became the most respectable. In 1784, an addition of no less than 12,000 was made to the number of its inhabitants; and in 1785 this district had become so considerable, that the inhabitants, soaring after independence, aspired to be admitted as another link in the great federal chain; this, however, was not then accomplished, but is to take place in June, 1792.

'The rapid population of the western continent (says our author) has not only astonished America itself, but it must amaze Europe, when they enter into the views and encrease of this growing empire. The first settlement on the western waters by the English, was in 1760, and under the influence of almost continual Indian wars, that settlement (I am now speaking of the upper settlement on the Ohio) now contains no less than an

hundred thousand souls. The state of Kentucky did not make a permanent settlement before 1780, which now contains no less than an hundred thousand. The Cumberland settlement began about this time, but it was at least three years afterwards before there was security given to that settlement, and there are now settled above fifty thousand souls more. Besides the settlement in the great bend of the Tenazee, which will join them in their separation from North Carolina, the settlement of Nola Chucky and French-broad, made on the branches of the Tenazee, in the years 1782, 1783, 1784, and 1785, contain between thirty and forty thousand souls; several other settlements are forming at the Iron banks on the Mississippi; besides those upon the western side of the Ohio, which, including the inhabitants at port St. Vincent and the Keskaskils, (I judge from the best information) do not fall short of fifty thousand. I have not mentioned the number in the settlements of the great bend of the Tenazee, as I have not been able to collect any satisfactory information respecting them; but I suppose the aggregate number of souls in the western country is very little, if at all short of four hundred thousand, including the settlements of Holston, Chinck river, and Powel's valley, which, taken together, may amount to seventy thousand souls, and which are properly on the western waters.

I have estimated the number of souls on the western waters at 400,000. I should suppose, from the disposition to early marriages, which is general, and the extraordinary fecundity which is every where observed, with the addition of the emigrants who may be expected from the eastern states, that the inhabitants will double once in 15 years for the next 60 years to come at least, which, in the first 15 years, will be equal to peopling four or five of these states; and I think we may expect to see, at the end of thirty years, the whole country I have been describing, inhabited. The ratio of increase, after the first thirty years, appears almost too astonishing for belief: 6,400,000 souls increase in the course of sixty years, when it is notorious that all America added to her population little more than 2,000,000 in the course of a century, no doubt will appear a calculation too extravagant.

While perusing this publication, we were forcibly struck with the great respect paid in America to personal liberty; the extreme care and attention in criminal cases towards the life of a citizen, and that happy and advantageous simplification of the laws, which precludes the vexatious delays, and expensive and ruinous litigations, that disgrace European governments in general, and that of England in particular. From the enumeration of the Indian tribes, we perceive that many of them are on the eve of becoming extinct, that even the most powerful of them must dwindle into insignificance, in case of a long warfare, and that a confederacy of the whole would only end in their destruction.

The western territory seems to possess all the variety of soil and climate necessary to the culture of every kind of grain, fibrous plants, fruits, vegetables, &c. ; in short, it produces Indian corn, wheat, barley, oats, hemp, flax, cotton, sugar, peaches, plumbs, turnips, potatoes, carrots, parsnips, cymeline, cucumbers, pease, beans, asparagus, cabbages, brocoli, celery, fallads, melons, &c. Beef, mutton, pork, veal, Muscovy ducks, turkies, geese, &c., are reared in prodigious quantities. The following is given as the average produce of Kentucky.

Hemp, per acre	—	800 cwt.
Indian corn, or maze, ditto		60 bushels.
Wheat, ditto	—	30 ditto.
Barley, ditto	—	40 ditto.
Oats, ditto	—	50 ditto.
Clover and timothy grass, ditto		25 cwt.

Cotton is cultivated with considerable success in the southern parts of the state of Kentucky and Cumberland county, and in as great a degree of perfection as in the East and West Indies. The mildness of the climate, and immense number of mulberry trees, render the cultivation of silk an object easily to be attained; oranges, and other tropical fruits, are to be found at the Natchez, and grapes grow spontaneously in the woods.

The sugar maple is not only plentiful in this country, but it is known to be the hardiest and most difficult to be destroyed of all the trees of the forest. It has been discovered, that old trees produce the most and the richest juice; and that those which have been used for years are better than young ones. The season of tapping is about the middle of February in Kentucky, but not until the latter end of that month about Pittsburg; frosty mornings and bright sunshine are necessary to produce 'copious exudations.' The business of sugar making is chiefly managed by women and boys; the men generally having nothing more to do with it than to tap the trees, prepare the sheds, &c. Considerable quantities of this commodity have been sent to the markets of Philadelphia and New York, not inferior, as we are told, to the best clayed French and Spanish sugars.

The season of sugar-making occupies the women, whose mornings are cheered by the modulated buffoonery of the mocking-bird, the tuneful song of the thrush, and the gaudy plumage of the parouet. Festive mirth crowns the evening. The business of the day being over, the men join the women in the sugar groves, where enchantment seems to dwell. The lofty trees wave their spreading branches over a green turf, on whose soft down the mildness of the evening invites the neighbouring youth to sportive play; while our Nestors, with calculating minds, contemplate the boyish gambols of a growing progeny, they recount the

the exploits of their early age, and, in their enthusiasm, forget there are such things as decrepitude and misery. Perhaps a convivial song, or a pleasant narration, closes the scene.' o.

ART. VI. *Letters from France: Containing many new Anecdotes relative to the French Revolution, and the present State of French Manners.* By Helen Maria Williams. 12mo. 206 Pages. Price 3s. sewed. Robinsons. 1792.

Miss W. does not venture into the depths of politics; but sipping at the brink of the stream, she skims lightly over the subjects alluded to, catching, as she flies, some of the shades of manners which the varying atmosphere presents. In good-humour herself, she throws gay tints on trifles, that thus dressed may be termed *pastime*.

An anecdote or two will show the complexion of the whole.

P. 32.

'The principal article of commerce at Orleans, is that of refining sugar. We went yesterday to see the process. In one stage of its progress the sugar is clarified with the blood of oxen: it is poured into vessels of an immense size, and appears a liquid of a deep red. I own those frightful reservoirs struck my imagination as if stained with the blood of Africans.

'The long train of calamities which are the portion of that unhappy race, crowded in sad succession upon my mind, and I observed, with a degree of horror which I could not repress, the process of a luxury obtained for the inhabitants of one part of the globe, by the wrongs, the agonies, the despair of the inhabitants of another part.—Alas! why is there so much more misery in this world than benevolence can cure? Why, in the public discussions in France and in England, on the Slave Trade, are the possibilities of gain and loss calculated with such nice precision? Why are crimes and injustice, desolation and death, treated in a style so very mercantile, that humanity listens in despair to their deliberations?

'From thence we went to see a very considerable manufactory for spinning cotton, which has been established here by an English gentleman, to whom we are obliged for that cordial hospitality, which is the ancient and honourable characteristic of our country, and which is so peculiarly grateful to the heart when received in a land of strangers.

'This manufacture, while it displays the wonderful power of mechanism, gives occasion also to the exercise of humanity, by employing not only a great number of men, but fourteen hundred women and children.

'The gentleman to whom the manufacture belongs, related to me the following circumstance:—He happened to be in the National Assembly at Versailles, when the king declared that he would give orders for disbanding the army which surrounded Paris, and would himself come to the Maison de Ville, in compliance with the wishes of his people. Mr. F——, after taking a copy of the king's harangue with his pencil, immediately mounted his horse, and galloped to Paris, in order to carry this intelligence. At the

Pont

Pont Neuf he was stopped, the bridle of his horse seized, and the people wanted to take him to la Maison de Ville. He told them that he was an Englishman, the friend of liberty, and had galloped all the way from Versailles, in order to bring them good news.

‘The people conducted him to the Palais Royal, and there he dismounted. A table was placed in the court of the Palais Royal, upon which he stood, and read over and over again the king’s harangue. After having remained there a considerable time, he went into a coffee-house of the Palais Royal to refresh himself, and then enquired for his horse. The horse was not to be found. Mr. F—— left a note at the coffee-house, intreating that the person who had taken care of the Englishman’s horse, while he was reading the king’s speech, in the Palais Royal, would deliver him to the master of the coffee-house.

‘A few days after, an answer was sent to Mr. F——, informing him, that the English horse had gone back to Versailles, in order to conduct the king to Paris; and was again gone to the country upon business of importance to the nation, but that whenever he returned he should be sent to his master.

‘The horse accordingly arrived, but not without having suffered a little for his services to the state; and, though he was ever after particularly cherished by Mr. F——, he died in the second year of French liberty; and I have some thoughts of writing his epitaph.’

P. 37. ‘A French gentleman, remarkable for his taciturnity and sang-froid, things that seldom enter into the composition of a Frenchman, had occasion to go from Paris to Versailles on that morning, in order to have a conference with the minister upon some private business. He found two of the ministers together; and when the particular object of his visit was discussed, one of the ministers said to him with a careless air, “Well, sir, are there still tumults at Paris?”

“The people talk of going to the garde-de-meubles,” replied the gentleman.

“The garde-de-meubles!” repeated the minister: “what, the king’s garde-de-meubles?”

“Yes, and they have already been at the Hotel des Invalides.”

“And for what purpose?” said the minister with increasing surprise.

“They seized upon all the arms,” resumed the gentleman, preserving his usual sang-froid; “and if a man has two fuses, he gives one to his neighbour.”

“Well,” said the minister, shrugging up his shoulders, “and what did they do next?”

“Why, I believe,” said the gentleman, “they then went to the district.”

“The district!” exclaimed the minister: “pray what is the district?”

“An invention of yesterday,” replied the gentleman: “the people have also another invention of the same date, I believe, which

which they call a permanent committee, and they have now got cannon."

"Cannon!" repeated the minister; "and pray what do they propose to do with cannon?"

"Why, they talk of taking the Bastille."

"Very good!—excellent!" said the minister, bursting into a violent fit of laughter: "this is really a pleasant conceit enough. And pray who is at the head of this rabble?"

"I really do not know," said the gentleman coldly: "but all the people in Paris seem to be of the same mind."

"Well," said the minister, turning to his colleague, "I think we had better not mention these disagreeable matters to the king."

Notwithstanding this precaution however, the king a few hours after was let into the whole secret.

ART. VII. *Ideas suggested on the Spot, in a late Excursion through Flanders, Germany, France, and Italy.* By A. Walker, Lecturer on experimental Philosophy. 8vo. 442 pages, with a great Number of Wood Cuts. pr. 6s. in boards. Robson. 1790.

THERE is such a degree of good humoured self-satisfaction running through this tour, that the continual recurrence of I, 'the little hero of each tale,' did not prevent our being amused by it, even while we smiled at the importance of man to himself. We are, as usual, very circumstantially told what the travellers ate, drank, and saw, with that scrupulous minuteness which seldom admits of discrimination, and the feelings of the moment are described with female loquacity and ease; for the reader is informed, as Foot slyly remarks, when the ducks were plucked, and how the feathers flew about on salt water.

This volume, however, contains, beside some judicious miscellaneous observations, considerable information respecting agriculture and mechanics, and many little illustrative drawings are interspersed throughout, which, in a moment, give a clearer idea of the tool or machine alluded to than any verbal description would have done in half an hour.

The remarks on pictures are as tedious as those of a late traveller, and are as superficial as they are dogmatical. The word *expression* is a very convenient one for vague descriptions; but it were to be wished that the novelist and *sentimental* traveller, who so frequently use the epithet, would descend from their rapturous heights and give it a determinate meaning, by telling us *what* expression roused their exquisite sensibility.

If *communicative* travellers, after running from one gallery to another, willing to see all that is to be seen, would be satisfied only to give a list of the *curiosities*, without swelling it out by a minute and wearisome account of their feelings, their

itineraries

itineraries might be useful pocket companions on a journey, instead of teaching the ignorant to feign the raptures of taste. It must be acknowledged, that some few men of rare talents have the *knack* of interesting the reader, let them talk about what they will; but it must also be allowed, that they give, to the most trivial description or story, an air of originality, and mix with the *chit chat* sentiments that have a cast of thought.

We should not, however, neglect to remark, that an air of sincerity throws a degree of interest and respectability over the whole of this tour. We see the man in his every-day-clothes; and if he be sometimes full of confined national prejudices, yet he is always cheerful, and never stalks with mock majesty in borrowed feathers. He shall now speak for himself. P. 84.

'The cathedral is the grand lion of Strasburg. This unfinished edifice, is more like a cabinet cut in ivory, than a fabric of stone! Mosaic, I think they call that filligree work which stands off and decorates the supporting part of a Gothic building, whatever name it goes by. The open work of this cathedral has a lightness and elegance in it that exceeds York, Lincoln, Cologne, or any church I ever yet saw.

'The tower and spire are the wonders of this church; the tower part is not an equal-sided parallelopiped, as towers generally are; but is wider from north to south, than it is from east to west; shewing that its original design was, that two spires should have stood upon it, had it ever been finished: hence, beautiful as it is, it is like what we should call a pig with one ear. But alas! to express the beauty of this tower and spire in drawing, would take a year, and the piece ought to be at least two yards square.

'I confess, I was ready to fall down and worship this building, when I turned the corner of a street and saw it in full perspective; the contour is astonishing! and every foot square would supply matter for hours of study, wonder, and contemplation! Long before we reached this ancient city, we saw through and through this famous spire, as if it had been a bundle of reeds: but when we ascended the tower, and found the stair-case not eight inches thick of stone, and many of the pillars not thicker than my leg, which seemed to have tons of weight upon them, by heavens! we could scarcely abstract our ideas from ancient witchcraft and miracle! My head was giddy long before we reached the top of the tower; (and perhaps some tame reader may think it continued so while I wrote this) but at the top (I suppose it was something like what the *aëronauts* say of their elevation) it was so far above what one is generally used to, and comparison so far out of the question, that we looked with tranquility on the city, as on a map; and the Swiss and Lorain mountains, as a picture; but at this time we were only about half-way to the real top of this edifice; and where we met with a guard of soldiers, a comfortable coffee-house, and a man who blew us an horn, which he is paid for blowing once every day and

and twice every night, in memory of a preservation which this city experienced by the blowing of this very horn. My son ventured into the spire, which contains a double spiral stair-case at each of its corners; but which shook so by the wind that he only ascended about half its height.

'The height of this spire is five hundred French feet, which, as near as a random calculation for the minute I have to bestow on it, will allow, I suppose to be near one hundred English feet higher than St. Paul's cross.

'Our fore-fathers were certainly better practical geometricians than we are; the systematic combination of arches in this artful spire, the proportions of the pillars to the weights they have to sustain, the knowledge displayed in the strength and durability of the stone, and the comprehensiveness of mind, necessary to unite congeries of parts into one magnificent whole, is an effort of human genius, (that if the same motives to its exertions existed at this hour, which did in the eleventh century) I can scarce believe, with all our philosophy and mathematics, that we are equal to! How much is it to be lamented that the noble art of masonry has little left among us but its forms and ceremonies. The reason, no doubt, why these artists had their lodges and secret meetings, was for the wise purpose of keeping their geometry and information a secret from the rest of the world.

'The monument and tomb of Marschal Saxe, in the Lutheran church, is the next curiosity of Strasburg: there is something sentimental and sublime in this monument; the story is well told: Death opens a sarcophagus, and beckons the hero into it, who, with his characteristic intrepidity, walks down some steps, erect, graceful, and resigned, towards the opening tomb; his figure is martial and modest, in armour, with a marschal's staff in his hand: France (a fine expressive figure) restrains his descent to the grave, and remonstrates with Death, with tears and a most persuasive countenance; the Genius of War, with an inverted torch, weeps behind. The loss the three nations sustained in his death is finely expressed by a roaring lion; a wolf, with its feet upwards, and howling; and the eagle inverted, and fluttering; Hercules, also, looks very grave at the foot of the sarcophagus. Inscription was unnecessary, so his name and titles are all that grace a tall pyramid of black marble that serves as a back ground to the monument.

'We now descended into the vault, saw the marschal's leaden coffin inclosed in a sarcophagus of stone; I measured the length of the body, and apprehend he must have been six feet high. His heart was encased in silver, and locked up in a niche of the wall.'

The following description of Italy will contrast with one lately given by Mrs. Piozzi. P. 299.

'We call Italy the garden of the world; I can by no means think it so. The climate is certainly a happy medium between the torrid and frigid zones, rather warmer indeed than an English constitution can well bear. But the soil bears no grass, and of course their beef, mutton, &c. is wretched. Venison they have little

little or none, and what they have we should esteem carrion in England. Their fowls are a nuisance in the streets of Rome, yet I have never seen a large or a fat fowl since I entered Italy. The fish from the Mediterranean are very good; fine lobsters, plaice, sardines, mullets, &c. The bread is chiefly of Indian corn, dark coloured, and tough. Butter they have none an Englishman can eat. The pork they brag much of, but I have seen none yet I could eat; and the wild boars I have had no opportunity of tasting. All this may be rooted and inveterate prejudice; I have certainly come too late in life to Italy; my habits are too much established to conform to innovation in domestic matters; but yet, few I believe, who ever came hither, have enjoyed the curiosities of it more than I have done.

'The people confirm an idea of mine, of long standing, viz. that it is the government which gives character to the people, and not the people to the government.

'By what I can gather of the genteeler people here, they are a soft, effeminate, luxurious race; indolent in the extreme, ignorant with the affectation of learning; and with the shew and face of liberality and freedom in thinking, arrant bigots at the bottom.

'They know nothing of the wonders that surround them; and if they pretend to enter into their merits or antiquity, it is so mixed up with hyperbole, superstition, and legendary tales, that a stranger must trust to his own information and discernment for what he is to add to his stock of knowledge in Rome. Their amusements are as trifling as their other occupations. They ride out in their carriages in the cool of the evening around the Corso and about the streets, keeping a childish look-out to see who are upon the same silly business as themselves, bowing with much grimace to their equals or superiors, and not troubling their heads if they rode over any of the inferior people. After parading awhile in this way, and their servants leaving cards where they do not choose to call, a solemn debate is held with themselves whether a *conversazione*, or an *opera*, shall be the amusement of the evening; perhaps the latter turns the scale. Then they go to a box hired for the winter, opening it with their own key, and look about till they spy out some of their acquaintance; whom they join, and in little parties of this sort, the conversation becomes so noisy, that not a note of the music can be distinctly heard, till something very pleasing, or very horrid, arrests their attention; then at once the whole house is in an uproar, clapping, shouting, bravo, bravissimo; when presently the tumult subsides into general conversation, as if neither players or musicians were within hearing. Hence great light and shade becomes necessary in an Italian opera; every sound, chromatic and grating, must be called in to be a kind of back-ground, and relieve the charming airs, which the most careless must allow to Italian music. But the misfortune is with the Italians, that in music they are like debauched snuff-takers; who are first pleased with the gentle *Rapee*, after that with *Straßburgh*, then *Scotch*, and at last with *Irish Blackguard* and *Ground Glass*! so it seems with the good people of this classic city. From affectation they seem enthusi-

astic

afflic after operas ; but they have been so long used to simple melody and unlearned harmony, that except the ear is harrowed up with dissonance, discord, 'out-of-the-way sounds, they consider it as vulgar, common, unworthy of attention ! Hence the composer finds it necessary not to enter into his soul for heavenly or angelic airs, but to call up the strongest assemblage of sounds he can possibly contrive ; and the more successful he is in this, the more credit his audience give him for taste, originality, genius, and talents. But the world is made up of affectation ; few think for themselves ; fashion, that universal pedagogue, draws us all into the great whirlpool ; and we must think as other people do, not as we do ourselves !

‘ The women of this class are more affected, less informed, and their ideas more trifling and silly than the men ! Their dress is a transcript of their minds ; fantastical, slighty, loose, dirty, and absurd. I have not seen a piece of clean white linen since I entered Italy, on man or woman. Their education among ignorant nuns, who know nothing but the forms of their little convent, and a few family documents respecting pride and pedigree, one may naturally suppose what such an education will produce. Turned out into the world with that affected confidence which a secluded education universally gives, their natural and acquired petulance acquires enlargement by the flattery of men, and the obsequiousness of servants ; and a girl here knows no more how to blush, or think any thing she says or does wrong, than a negro expects to be reproached for not being white ! Hence she grows up, perfectly convinced, that if she goes to confession, spends an hour or two in a church every day, and says her prayer at home, that she fulfils all the offices of life till she becomes married and the mother of children. If this happens not to be her fate, she either shuts herself up in a convent, and takes an imaginary for a real husband, or disturbs the peace of society for the rest of her life with religious reveries, and visions vouchsafed her by the virgin ! This is by no means universally the case ; but I have taken some pains to inform myself in these matters, and believe them generally so. Another circumstance is, that living altogether above stairs, abstracted from any attention to a kitchen, or household concern ; and if there be any pretensions to family, those matters are so much beneath them ; that one would suppose a Roman lady came into the world (in her own estimation) only to prate, dress, and be entertained. Hence conversation, where there are women, is made up of fulsome compliment, trifling jests, tame repartee, and such innuendos as would drive a modest woman out of company in England ; but for all this the women here stand without the least consciousness of its impropriety ; and tap the men with their fans, and leer upon them, as if to invite something further than double entendre.

‘ I detest the women of this country more than even those of France ; there is that kind of wanton assurance, that affected consequence, with the blindest ignorance for its basis ; that coquetry and low cunning ; that flattery, dirtiness in their dress ;
besides

besides their being so flabby, fallow, pale, painted, and ugly, that altogether I never saw the human female so truly disgusting!

The lower class of people (for there are but two) are a horrid race; the benign influence of the Christian religion, which has had such effect on the manners of other nations, serves here to make the vulgar greater devils than they are naturally. For, as a few trifling penances wash out their smaller sins, and their churches protect them from justice for greater, they may give latitude to the most diabolical passions. This latter privilege is happily abridged, for we had a fellow hanged a few days ago for stabbing another, though he took sanctuary in a church. Perhaps the heat of the climate may contribute to the irritable tempers of this order of people, for a stranger would suppose they were upon the point of cutting one another's throats, when he hears one or two of them in ordinary conversation. Yet in the same moment he hears them laughing, as if no dispute had been between them; and if half a dozen are assembled, the noise and gabble is intolerable; for they all talk at once, and with such warmth and gesticulation, and in a recitative, so unlike that of other nations, that a stranger not well acquainted with their language would suppose them all going to loggerheads, when perhaps they are only entertaining one another with ordinary chit chat. This, however, is very excusable; but when you come to have dealings with them, their cunning, subterfuge, and roguery, is notorious. They ask for any thing they have to sell three times its price, and five times perhaps what they will take; they will flun you with its perfections; and enumerate all its attributes with astonishing cleverness. If you want them to do any thing for you, they can see and magnify all the difficulties with equal cleverness, and without hesitation ask their reward accordingly. Hence, for every thing, a bargain must be made beforehand, and in such a way that no flaw must be left in it, or otherwise they will assuredly avail themselves of it. Yet do you see these people by thousands on their knees in the churches, with as much seeming devotion as if they were all saints, crossing themselves, kissing the cross, bowing to the altars, &c. Never certainly were religion and rascality so oddly jumbled together as in these people! In some measure their government is the cause; for they are so screwed up by taxation, and so little qualified to fight against it from habitual idleness, that they are obliged to cut very keen when they have an opportunity. It is an horrid government for the people. For as the pope is elective, and all his relatives made princes by that election, they must all be provided for to support such titles; and perhaps it may happen that a farmer is the richest man in the family. The pope being also obliged to be sixty years of age before he can be elected, he must make hay while the sun shines, and find fortunes for all the princes and princesses of his family while he lives; for as that family may chance to be numerous, so the people must be taxed accordingly to provide for them. This is a radical defect in the government, and too great a temptation for his holiness not to make an unholy use of so great a prerogative.

Many vulgarisms and grammatical errors occur in this work; but, as the style is evidently neglected, we shall not be extreme to mark them, or many coarse jokes, which frequently reminded us that amusement was the main end of this journey. Neither must we close our review without observing, that in many careless compositions happy descriptions and turns make amends for the want of correctness. o.

ART. VIII. *Memoirs of the Life of Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. Written by Himself. With a Head of the Author.* 8vo. 405 Pages. Price 6s. in Boards. Deighton. 1792.

THERE is certainly no figure in rhetoric so difficult to manage as that of egotism. So few people, either in speaking or writing, succeed in the use of it, that some critics have proscribed it altogether. 'I would allow no man, says lord Chesterfield, to speak of himself, unless in a court of justice.' But such a limitation as this would be too rigorous a restraint upon the natural propensity which every man has to talk of himself, and would deprive many of no small share of amusement in peeping into the bosoms of others. If by writing of himself a man can at once indulge his own feelings, and gratify his reader's curiosity, why should he not be at liberty to make himself the hero of his tale? For the same reason that the letters of eminent men, written without disguise from the present impulse, are always exceedingly interesting, a narrative of the principal occurrences in the life of an individual, drawn up by himself, is commonly read with eager attention. The principal things requisite to ensure such a work a welcome reception are, that the subject of the piece be one, whose character and situation are sufficiently important to attract public notice, and that the narrative be accompanied with an honest exposure of his opinions and sentiments. Nothing gives such an irresistible charm to writings of this class, as when the author

—Pours out all himself as plain

'As downright Shipton, or as old Montaigne.'

On the latter ground Mr. W.'s Memoirs, written by himself, have a more than ordinary claim to notice; for few persons have ever spoken of themselves, or laid open the incidents of their lives, or the feelings of their minds, with less reserve. Whatever he thinks, either of himself or of other men, he speaks without disguise or circumlocution: whatever opinions he entertains on the particular events and transactions which have passed under his observation, he declares them with simplicity and confidence. His motto is *Αληθειαν και Παρηγοριαν*, and he religiously adheres to it. Whether the incidents which have hitherto occurred in the author's life have
been

been sufficiently important to justify his laying them before the public, at so early an age as that of 36 years; or whether the deficiency of incident be compensated by the anecdotes, reflections, and other miscellaneous matter contained in this volume, will appear in the sequel.

Mr. W. commences his narrative by informing his readers that he was introduced into this planet on February 22, 1756, in the parsonage-house of St. Nicholas, Nottingham. After consecrating a few pages to his family, he goes on with his own history. From his earliest infancy he was of a grave and serious disposition, and had an ardent desire of knowledge. At the age of three years and three months he could spell the longest words, say his catechism without hesitation, and read the gospels with perfect fluency. He appears to have been very unfortunate in his classical masters, till at the age of thirteen he was put under the tuition of the Rev. Richard Woodeson, at Kingston upon Thames. Of this teacher he speaks with high respect, and relates some particulars of his life. This part of the narrative is enlivened with several amusing anecdotes. In April 1772, Mr. W. was admitted of Jesus College, Cambridge. His college history contains a great variety of matter, laudatory and vituperative.

We shall select two or three passages in the order in which they occur. P. 62.

‘DR. LYNFORD CARYL was a gentleman distinguished for the affability of his manners, the regularity of his life, and, to the best of my knowledge, an unimpeachable integrity. His most conspicuous singularity was a balanced precision and a sententious brevity of expression. Let me furnish a decisive proof or two of this assertion.

‘On the occasion of an *university election*, contended with uncommon ardour and animosity on both sides, in which services Dr. Caryl was esteemed without an equal for dextrous and prudent management; after the committee, of which he was a member, had been deliberating with great seriousness on the posture of affairs, he observed, on their separation for adjournment, with inimitable solemnity, interposing, as his custom was, half a dozen seconds between every word, “Gen-tle-men!-we-shall-either-lose-this-election,-or-we-shall-win-this-election”—Here a considerable pause took place, and he seemed to labour with the pregnancy of the sentiment. The committee lookt at each other with a mixture of merriment and wonder; unable to fathom the profundity of this sage remark. They were reminded, I presume, of that fine ridicule of the *oracle-mongers* of antiquity:

‘O! Laertiade! quicquid dicam, aut erit aut non.’

Their impatience and propensity to laughter interrupted the speaker before the conclusion of his assertion. He began afresh: “Gen-tle-men!-we-shall-either-lose-this-election-or-we-shall-win-this-election-by-A-SINGLE-VOTE.”—A prediction exactly correspondent to the event.’

P. 95. 'I heard Dr. OGDEN also preach most of these discourses, which were afterwards made public. His manner, and person, and character of composition were exactly suited to each other. He exhibited a large black, scowling figure; a lowering visage, embrowned by the horrors of a sable periwig. His voice was growling and morose; and his sentences desultory, tart, and snappish. His sermons are interspersed with remarks, eminently brilliant and acute, but too epigrammatic in their close. They display that perfect propriety and purity of English diction, that chastized terseness of composition, which has scarcely been equalled by any writer. Like Cicero, he wants nothing to *complete* his meaning: like Demosthenes, he can suffer no *deduction* without essential injury to the sentence. He was a good *scholar*, a liberal-minded *christian*, and an honest *man*.'

On the subject of subscription for deacon's orders, Mr. W. has the following observation. P. 120.

'On the 22d of March, 1788, I was ordained a *deacon* by the bishop of Peterborough, doctor Hinchliffe, in the chapel of Trinity-college, on letters demissory from doctor Keene, bishop of Ely, at the age of *twenty-two* years and *one* month. Even then I was so little satisfied with the requisition of *subscription*, and the subjects of that subscription themselves, that I have since regarded this acquiescence as the most disingenuous action of my whole life*, and hold it out to the severest reprobation of the reader. But I reconcile myself to a temporary acquiescence by the help of that stale shameless sophistry usually employed on these occasions: that, for example, so *young a man* could not be expected to form a *competent* judgement on these points at present:—that the supposition, under which *subscription* was imposed, conceded a liberty to examine afterwards more maturely: that the wisest and best of men had continued conscientious members of the *church* of England, after an examination of controverted points, through life: and other pretences, which my ingenuity, not often exercised in these palliating hypocrisies, cannot, even with the help of memory, now suggest. But to think of the abominable wickedness of requiring an unfeigned *assent* and *consent* to such a miscellany of propositions, some of which are unutterably stupid beyond the foolishness of even Hottentot divinity! To think of thus binding our ingenuous minds by the force of interest and the sanctity of an oath, to a prejudiced adoption of an established system of religion!

* 'Mr. Backhouse, fellow of Trinity, the examining chaplain, did not detain me many minutes. He only set me to construe *three* or *four* of the *first* verses of the *first* chapter to the Hebrews. He askt me afterwards, how it appeared, that the *Holy Spirit* was *God*. I told him that the texts in Acts v. 3, 4, were usually alledged as the most apposite to the point. He nodded approbation; and I smiled at his credulity. He might as easily have believed, that operation, to which Butler compares the *breaking of an oath*, to be a Christian duty, because St. Paul recommends to our pursuit whatever is of *GOOD REPORT*.

'O! *fac'lum insipiens et insuetum!*'

To think of thus teaching the uncorrupted youth to stifle those emotions which the convictions of truth have excited in his bosom; to disregard his own dignity of character*; and to trample under foot the most solemn obligations of morality and religion!

These reflections are followed by remarks on the several members of a respectable society in Cambridge, called the Hyson Club, to which our author belonged. Speaking of the termination of his academical life, Mr. W. thus expresses the pensive pleasure with which he reviews those interesting scenes. P. 141.

‘Five years and a half, with little interruption, did I pass in this blissful seat, in the enjoyments of friendship and the pursuits of learning. The occasional undulations, which the force of ambition or the gusts of passion might raise upon the surface of my breast, were soon calmed by the infusions of time and the sunshine of religion. When I traced those hallowed paths, which the most illustrious of my species had trod before; when I rambled on those banks, traced those fields, or sauntered in those groves, where BACON reasoned, NEWTON meditated, and MILTON sung; an awful complacency breathed o’er my spirits: the images of these unrivall’d heroes inspired my emulation, and annihilated every sentiment of self-sufficiency. I felt the full impression of those enraptured effusions of the poet:

‘I long through consecrated walks to rove,
And hear soft music die along the grove.
Led by the sound, I roam from shade to shade;
By god-like poets venerable made.’

Before Mr. W. quits his *Alma Mater* he takes the freedom to point out some defects in her constitution and discipline; particularly the impolicy and injustice of excluding so many persons from the advantage of the university by ecclesiastical restrictions; the practice of nominating tutors to their office upon the ground of no other distinction than the casual determination of seniority; the length of the morning and evening prayers, and the indecent manner in which they are attended; and the late hour of dinner, which provokes intemperance and encourages idleness.

Mr. W.’s first situation after he left the university was at Stockport in Cheshire, as curate to the rev. J. Watson, M. A., author of an History of the Antiquities of Halifax. His next residence was in Liverpool, where he persevered in his theological studies, and was confirmed in his determination to quit the church. In this part of his Memoirs Mr. W. relates the following anecdote: P. 173.

* ——— παλιον δε μαλιν αισχυνισο σ αυτον.

Pythag. Golden Verses.’

My rector, Mr. M——, was then infirm, and resided at some distance from the town. One day, I remember, he was expostulating with me on the subject of my dissatisfaction with the constitution and doctrines of our church; of which sentiments I made no secret at any time, when a good end could be accomplished by a declaration of them. After some disputation on both sides, but without the least tendency to passion and ill-humour in either of us, I finish the debate by a plain question, which I heartily wish every member of our church establishment to put to his own conscience; and to answer it deliberately and solemnly, according to the report of that faithful arbiter, as he expects to render an account of his actions to the GREAT JUDGE of the universe. "Tell me plainly, Mr. M.: did you ever read the Scriptures, with the express view of enquiring into the doctrine of a *Trinity*, EARLY IN LIFE, and before your *preferment*, or your *prospects* of preferment, might contribute to influence your judgement, and made it *convenient* for you to acquiesce?" "Why then," says he, "if you ask me that, I must honestly own, I NEVER DID."—It is scarcely needful to add, that he molested me no more on these questions*.

In 1779 Mr. W. resigned his curacy at Liverpool, and undertook the classical department in the academy at Warrington in Lancashire, where he continued till, after four years, that seminary, for want of adequate funds, and from radical defects in its original constitution, was dissolved. Of his colleagues and friends here, he makes respectful mention; gives an account of his studies and publications, and relates several incidents which occurred during his residence in this place.

The next five years Mr. W. resided at Nottingham, prosecuting his learned labours, and performing the duties of private tuition. But in 1790 his repose was again disturbed by a solicitation from the managers of the college at Hackney, to become classical tutor in that infant seminary. The circumstances which at first obstructed the election; the occasion of offence which arose immediately after his acceptance of the office; the defects which he has discovered in the dissenting mode of education; and the motives which induced him to resign this station, are detailed at length. We pass over several things which Mr. W. himself, had he observed the rule *nonum prematur in annum*, would perhaps have cancelled, to leave room for several judicious remarks on the subject of education.

P. 352.

* * ——— *ad id in teneris consuescere multum est!*

VIRG.

* It is too late to examine the qualifications and manners of a master, when we have sold ourselves to his service.

*‘Jus habet ille sui, palpo quem ducit biantem
Cretata ambitio?’*

PERSIUS.

‘Every

* Every philosophical mind will readily grant me, that no system of religious doctrines can be valuable to the possessor, or useful to the promotion of gospel truth, which is not the result of an impartial and unbiassed perusal of the scriptures. The *New Testament*, therefore, should be read, as if the book were newly published in the world, and every interference of any sentiments, professed among different sects of *Christians*, most scrupulously, if possible, prevented. Let the student thoroughly understand the diction and style of his author's composition, and deduce his own creed accordingly. Where is the meritorious difference between *Socinian* and *Trinitarian*, if the respective doctrines of these denominations have been poured into the mind through the funnel of a lecture? Of what value is the fire of zeal without the illumination of knowledge? A direct consequence of such discipline is the production of sects and divisions in society, rather than edification in *gospel* truth and *gospel* manners. I feel no difficulty, therefore, in reprobating most decisively and severely that plan of lecturing on *Trinitarianism*, *Arianism*, and *Socinianism*, the pre-existence of *Christ*, &c. whence springs, with other evil fruit, a harvest of *theological caxcombs*, devoted to a system, and puffed up with a vain conceit of profound knowledge, not worth possessing. The building may look fair and stately to the eye of an unskilful or inaccurate observer; but its foundation is on the sand.

P. 355. * With respect to *metaphysics*, *morals*, *history*, and *politics*, young men in these institutions are dosed with such infusions to a degree, that makes even the strongest stomach regurgitate under the operation. These lectures* are of little utility in such an early stage of life: the faculties are not yet qualified to love or comprehend them: and words are employed, and questions answered, without any distinct and correspondent ideas upon the mind. I know from experience, that what I say is very near the truth: besides that I condemn exceedingly, as prejudicial and even ruinous, this method of conveying knowledge in precomposed lectures, which leave no proper independent exertion for the understanding and industry of the student. The greatest service of tuition to any youth, is to teach him *THE EXERCISE OF HIS OWN POWERS*; to conduct him by that gradual progress to the hill of knowledge, in which he sees and secures his own way, and rejoices in a consciousness of his own faculties and his own proficiency. Nothing but puppies and sciolists can be expected to be formed by any other process. An able tutor, therefore, at a proper period of the student's life, should point out to him the most valuable authors in these different provinces of literature for his own private studies,

* * Much more flattering indeed to the understanding of the unambitious student, than the laborious investigation of a *classic* author; but the utility of one is transient and superficial; of the other, solid and permanent. *ISOCRATES* well remarks: Κάλλει μὲν, πολλοὶ ἡδοίκεν, ὑπερὶν εὐπαιθήμεν· εὐλαβῶν δὲ, μέλα τὰς λυπὰς, τὰς ἡδονὰς εἶχονεν. Ἐν ἅπασιν δὲ τοῖς ἐργοῖς οὐχ ὅτι τῆς ἀρχῆς μεμνημένοι, ὡς τῆς τελείης αἰσθησὶν λαμβάνομεν· τὰ γὰρ πλεῖστα τῶν τιμῶν βίον, καὶ δι' αὐτὰ τὰ πλεονεκτήματα ποιεῖται, ἀλλὰ τῶν ἀποδοκιμασίων ἵκετα διαπορεύει.

with leave to consult him in difficulty and confer with him on stated occasions; and as for *lectures* in these branches, they destroy *time* only, tempt patience, and are an affront to an understanding moderately endowed by nature*. A capacity of employing time with pleasure and advantage, the grand security from immorality and dissipation †! is the most useful consequence of instruction; but how can this valuable end be attained, where the pupil has every thing provided to his hands in a stated course of traditional lectures; which, in some cases, he is expected to transcribe? This may be called the mere *popery* of education.

* To instance particularly in the case of *history*, where every student of moderate faculties is competent to his own instruction; and the *belles-lettres*, in which the *classical tutor* will teach all, that is valuable, in his regular course, if he have abilities equal to his office; what can be more contemptible, than for a youth to be desecrating upon the style of Thucydides and Demosthenes, who has never read one syllable of the *orator* or the *historian*? Is not this *implicit faith* and *foppishness* in perfection?—Away with these whimsies, away with such trumpery, from the earth!

In what follows, Mr. W. expatiates upon the importance of classical learning with much eloquence, and as far as concerns the cultivation of taste and sentiment, with great strength of reasoning; but he lays too much stress, in our judgment, upon an acquaintance with the ancients as the road to knowledge.

Before we take our leave of this work, we think it of great importance to express, in the most explicit terms, our entire disapprobation of the freedoms taken by Mr. W. in this and several other publications, with living characters. Not to insist upon the arrogance which is shown in stepping up unbidden, within the period of life termed by the ancient Romans *adolescencia*, into the censorial chair, we must remark, that nothing would, in our opinion, be more injurious to individuals, or more likely to foment every malignant passion in society, than the general prevalence of the practice of publicly exhibiting living characters, and pronouncing sentence upon their merit. On the side of praise, it is wholly unnecessary; for sterling excellence neither needs, nor wishes for, such letters of recommendation; and on that of censure it must often occasion pain, and sometimes do irreparable injury, to individuals, without producing any im-

* ‘People have now-a-days got a strange opinion, that every thing should be taught by *lectures*.’ Now I cannot see, that lectures can do so much good, as reading the books from which the lectures are taken. I know nothing that can be best taught by lectures, except where *experiments* are to be shewn. You may teach *chemistry* by *lectures*—you may teach *making shoes* by *lectures*.
DR. JOHNSON,

† Τι δυσκολον; σχολην εν διαδοσθαι.

CHILLO.

‘Εμνηθεις τι αυτω περιγεγεινην εκ φιλοσοφιας; εφη, το διασθαι ιαυτην εμμελειν.’
ANTISTHENEΣ.

portant

portant benefit to society. Whatever idea Mr. W. may form of his own temper, others will not easily reconcile the severe attack made in several parts of this work upon characters, which have all in different degrees obtained public approbation, and some of which are already in possession of a large share of well-earned reputation, with the account which he gives of himself, 'that his predilection is not for censure but for commendation;' 'that an evangelical spirit of benevolence, a consciousness of intellectual mediocrity and imperfect virtue, have disposed him to decide with kindness on the conduct of others,' and 'that his constitution is not leavened by the smallest particle of personal bitterness and malevolence.' In these remarks we would by no means be understood to comprehend a general reprehension of Mr. W. We respect his talents; we admire his learning and taste; we venerate his inflexible integrity; but we wish to see such a man 'superior to all those passions and affections which attend vulgar minds,' and serving the cause of truth and virtue with the calm dignity of a christian philosopher.

Beside many entertaining anecdotes, quotations, &c., and many excellent specimens of fine writing, interspersed through these Memoirs, the volume contains several of Mr. W.'s literary productions, particularly a prize poem, *Ode in Memoriam G. Brown*, M. D.; some poetical translations of Odes of Horace; and a Dissertation on the Origin of alphabetical Characters. O. S.

ART. IX. *Medical Histories and Reflections.* By John Ferriar, M. D. Physician to the Manchester Infirmary and Lunatic Hospital. 8vo. 248 pages. Price 4s. sewed. London, Cadell. Birmingham, Eyres. 1792.

WE have long expressed a wish, that physicians extensively engaged in hospital practice, would lay the result of their observations on a sufficient number of cases, before the public. In the useful publication now before us, we have met with an attempt in this way. The preface informs us, that the work contains 'a selection of cases and observations,' chiefly drawn from the author's 'practice at the Manchester infirmary.' 'The extended plan of that institution,' the author observes, 'affords the most favourable opportunities to a diligent observer, for ascertaining with precision many facts in the history of diseases, and for appreciating the value of established methods of cure.'—He first relates a case of 'a singular paralytic affection' in which blistering was highly useful; and also a case of 'an uncommon spasmodic affection' which was removed by very large doses of opium with musk and camphor. After these we come to the remedies of dropy, among which the

the author has instituted a comparison, showing the different effects of the various methods of reducing the swellings in this disorder, by increasing the quantity of urine.—‘The whole tribe of diuretics,’ he remarks, ‘is acknowledged to be uncertain, and often to disappoint the most rational expectations;’ hence new remedies of this kind have constantly been sought after, and often have been too highly valued. In order therefore to form a just ‘appreciation of the diuretics we already possess,’ Dr. F. in these cases has exhibited some facts ‘respecting a few of the principal remedies employed in dropsy;’ and he thinks that ‘a series of observations continued on the same plan, may perhaps introduce, if not a more successful, yet a safer mode of practice, in this formidable disease.’ From twenty four cases treated with *digitalis*; nine with cream of tartar given after Dr. Home’s method; seven with Bacher’s tonic pills; one with the pulvis Doveri; one with gamboge and cream of tartar; one with gamboge and mercury; one with calomel and squills; and six with the *nicotiana*; the author concludes, that, where the *digitalis* ‘proved successful, it gave relief early, and in small doses;’ and that, in the successful cases with cream of tartar, that medicine also operated very early; ‘generally producing an increased flow of urine within twenty-four hours.’ The tonic pills, likewise, when they succeeded, ‘operated early by producing copious watery stools.’ After making some judicious practical remarks respecting the different remedies, he says, p. 94.

‘On reviewing these observations, which were made without choice, and with no predilection for any remedy, the result appears not highly in favour of the *digitalis*. Yet I esteem it a valuable medicine, and I have always found it safe, by attending to Dr. Withering’s cautions. The melampodium, as given in the form of tonic pills, appears, likewise, to possess virtues that ought not to be neglected. I have employed the cream of tartar in comparatively few cases, but when their nature is considered, and the surprizing proportion of success allowed for, I think we may fairly rank this medicine in the first class of hydragogues. From what I have seen of its effects, I shall hereafter give it a preference in most cases of dropsy, to bring forward a larger testimonial of its real merits. Stronger conclusions may be drawn in its favour, from these cases, because they coincide with the experience of Dr. Home*. Indeed, if the cream of tartar be found to possess only an equal share of merit with *digitalis*, the former will deserve the preference, as possessing no deleterious qualities, and being easily managed by practitioners of the smallest judgment. In treating of this remedy, Dr. Home has formed a just and valuable distinction, between remedies which act chiefly as diuretics, and those, which at the same time, diminish the fluid effused in dropsies. I have been led to refer to this distinction more than once, in the preceding cases. The doctor’s words are these; “We have found, that oxymel colchici, baccæ juniperi, &c. are much stronger diuretics, but much weaker antihydropsics, than

cremor tartari. We have seen, that it often neither increases urine nor stool, and yet that it cures." If this difference were more observed, some mortifying disappointments in practice might be avoided.

'Twenty-one of my patients were males, and twenty-six were females. This proportion supports the common opinion, that women are more subject to hydropic affections. Their ages have varied from a year and half to seventy.

'In those cases which terminated fatally, where an inspection of the body was obtained, besides the appearances of disease in the viscera, usual in dropical complaints, we have frequently seen the kidneys affected with enlargement, inflammation, and a degree of suppuration.'

Some particular terminations of dropsy being pointed out, the author observes, that, he has never had recourse to tapping, but when the state of the swellings threatened suffocation.'

'Whenever I have been compelled to employ it,' continues he, 'I have found the effusion renewed in great quantity, in the course of forty-eight hours, or within three or four days at the utmost.'

Two cases of *hydrocephalus internus* are next related; after which the author presents us with a table 'exhibiting the effects of some diuretics in forty-seven cases of dropsy,' from which he draws a conclusion that seems to confirm the common opinion, that 'cases of *anasarca* alone, or of *anasarca* and *ascites* complicated, are the most curable species of dropsy; that next to these, *ascites*; and that the most intractable kind is the complication of *ascites* and *anasarca*, or of either, with *hydrothorax*.'

Uva ursi.—The author informs us that he has given this medicine in a considerable number of nephritic cases, in very moderate doses, and always with success. We could have wished, however, that Dr. F. had administered this remedy without the addition of opium, as this testimony in its favour would then have been more satisfactory. We have never in our own practice found it produce any good effects in so small a dose as five grains:—respecting its mode of acting the author says, that 'perhaps the secret is to be found in the undiscovered process of the generation of *calculus*. If, as the new chemistry teaches us, the human *calculus* consist in a great measure of a peculiar acid, it is possible, that a bitter and astringent of a certain nature, may exert specific powers, by direct action on the solids, in preventing the separation of that acid from the fluids, in uncommon quantity.'—After a case of *hysteria*, and one of *diabetes*, we come to the treatment of the *epidemic fever*, which prevailed very much at Manchester and Salford, in the winter of 1789, and spring of 1790. Having described the symptoms attending this fever, and the methods which were pursued for its removal, the author says, p. 135.

Many vulgarisms and grammatical errors occur in this work; but, as the style is evidently neglected, we shall not be extreme to mark them, or many coarse jokes, which frequently reminded us that amusement was the main end of this journey. Neither must we close our review without observing, that in many careless compositions happy descriptions and turns make amends for the want of correctness.

O.

ART. VIII. *Memoirs of the Life of Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. Written by Himself. With a Head of the Author.* 8vo. 405 Pages. Price 6s. in Boards. Deighton. 1792.

THERE is certainly no figure in rhetoric so difficult to manage as that of egotism. So few people, either in speaking or writing, succeed in the use of it, that some critics have proscribed it altogether. 'I would allow no man, says lord Chesterfield, to speak of himself, unless in a court of justice.' But such a limitation as this would be too rigorous a restraint upon the natural propensity which every man has to talk of himself, and would deprive many of no small share of amusement in peeping into the bosoms of others. If by writing of himself a man can at once indulge his own feelings, and gratify his reader's curiosity, why should he not be at liberty to make himself the hero of his tale? For the same reason that the letters of eminent men, written without disguise from the present impulse, are always exceedingly interesting, a narrative of the principal occurrences in the life of an individual, drawn up by himself, is commonly read with eager attention. The principal things requisite to ensure such a work a welcome reception are, that the subject of the piece be one, whose character and situation are sufficiently important to attract public notice, and that the narrative be accompanied with an honest exposure of his opinions and sentiments. Nothing gives such an irresistible charm to writings of this class, as when the author

—Pours out all himself as plain

'As downright Shipton, or as old Montaigne.'

On the latter ground Mr. W.'s Memoirs, written by himself, have a more than ordinary claim to notice; for few persons have ever spoken of themselves, or laid open the incidents of their lives, or the feelings of their minds, with less reserve. Whatever he thinks, either of himself or of other men, he speaks without disguise or circumlocution: whatever opinions he entertains on the particular events and transactions which have passed under his observation, he declares them with simplicity and confidence. His motto is *Αληθειαν και Παρηγοριαν*, and he religiously adheres to it. Whether the incidents which have hitherto occurred in the author's life have been

been sufficiently important to justify his laying them before the public, at so early an age as that of 36 years; or whether the deficiency of incident be compensated by the anecdotes, reflections, and other miscellaneous matter contained in this volume, will appear in the sequel.

Mr. W. commences his narrative by informing his readers that he was introduced into this planet on February 22, 1756, in the parsonage-house of St. Nicholas, Nottingham. After consecrating a few pages to his family, he goes on with his own history. From his earliest infancy he was of a grave and serious disposition, and had an ardent desire of knowledge. At the age of three years and three months he could spell the longest words, say his catechism without hesitation, and read the gospels with perfect fluency. He appears to have been very unfortunate in his classical masters, till at the age of thirteen he was put under the tuition of the Rev. Richard Woodeson, at Kingston upon Thames. Of this teacher he speaks with high respect, and relates some particulars of his life. This part of the narrative is enlivened with several amusing anecdotes. In April 1772, Mr. W. was admitted of Jesus College, Cambridge. His college history contains a great variety of matter, laudatory and vituperative.

We shall select two or three passages in the order in which they occur. P. 62.

Dr. LYNFORD CARYL was a gentleman distinguished for the affability of his manners, the regularity of his life, and, to the best of my knowledge, an unimpeachable integrity. His most conspicuous singularity was a balanced precision and a sententious brevity of expression. Let me furnish a decisive proof or two of this assertion.

On the occasion of an *university election*, contended with uncommon ardour and animosity on both sides, in which services Dr. Caryl was esteemed without an equal for dextrous and prudent management; after the committee, of which he was a member, had been deliberating with great seriousness on the posture of affairs, he observed, on their separation for adjournment, with inimitable solemnity, interposing, as his custom was, half a dozen seconds between every word, "Gen-tle-men!-we-shall-either-lose-this-election,-or-we-shall-win-this-election"—Here a considerable pause took place, and he seemed to labour with the pregnancy of the sentiment. The committee lookt at each other with a mixture of merriment and wonder; unable to fathom the profundity of this sage remark. They were reminded, I presume, of that fine ridicule of the *oracle-mongers* of antiquity:

'O! Laertiade! quicquid dicam, aut erit aut non.'

Their impatience and propensity to laughter interrupted the speaker before the conclusion of his assertion. He began afresh: "Gen-tle-men!-we-shall-either-lose-this-election-or-we-shall-win-this-election-by-A-SINGLE-VOTE."—A prediction exactly correspondent to the event.'

The digitalis has sometimes been employed with success in cases of melancholy. That sympathy which has been observed to exist between the kidneys and the brain, having 'induced practitioners to use diuretics for the removal of insanity.' Dr. F. has, however, given this remedy even to nauseating doses, without advantage. 'It never suspended the appearances of insanity for a moment.'

The *antiphlogistic regimen*, the author says, has been found useful in cases of this disorder which have originated from hard drinking.

Bark with opium. 'In cases of deep melancholy,' where the state of the solids was evidently relaxed, and 'in maniacal paroxysms, where the appearances resembled those of the low delirium in fevers,' Dr. F. has given, 'the bark combined with opium and aromatics, with the best effects.'

Bathing.—In cases of melancholy, the author recommends the cold, and in mania, the warm bath.

Drains.—The suppression of habitual eruptions or discharges have frequently brought on mania and melancholy, which have been 'sometimes cured by restoring or imitating them.' Dr. F. therefore advises the use of setons and blisters in these cases.—When a peculiar eruption has been suppressed, the author thinks simple ulceration may not be sufficient, but that 'it may become necessary to renew it in a specific manner.'

Bleeding, and topical evacuations.—In plethoric subjects where the patient is not totally unmanageable, Dr. F. believes general blood-letting to be a valuable remedy. He however remarks, that 'the strength of a maniac is easily, and sometimes suddenly reduced, by evacuating remedies.' The action of cupping, leeches, and blisters being attended with no danger, may almost always, he thinks, be made to answer the purposes of general blood-letting. Three cases of lumbago are next related, which were successfully treated, by a camphorated liniment; after which we come to the '*effects, of digitalis in active hæmorrhage.*'—'The remarkable operation of *digitalis* in retarding the pulse, has naturally suggested its use in 'cases of active hæmorrhage.' It seems to be chiefly indicated, the author thinks, in those cases 'where a tendency to relapse is preserved after the usual methods of checking the evacuation have been carried as far as prudence, and the strength of the patient will justify.' The author seems to have tried it in four cases with advantage.

We next meet with some additional remarks on a case of *hydrophobia*, which has been inserted in the first volume of 'Medical Facts and Observations;' and the author closes his work with an account of the *origin of contagious and new diseases*, for which we must refer our readers to the work itself.

To think of thus teaching the uncorrupted youth to fiddle those emotions which the convictions of truth have excited in his bosom; to disregard his own dignity of character*; and to trample under foot the most solemn obligations of morality and religion!

These reflections are followed by remarks on the several members of a respectable society in Cambridge, called the Hyson Club, to which our author belonged. Speaking of the termination of his academical life, Mr. W. thus expresses the pensive pleasure with which he reviews those interesting scenes. P. 141.

‘Five years and a half, with little interruption, did I pass in this blissful seat, in the enjoyments of friendship and the pursuits of learning. The occasional undulations, which the force of ambition or the gusts of passion might raise upon the surface of my breast, were soon calmed by the infusions of time and the sunshine of religion. When I traced those hallowed paths, which the most illustrious of my species had trod before; when I rambled on those banks, traced those fields, or sauntered in those groves, where BACON reasoned, NEWTON meditated, and MILTON sung; an awful complacency breathed o’er my spirits: the images of these unrivall’d heroes inspired my emulation, and annihilated every sentiment of self-sufficiency. I felt the full impression of those enraptured effusions of the poet:

‘I long through consecrated walks to rove,
And hear soft music die along the grove.
Led by the sound, I roam from shade to shade,
By god-like poets venerable made.’

Before Mr. W. quits his *Alma Mater* he takes the freedom to point out some defects in her constitution and discipline; particularly the impolicy and injustice of excluding so many persons from the advantage of the university by ecclesiastical restrictions; the practice of nominating tutors to their office upon the ground of no other distinction than the casual determination of seniority; the length of the morning and evening prayers, and the indecent manner in which they are attended; and the late hour of dinner, which provokes intemperance and encourages idleness.

Mr. W.’s first situation after he left the university was at Stockport in Cheshire, as curate to the rev. J. Watson, M. A., author of an History of the Antiquities of Halifax. His next residence was in Liverpool, where he persevered in his theological studies, and was confirmed in his determination to quit the church. In this part of his Memoirs Mr. W. relates the following anecdote: P. 173.

* ———— *πᾶσι δὲ μάλιστα αἰσχυριστὸν σαυτὸν.*

Pythag. Golden Verses.*

We have already noticed some of the chemical labours of this ingenious physician; and it is with pleasure that we now find him extending his investigation of the medicinal properties and constituent principles of the Harrogate waters. The work is, with great propriety, divided into four parts; the first of which contains a concise and accurate history of these waters, in which the author observes, 'that though the subject of mineral waters has claimed the attention of almost all ages,' and though the writers on them have been very numerous, yet that 'we have scarcely one treatise before the time of Bergman, in which the principles of these waters are pointed out with any tolerable accuracy.' 'The very low state of chemical knowledge,' and 'the many difficulties which attend the examination of mineral waters,' the author justly thinks, have chiefly 'retarded discoveries on this subject.'

In the second part, which treats of the analysis of the Harrogate waters, Dr. S. remarks, that the 'four sulphur-wells at Low Harrogate, differ only in the quantity of impregnating principles.' 'That which is commonly used for drinking,' our author finds to be 'the strongest;' he therefore relates only the experiments which he has made upon it. The physical properties of this water is first noticed. 'When taken up from the well, it is perfectly clear and transparent, and sparkles when poured out of one glass into another. The taste is very saline, and at first disagreeable. It has a strong hepatic or sulphureous smell, similar to bilge water, or the scourings of a gun. When this water is exposed to the open air, it soon begins to grow turbid, and acquires, in some degree, a greenish tinge; a white powder is gradually deposited, and it gradually loses its sulphureous smell.' The specific gravity of this water was found by 'an accurate hydrometer, which displaced near a quart of water,' to be 'to that of distilled water as 1,0064 to 1,0000, the temperature of both being 60 degrees.' After making experiments in different ways, the author concludes, that 'a wine gallon of the sulphur-water, taken from the drinking-well, contains'

	oz.	dwt.	grs.
Of muriat of soda, or common salt	1	5	15,5
muriat of lime — —	0	0	13
muriat of magnesia — —	0	3	19
carbonat of lime — —	0	0	18,5
carbonat of magnesia — —	0	0	5,5
sulphat of magnesia, or Epsom salt	0	0	10,5
	1	11	10

Of

Of aëriform fluids.

	Cubic Inches.
Carbonic acid gas, or fixed air	8
Azotic gas — — —	7
Sulphurated hydrogen gas, or hepatic air	19

34

The Old Spa water has a pleasant chalybeate taste, is exceedingly clear, and sparkles a little when poured from one glass into another. Its specific gravity at the temperature of 60°, is to that of distilled water as 1,00014 to 1,00000. From a wine gallon of the Old Spa water, Dr. S. obtained the following substances :

	Grains.
Of carbonat of iron — — —	2
fulphat of soda — — —	3
fulphat of lime — — —	1,5

6,5

Of aërial fluids.

	Cubic Inches.
Carbonic acid gas, or fixed air	15,75
Azotic gas — — —	4,25

20

The Tewit water is very clear, and sparkles rather more than the Old Spa water. ' Bubbles of air, about the size of a walnut, are frequently seen to rise from the bottom of the spring, and break at the surface.' These entirely ' consist of azotic gas.' The specific gravity of this water was found to be to that of distilled water, as 1,00017 to 1,00000, the temperature of both being 60°. This water has not a very brisk, but evidently a chalybeate taste. The author obtained the following substances from a wine gallon of the Tewit well water.

	Grains.
Of carbonat of iron — — —	2½
fulphat of lime — — —	4

6½

Aërial fluids.

	Cubic Inches.
Carbonic acid gas — — —	16
Azotic gas — — —	5

21

After giving these results of his experiments on the three waters most generally used, Dr. G. informs us, that there are yet a ' great variety of waters at Harrogate which he has not

been able accurately to analyse, but which, in the course of another year, he hopes fully to examine, and to present his analysis of them to the public.' This part of the work is concluded by some ingenious observations on the different permanently elastic fluids with which these waters are impregnated, and on the manner in which the azotic gas, which our author has detected in the mineral waters of Harrogate, is combined with them. The medicinal properties of the Harrogate waters are inquired into in the third part of the treatise before us, which the author begins by making some cursory remarks on the air, situation, and amusements of the place. In stating the medicinal virtues of the different waters, Dr. G. first notices the chalybeate. P. 92.

'With regard to the various preparations of iron, those seem best calculated to answer the purpose which are most certainly conveyed into the blood, and most easily converted into the state of an oxyd. Of these, iron dissolved by fixed air seems preferable, for though the salts formed by the union of that metal with the different mineral acids may pass into the blood most easily, and in the greatest quantity, yet they are perhaps decomposed with more difficulty than the carbonat of iron, and consequently the iron is not so easily oxygenated; and with respect to quantity, experience shows us, that small doses of iron produce better effects than large ones: concerning this fact, I am happy to corroborate my own experience by an appeal to the observation of Dr. Cullen, who, in his lectures on the *Materia Medica*, observes that, "in all cases of laxity and debility, and in obstructions and slowness proceeding from these causes, iron is employed, though other simple astringents might also answer the effect. Here we ought to beware of too sudden an astringent, which might be attended with bad consequences; and therefore, in exhibiting it in these cases, we should give it in small doses, and trust to length of time for a cure; and by this means we shall avoid those inconveniencies of which physicians often complain in their preparations of iron. Mineral waters often produce cures, which we in vain attempt to perform by the combinations in our shops, even although these waters contain nothing but iron. This is manifestly owing to the weakness of the dose; in proof of which we find, that the strongly impregnated waters seldom answer so well as those weak ones we commonly reject."

These chalybeate waters, the author thinks, may be used with great advantage 'in all diseases depending upon debility, where the solids are relaxed, and the system weakened,' and 'in the numerous class of *nervous disorders*,' he believes them still more useful. They have likewise been serviceable in stone, gravel, and *atonic* gout; also 'in bilious complaints, and in *some stages* of consumption;' but in the latter cases he thinks the Crescent water more to be depended upon, on account of the salt which it contains, in some measure counteracting the stimulant operation of the iron. How far, however, these waters

waters may be used with safety in incipient *tubercles* of the lungs, the author does not take upon him to determine. From these the author passes to the diseases in which the sulphur-water is found to be of use. After mentioning the different herpetic complaints in which this water has been found serviceable, and after recommending its use in cases of worms, *hemorrhoids*, or piles, chronic rheumatism, and scrofula, Dr. G., in the fourth part of his work, proceeds to give some directions for the use of the Harrogate waters, and with respect to diet, exercise, &c. In this treatise will be found not only a good analysis of the Harrogate waters, but likewise their medicinal virtues in some degree determined, and the diseases in which they appear to be most useful, pretty fully described.

ART. XII. *A Case of extra-uterine Gestation, of the ventral Kind: including the Symptoms of the Patient from the earliest Period of Pregnancy to the Time of Death (fifteen Months); with the Appearances upon Dissection.* By William Turnbull, A. M. F. M. s. Surgeon. 4to. 23 p. with four large plates. pr. 12s. sewed. Johnson. 1791.

THOUGH the nature of conception may have hitherto eluded the keenest research of the human mind, yet many of the phenomena attending gestation have been inquired into, and in some degree explained; and the case before us will tend to throw additional light upon the subject. The author observes, that 'nothing can give a stronger specimen of the extraordinary exertions, and wonderful resources of nature, in the production and preservation of animals, than her operations in the occurrences of extra-uterine impregnations.' p. 6.

'These extra uterine cases may be considered as consisting of two kinds: 1st, where the fœtus is found within some part of the genital organs; 2dly, where the situation of the fœtus is unconnected with them, or external, with regard to the organs of generation. The former of these cases, it is evident, may take place in the ovary and fallopian tubes; the latter in the cavity of the abdomen. But those which happen in the former are not so remarkable, on many accounts, as those in the latter situation; because the fœtus is abundantly supplied with the same blood-vessels as the uterus, and therefore it probably only requires a greater enlargement of these vessels already existing to effect a communication; but, in the pure ventral conception, parts intended for different purposes are made to supply this. Fallopian and ovarian cases only shew that parts intended for the purpose can perform it, but ventral demonstrate, that parts formed for different ends, will also succeed.

'Although it is generally understood that the uterus is essentially necessary for the purposes of conception, yet these different fœtations incline us to believe, that it is not absolutely so, and that the principal or only advantages, which that organ possesses

over other living parts, are derived from its situation and distensible powers, and from its being possessed of a muscular structure with an external opening; the former being admirably calculated for the purposes of growth and evolution, without any interference with the vital parts, and the latter for the prevention of hæmorrhages, and the expulsion of the fœtus.*

Many instances of impregnations of the *ovaria* and fallopian tubes have been recorded by authors, 'but,' says Mr. T., 'the history of medicine furnishes us with hardly an instance of a true ventral case, well authenticated from dissection, wherein the impregnated *ovum* has been dropped, either from the ovary, or extremity of the fallopian tubes, into the belly of the female, there procuring itself a residence and nourishment, and all this taking place without any other attachment to the uterus, or its appendages, than in common with the abdominal viscera.' The author next proceeds to give a history of the symptoms of the patient from the earliest periods of her pregnancy until her death. The appearances, on dissection, are also described with a tolerable degree of accuracy; after which Mr. T. makes a few remarks, tending to 'point out those phenomena that may assist in forming some distinguishing criteria to ascertain the uterine from extra-uterine gestation.'

P. 20. 'If fœtation occurs either in the *ovaria*, or in the fallopian tubes, I suspect a part of the abdomen only will be tumefied, that which inclines towards the ileum, rather than the hypogastric region, and the swelling in such cases is most to be depended upon in the early months of pregnancy, since at that time it is confined to one side, and cannot possibly extend to the other. But, in the more advanced stages, this is not so evident, because of the *ovaria* and fallopian tubes being incapable of admitting of further dilatation after the fourth or sixth month*, the parts consequently give way to the bulk and pressure of the infant, and it falls thence into the cavity of the abdomen, where it soon perishes, and becomes hard or putrid. But if the child is formed and developed within the abdomen, the circumscribed elevation will be chiefly confined to the umbilical, or to one of the hypochondriac regions, as in the foregoing case it was laying in the right. In this situation of the fœtus, it will naturally follow, that the mother will complain of pain, an unusual weight, and general uneasiness throughout the whole abdomen.'

Some observations on the extraction of the placenta are given in the close of the work, to which plates, in illustration of the whole, are subjoined.

A. R.

* * Instances are recorded where the fœtus has been contained in the *ovaria* and fallopian tubes till the full period of gestation. But these are extremely uncommon. Vide Haller, Le Roux Observat. sur les Pertes de Sang, & Baudelocque l'Art des Accouchemens.'

ART. XIII. *A Mock Elegy, in irregular Verse, on the supposed Demise of P. P. Esq. M. D.* 4to. 50 pages. pr. 2s. 6d. Hookham. 1792.

IT has hitherto seldom been the good fortune of that renowned champion, Peter Pindar, to find a foe, with whom it would not have been disgraceful to him to measure weapons. A knight, however, has at last stepped forward into the field, who, though clad in light armour, seems capable of giving this veteran hero some exercise for his prowess. He takes the freedom, it is true, of *supposing* Peter's demise: it is also true, that he takes the freedom in *illustrating* his character to load him with infamy, and in predicting his fate, to consign him to the furies to be thrown into the pit of Tartarus. But these freedoms are taken with a graceful ease; and the whole attack is made with an original air, which invites to honourable combat. In a particular kind of verse, which, though exceedingly irregular, is at the same time very harmonious, the writer describes his hero's outward form, the endowments of his mind, and the method by which he has sought to gratify his appetite for food and for fame. Of his propensity to the defamation of royalty and its appendages he writes thus. P. 14.

‘ Ever inquisitive was he
How matters far’d with royalty:
His carrier pigeon, useful bird,
Swifter than Mercury did fly,
And at the peep of day,
From Windfor, or from Kew,
Came with a how d’ye do?
Alert and gay,
Sent by a trusty spy,
Who of their majesties did tell,
Whether or ill, or well,
They slept, supp’d, breakfasted, and din’d;
If tender was their food, or tough,
Of it if they had quantum suff.
And if to doze they after eating were inclin’d?
About the court
Every minutia well he knew,
Among the maids of honour, who and who
Had with their lovers, tete-a-tete,
Been in the little park or great;
For, in that train of maidens fair,
(Which heav’n with its good grace will shield)
Doubtless some few there are,
Who for knights errant,
Need not, I’ll warrant,
To wander far afield.’

After conducting the poet to Rhadamanthus to receive his doom, and leaving him, somewhat too seriously, to his fate, he invokes the Muses, the Graces, the Sylphs and Gnomes, the

Mermaids, Tritons and Nereides, Dryades and Hamadryades,
the trees of the forest, the ærial choristers, and, in fine, quad-
rupeds and bipeds of every kind, to share his

‘ ————— grief of heart,

That with such excellence the world should part,’

The following is his invocation to the birds. P. 34.

‘ Ye winged choristers that high in air,

On downy pinions borne,

To chirp your matin song begin,

(Haply of praise a pittance scant to win) ;

Who, with your strain melodious, greet

The lover sad,

Or captive in his dark retreat,

Whose prison drear

Of sol’s refulgent beam

Admits no gleam

His pensive soul to cheer :

Ye that inhale,

When ambient sweets perfume the morn,

The spicy gale,

That not obtrusive blows,

Or from the violet sweet, or fragrant rose,

With grief of heart,

Ye, too, a penance I enjoin

For Pindar, bard divine !

That for a certain space,

Till lingering time

Shall from the mind his memory erase,

Ye, thro’ the vast expanse of air,

Your circuit shall forego ;

And, like the widow’d dove,

That mourns her early love,

Nor joy, nor comfort know ;

But on some melancholy spray,

Stripp’d of your plumage gay,

With plaintive dirges, tremulous and shrill,

The list’ning ear with bitter anguish fill.’

Afterwards. P. 40.

‘ And thou, my faithful Tray,

That many a time and oft,

On cushion soft,

Hast slept the night away,

Cheerful companion of my lonely hours,

Who by my side hast ambled to and fro,

Partaker of my pleasure and my woe ;

Who oft, when care opprest’d

Thy master’s breast,

With pity-moving eye,

Would in his face complacent smile,

And, with thy sportive tricks,

The heavy hour beguile :

Thou

Thou too the loss of Pindar must bemoan,
 And o'er his turf rever'd
 Alternate howl and groan!
 Biped, and quadruped, here left unsung,
 Of whom I nothing know, or whence they sprung,
 If such should umbrage take,
 At my suppos'd neglect,
 Bespew me, much amiss it were,
 Since never will I wanting be in due respect
 To aught the cope of heav'n beneath,
 Whilst I the vital air do breathe.*

Our opinion of this production is, that, were it (to allude to the author's concluding stanza) stripped of its 'exuberant' and bitter 'weeds' of malignity, it would be a collection of 'promising blossoms.'

ART. XIV. *The Tears of St. Margaret: also, Odes of Condolence to the High and Mighty Musical Directors, on their Downfall. To which is added the Address to the Owl. Likewise, Mrs. Robinson's Handkerchief, and Judge Buller's Wig, a Fable. Also, the Churchwarden of Knightbridge; or the Feast on a Child.* By Peter Pindar, Esq; 4to, 47 pages. Price 2s. 6d. Symonds. 1792.

—Yes, tell the lying bard,
 'Who dared the mirthful Peter's doom foretel,
 And prematurely sound his passing knell*,
 that he still lives to chastise impudence, to lampoon folly,
 and—if he choose it—to become the poet of the people.

At present, the poet's theme is of the light and pleasant kind, and his strains throughout gay and sportive. The principal subject is the disappointment of the directors of the musical performances at Westminster Abbey, who were dismissed from all interference at the oratorio at St. Margaret's Church. This piece opens with the lamentations of St. Margaret,

' ———the pious maid
 Whose flesh did wonders in its days of bloom,
 And bones work'd marvels when she smil'd no more,
 She grievously complains, P. 4.

' Lo, that abbey for past years,
 At each grand commemoration,
 For DIRECTORS boasted Peers—
 Peers, the glory of the nation.
 Who were my directors? Lo,
 DOCTOR PARSONS, JUSTICE COLLIC;
 ARNOLD and DUPUIS and Co.
 What a very pretty frolic.'

* See the preceding article.

In the Odes of Condolence, the poet breaks mournfully out on the fall of the noble directors, threatens to expostulate with the king, laments the loss of direction-importance, boxes, white wands, and dinners. He very loyally calls upon St. Cecilia, the great patroness of music, by way of justice of peace, constable, and comforter, to come down from heaven to the noble directors; issues a *proclamation* for dissolving societies of musical instruments, taking them up, and knocking them to pieces, as also the heads of the musicians against each other. P. II.

† Then, sweet Cecilia, leave thy lofty station;

O haste and issue out thy proclamation—

Of wond'rous danger let it talk aloud—

Root up societies of flutes, bassoons;

Knock down the organ, for his rebel tunes;

The brazen trumpet break, and crack the crowd.

† Lay on the necks of the rebellious BAND

Thy powerful and chastising hand—

And for their impudent and senseless pother,

Sweet GODDESS, knock one head against another,

† O haste and keep the mournful lords in heart,

As scarce a single mortal takes their part.

Except the lofty family of pride,

Few are the comforters they boast beside—

These are their constant friends indeed, and stout;

Friends that few nobles ever are *without*;

Hereditary friends of ancient date,

Accompanying great title and estate.

† And yet 'tis said no virtues can reside

Where dwells that lofty scowling SPIRIT, PRIDE;

That *Aconite*, the noisome weed of gloom,

That near it suffers not a flow'r to bloom.

† Joy to my soul! of Leeds his glorious grace

Puts forth a simpering sweet prophetic face,

Amid this rough mischance, that seems to say,

Though disappointment mocks the present hour,

Next year shall mark the triumph of my pow'r,

When faction's scowling friends shall shun the day.

† Thus when the monarch of the winds, in spite,

Rolls a dark phalanx on the golden light,

And plots the beauteous ORB the world adorning,

Sol lifts the sable mantle of a cloud,

And peeping underneath the envious shroud,

Smiles hope, and says, "I'll shine to-morrow morning."

The simile which concludes the preceding quotation, is one of those flashes of genius, with which this writer is able, whenever he pleases, to throw a splendour over the meanest subject,

The

The bard next advises the directors to submit to their degraded situation ; and, by way of consolation, informs them of the fallen state of the poets—and, moreover, comforts the directors with the changes that take place amongst crowned as well as uncrowned heads. P. 17.

' Yet though it never was poor PETER's fate

To get a sixpence from the MAN OF STATE,

Who rather tries to keep the poets under—

Oft have I dipt in golden praise the pen,

Writing such *handsome things* about great men,

That CANDOUR's eye-balls have been seen to wonder.

' Yet had it happen'd that the bard

Had borne on high-bred folk a little bard ;

Good for an evil mortals should return—

'Tis very wicked with revenge to burn.

The sun's a bright example, let me say—

Obliges the black clouds that veil his ray ;

Oft makes them decent figures to behold,

And covers all their dirty rags with gold.

' But let us not an idle pother keep,

And, ass-like, at a revolution bray ;

Lo, *kings themselves*, like cabbages, grow cheap :

Thus ev'ry dog at last will have his day—

He who this morning *smil'd*, at night may sorrow ;

The grub to day's a butterfly to-morrow.'

The poet proceeds in administering comfort to the disgraced directors ; in the humour of disappointment and vexation addresses an owl, intreating permission to change condition with him—he comforteth them again and again with moral reflections ; and to illustrate the doctrine of the wonderful vicissitudes of life, introduces, P. 30.

Mrs. Robinson's Handkerchief and Judge Buller's Wig. A Fable.

' A handkerchief that long had press'd

The snows of Laura's swelling breast,

O'er which fair scene full many a longing lover,

With panting heart, and frequent sighs,

And pretty modest leering eyes,

Had often been observ'd to hover—

' This handkerchief to Kitty giv'n,

Was forc'd at length to leave its heav'n,

And enter a Jew clothes-man's ample bag—

O what a sad reverse, poor soul !

To sweat in such a horrid hole,

With ev'ry sort of dirty rag !

" Pray who are you ?" the plaintive kerchief cry'd,

Perceiving a rough neighbour at her side ;

" You smell as though your master was a pig—

What are you ? tell me stinking creature."—" Ma'am,"

The hairy neighbour grave replied, " I am,

I am the most tremendous great judge BULLER's wig."

" Indeed,

" Indeed, sir ! O how chang'd our fate !
How different were we both of late !

Now to be lodg'd in this vile place—
What will become of us at last ! O dear,
Something more terrible than this, I fear ;
Something that carries huge disgrace."

" Madam," rejoin'd the wig, " don't cry ;
No cause have you indeed to sigh ;
So trust for once a wig's prophetic words—
My fate is to be just the same, I find ;
Still for a scarecrow's head design'd,
To frighten all the thieves—the birds.

" But, luckier, *you*, so chang'd will rise,
A fav'rite of ten thousand eyes ;
Not burnt (as you suppose perhaps) to tinder ;
Chang'd to the whitest paper—happy leaves,
For *him*, the BARD, who like a god conceives,
The great, th' immortal PETER PINDAR."

" La, sir, then what a piece of news !
God bless, I say, God bless the Jews— :
I wish my dear dear mistress did but know it ;
Her hands then I shall happy touch again ;
For MADAM always did maintain,
That MISTER PINDAR was a *charming* poet."

The piece concludes with more comfort for the directors,
and a whimsical story of certain parish officers and their friends,
who, at a jovial meeting, contrived to *eat and tipple eleemosinarily*
on the birth of a bastard child.

ART. XV. *A Morning Walk. In Blank Verse. Addressed to
an eminent Clergyman.* 4to. 16 pa. Pr. 1s. 6d. Kearsley:
1792:

THESE elegant lines, adapted to sooth the mind of the
reader to calm contemplation and tranquil enjoyment, are evi-
dently the product of taste and sensibility. They describe, in
strains equally remote from insipidity and affectation, the plea-
sures and benefit of rural retirement. We quote the following
Address to Spring. P. 6.

" Propitious power ! while yet thy pleasing smile
Adorns the woodland ; ere the raging heat
Parch the green hill ; and, ere the furious storm
Descend, and desolate the vale ; may I
Enjoy the blessings of thy peaceful reign.
Oft let me range the devious wild, where rocks
Rise in fantastic grandeur, bare, or cloth'd
With ivy ; while aloft the mountain ash
Waves from the tow'ring cliff ; and far below,
Th' unruffled lake reflects the mountain ash,
The tow'ring cliff, and even the goat, that dares

Along

Along the precipice's shaggy verge,
 Crop the scant herbage. There let me enjoy,
 Pacing the sands, or the short russet heath,
 The scene so solemn, and so still; unless
 The bee, whose hoard is in the rifted rock,
 Amid the wild thyme murmur. O full oft
 To these lone solitudes let me retire
 Till fancy have her fill; and musing thought,
 With pensive extasies, hath tir'd my soul!
 Then let me seek green meadows, winding paths,
 Border'd with flow'ry shrubs, and lawns, and fields
 Improv'd by culture, and by taste adorn'd.

ART. XVI. *Virginius and Virginia; a Poem, in six Parts, From the Roman History. By Mrs. Gunning. Dedicated to supreme Fashion; but not by Permission.* 4to. 65 pages. Price 5s. sewed. Hookham.

THE Roman story of Virginius and Virginia is so well known, that it is wholly unnecessary to draw out the argument of this poem. In the general outline Mrs. G. has closely adhered to historical truth; but, by bringing forward the several incidents and characters in detailed description, and making them express the sentiments proper to each in distinct speeches, she has wrought up the whole into a poetical tale, which appears more like a modern novel, than a piece of ancient history. As a very favourable specimen of the poetry of this piece, we copy the description of Virginia, in the garden where she was found by the beldam, whom Appius had employed in accomplishing his purpose. P. 19.

'Breathless, desponding, opportune she meets,
 A cool recess, a paradise of sweets;
 Here, the malignant huntress, fought repose,
 And stretch'd supine, beneath a clust'ring rose;
 A deeper blush, the clust'ring flow'rs pervade,
 Compell'd, to yield reluctantly, their shade.
 When vice, approaches, bashful virtue, bleeds;
 Who sees the metaphor, the moral reads.
 Say on, my muse, account, for this disgust:
 Declare, who, foster'd it, by whom, 'twas nurs'd?

'Virginius; lord, of this, prolific land,
 This shrub, implanted, by his daughter's, hand,
 The chaste, Virginia, first, had fix'd it there,
 And, still it was, the object, of her care;
 The sweet employ, of every playful, hour,
 To visit, and refresh, her darling, flow'r;
 With snowy fingers, prop, each tender spray,
 Then lop, and throw the useless branch, away.
 There, with her young companions, she'd resort;
 And, round its grateful shadow, daily sport;
 Or else, to meditative thoughts, inclin'd,

Uplift, from earth, and to the gods, resign'd,
 Thither, alone, she often, would repair,
 And, waft on pious wings, her ardent pray'r,
 That they, would shield, her absent fire, from harms,
 That they, would soon, restore him, to her arms;
 Sometimes, with melody, she'd fill the grove,
 Chanting, the pleasures, of a well-plac'd, love,
 In, such her songs, would oft Icilius, name,
 Boast, of his virtues, and recount, his fame.

' Perfidious fate! to lead her steps, that way,
 At such, an hour! ah! black, disastrous, day!
 At thy, return, shall virgins eyes, run o'er,
 Maids, shun the danger, you with tears, deplore!'

The pointing of the above extract, which is exactly copied, does, as much as bad pointing can do, to obscure the sense. The same redundancy of commas runs through the whole work.

Nothing can be more unfair than to lay the blame of a crime, which was an atrocious act of tyranny, upon that *commonwealth* whose authority the tyrant most unquestionably abused. Yet Mrs. G., having related the injustice of Appius, exclaims, P. 54.

' What dire events, from common-wealths proceed?
 How much, of peace is wreck'd, how many bleed!
 What tears, from violated virgins, fall!
 What, desperate deeds, to heav'n, for vengeance call!'

The dedication is written with spirit. The following lines pleasingly ridicule fashionable manners. P. 4.

' Madam, the roses on your cheeks, are bought,
 With too much fire, and pride, your eyes are fraught;
 A fire, that, does not much advance your fame,
 And pride, that best deserves another name;
 'Tis, craving vanity, who eager stands
 To snatch, the food of flatt'ry, from ALL hands;
 You, teach them how to ogle, how to stare;
 I've seen their envy, and I've mark'd their leer.

' I less approve, your manners, than your face,
 To ease, you sacrifice, each infant grace;
 The lowly courtfy, which was wont to please;
 A jirk succeeds, and this you think is ease.
 To laugh at forms, be unconstrain'd in talk,
 To swing your arms, and swagger as you walk,
 Still it is ease—the error I deride,
 Ease, is the soul of nature beautify'd;
 To no grimace, no airs, no boldness prone,
 All charms possessing, but affecting none,
 Nature and you have been at war this age,
 'Twas your's to conquer, her's to quit the stage.'

ART. XVII. *Monody to the Memory of Sir Joshua Reynolds, late President of the Royal Academy, &c. &c. &c.* By Mrs. Mary Robinson. 4to. 16 pages. Price 1s. 6d. Bell. 1792.

THE muse cannot be more worthily employed, than in embalming the memory of departed merit; and such merit as that of Sir Joshua Reynolds, may justly claim her best attention. Mrs. R. has shown that she is not insensible of the dignity of the theme which she has chosen, by the pains which she has taken to do it justice. She has on this occasion judiciously checked the natural propensity of her talent for ornament, and has in several parts of the poem expressed pathetic sentiments in simple language. For example,

P. 7. 'Ye solemn mourners, who, with footsteps slow,
Prolong'd the fable line of public woe;
Who, fondly crouding round his plumed bier,
Gave to his worth th' involuntary tear;
Ye children of his school, who oft have hung
On the grac'd precepts of his tuneful tongue,
Who many an hour in mute attention caught
The vivid lustre of his polish'd thought!
Ye, who have felt, for ye have taste to feel,
The magic influence o'er your senses steal,
When eloquently chaste, from wisdom's page,
He drew each model for a rising age!
Say, is no kind, no grateful tribute due
To him, who twin'd immortal wreaths for you?'
And again, addressing her muse, p. 11.

'But leave, oh, leave thy fond lamenting song,
The feeble echo of a wond'ring throng:—
Canst thou with brighter tints adorn the rose,
Where nature's vivid blush divinely glows?
Say, canst thou add one ray to heav'n's own light;
Or give to Alpine snows a purer white?
Canst thou increase the diamond's burning glow,
Or to the flow'r a richer scent bestow?
Say, canst thou snatch, by sympathy sublime,
One kindred bosom from the grasp of TIME?
Ah, no! then bind with cypress boughs thy lyre,
Mute be its chords, and quench'd its sacred fire;
For dimly gleam the poet's votive lays,
'Midst the vast splendours of A NATION'S PRAISE!'

After quoting these pleasing lines, it is not without regret that we remark here and there the pathos of the piece impaired by the introduction of a playful conceit; such as 'sweeping the string with a feather stolen from the wing of fancy;' and lamenting that the painter had 'stolen every flower of nature, and left the muse nothing but the thorn of woe to pierce her breast.' But notwithstanding a few blemishes of this kind, the piece has considerable merit.

A DECENT offering to the memory of the merry Edwin. It resembles the *popular* Elegy in a Country Church-Yard in nothing, but that it concludes with an epitaph. P. 11.

Here rests his head, and may it rest in peace;
 May sorrow vanish, and may trouble cease!
 Here rests the frolic son of truant mirth,
 That nature smil'd on at his dawning birth;
 View'd him, delighted, with a mother's eye,
 And beckon'd Edwin from his infancy;
 Whate'er was mirthful to the public gave,
 And veil'd his foibles in the silent grave.
 Thus the proud column, by the artist's hand,
 Braves the high air—an emblem of command;
 Till, struck by time, it's pride is overthrown,
 And all its beauty's in a moment gone.
 No farther, seek h's praise, or blame to scan,
 Or prais'd or pitied—Edwin was a man.

ART. XIX. *The Monkeys in Red Caps, An Old Story; newly inscribed to the Club of Jacobins.* By Timothy Thrum, Esq. Verse-Capper to the Affiliated Society at Mother Red-Cap's. 4to. 23 pages. Price 1s. 6d. Debrett. 1792.

THE red bonnet of liberty, worn by the members of the Jacobin club in Paris, is here ridiculed with some pleasantry in rhyme. The poet, to show, as he says, his *unfeigned attachment* to the French, has conformed to the only law of their old code, which they have not abrogated, the law of their versification, requiring an equal mixture of single and double, or as they call them masculine and feminine rhymes. As a little good humour'd raillery on either side can do no harm, we shall, for the amusement of our readers, give them the argument of this tale, with some of the concluding lines.

An English pedlar in Africa, retiring into the cooling shade of a forest, opened a bundle of wares, and took out a packet of red night-caps; and having found one that fitted him, reposed his head upon his pack and fell asleep. Some of the monkeys, with which the forest abounded, watched his motions; and, observing that the packet of red caps was left open, gathered round the spot, and carried off every one a cap. Running up into the tree, they made such a noisy chattering, that the traveller awoke in a fright. Upon discovering the pillage he had suffered, he determined to be revenged upon the plunderers, and recollecting their natural propensity to imitation, said to himself, P. 18.

“ If I have any brains,
 “ My honest friends, you yet may pay for plunder.
 When all is over, count your gains:
 Only beware next time you make no blunder.”

Another packet from his wares
He drew, and open'd knives and razors;
Thence with due flourish and airs,
Surrounded by ten thousand gazers,
A razor in his hand he took,
And tho' he never por'd on Plato,
At the drawn weapon smil'd, like Cato
Puzzled between his sword and book.
And now, as jugglers at beginning
Show every clown each cup and ball,
While round the savages stood grianing,
He shew'd the razor's edge to all;
Now seem'd acrofs his throat to draw it:
The monkeys would have sworn they saw it,
But monkeys now and then are wrong,
When positive in their own notion:
For shifting with a dext'rous motion
His hand, he pass'd the back along.
Then roll'd his eyes, like one delighted,
With various anticks, on pretence,
As if some strangely-pleasing sense
The razor's tickling touch excited.
At last he sunk upon his side
As to repose, well satisfied.

The razors left at their discretion,
The master, as they thought, asleep;
The monkeys their old morals keep,
And hurry round to take possession.
Each seiz'd a razor; to his throat
Each like the man his razor lifted,
Only they just forgot to note
How he his hand and razor shifted;
Each grinn'd and gash'd the razor in,
Which caus'd another sort of grin;
They fell; and as the blood was trickling,
Perceiv'd themselves both knaves and fools,
Who playing with ill-gotten tools,
Cut their own throats by way of tickling.
"What they had done our hero spied,
And up he started. "By your favors,
I thought you, sirs, more cunning shavers:"
As he reclaim'd his goods, he cried.
"But come, make honest restitution:
My razors by design I left,
That crimes might meet just retribution,
And thieves be punish'd by their theft."

The moral of the story, though applied by the author to the Jacobins, is equally good for all parties. 'Tis dangerous playing with edge tools.'

ART. XX. *An Essay on Man; considered in his Natural and Political States of Government. Addressed to his Royal Highness George Prince of Wales. In a Series of Epistles.* 4to. 51 Pages. Price 2s. 6d. Miller. 1792.

IN this long didactic poem, government is traced back to its supposed origin; the rise and progress of the British government are described, the excellence of the British constitution is represented, and the necessity of a reform in its administration suggested. Its leading heads are as follows.

In the conflict between conscience and pride originate the moral virtues and their opposites; and from these arise government. All-creatures, and all things, obey a rule impressed by God, which is nature and instinct. Man alone is guided by reason, which is a less sure guide than instinct. Nature is man's best guide to a state of policy. From his observations on her, he fixes in the choice of a kingly government. The period of the golden age was under a succession of elected kings. As men degenerated in morals, policy and arts supplied the place of simple wisdom, whence arose priesthood, magic and idolatry, divinities, heroes, champions, and missionaries. From kings arose nobles. Ambition is the bane of all government, aristocratic or democratic. Man, in order to recover his state of rectitude or happiness, must return to nature for his rule of political and moral life. From her he would learn the necessity of three estates in civil government, kings, nobles or elders, and plebeians. The constitution of England comes the nearest to the plan of government dictated by nature; its great object is the preservation of liberty. Party spirit assumes the garb of liberty, jealousy is excited, and discord ensues. The only remedy for this is reform.

These ideas are spread through four epistles in rhyming couplets, which, in language, seldom rise above ordinary prose, and are often obscure and incorrect. The following invocation to liberty may serve as an example of the writer's poetical talents. P. 34.

‘ Hail man’s first light! or by what conscious name
Thou climb’st the summit of all earthly fame,
Freedom or law. Which in the warm’d debate
Of council, or of judgment’s righteous seat
Presid’st! Peculiar guardian of this isle!
Which lives enlighten’d in *your* gracious smile!
Oh! beam *thy* influence on its hardy race.
Proclaim their wars to give them lasting peace.
Hail, Liberty! man’s great result of sense!
Nature’s first gift! and child of Providence!
For thee mankind, since early time begun,
And from the first to the last age shall run,
In ev’ry region, ev’ry clime or state,
Free in *themselves*, or subjects of the great,

Have

Have still contended, and shall still contend
To fix thy sway ; the universal friend.
For thee have patriots under tyrants bled ;
Nations the war 'gainst distant nations led ;
The race of man been often near unrac'd ;
And the world's beauty now remains defac'd.'

ART. XXI. *Spring, in London. A Poem.* By Hipponax.
4to. 16 Pages. Price 1s. Egerton.

How far the beauties of *art* in London exceed the beauties of *nature* in the country, is here shown in a series of easy and pleasant stanzas, such as these. P. 1.

' Squires quit the rustic scenes for scenes far brighter,
And leave the flowering shrubs to bloom alone ;
Just screw their tenants up a little tighter,
And the tir'd post-horse drags the load to town.

' Rude Bards may listen through the live-long night,
While Philomel her saddest music plies ;
Me other birds, with other songs delight,
Pigeons, and rooks, and birds of Paradise.

' Then let the warbling choir distend their throats,
And with mix'd music charm th' enraptur'd hearer,
But honour'd still be London's charming notes,
Dear to the Muse, and—payable to bearer.'

ART. XXII. *Amoretta ; or, the False Step recovered : a Moral Poem, Inscribed to the Governors of the Magdalen.* 12mo.
18 Pages. Price 6d. Bladon. 1792.

A TALE of seduction and repentance, related in decent verse, and not ill adapted to leave an impression on the mind of the young reader in favour of virtue.

ART. XXIII. *Ingratitude ; or, Naval Merit degraded. A Poem.* 4to. 32 Pages. Price 2s. Colchester, Fenno.
London, Scatcherd and Whitaker.

COMPLAINTS have of late been repeatedly made of the neglect with which naval officers have been treated, and the hardships and injustice which they have suffered, in seeing, inexperienced youth preferred before them. What ground there is for these complaints, it is not our business to inquire. The author of these verses seems deeply impressed with a sense of injury on this subject, and writes with more feeling of resentment, than poetical inspiration. Indeed, a topic of this kind is a more proper subject for plain remonstrance in prose, than of diffuse and declamatory versification.

ART. XXIV. *Lord Mayor's Day; or, City Pageantry: A Poem. With Notes Illustrative and Explanatory.* By Timothy Touchstone, Gent. 4to. 30 Pages. Price 1s. 6d. Ridgway. 1792.

THIS description of city pageantry, and city men, will not probably have many readers beyond the city gates. It is as heavy as the *lord mayor's old state coach*.

ART. XXV. *Modern Comedy; or, It is All a Farce. A Dramatic Afterpiece, in three Acts.* 8vo. 61 Pages. Price 2s. Ridgway. 1792.

A BAGATELLE, in ridicule of private theatricals. What *stage effect* it might have we will not say: in one thing we are pretty clear; it has very little *closet effect*.

ART. XXVI. *Zapphira: a Tragedy, in three Acts.* 8vo. 59 Pages. Price 1s. 6d. Ridgway. 1792.

THIS dramatic piece, founded on the story of Rhynsault and Zapphira in the *Spectator*, affords nothing which can entertain or interest a reader of cultivated taste. Its sentiments are often gross; its phraseology is vulgar; and its versification wretched. To call it a tragedy, is certainly degrading the dignity of the tragic muse.

D. M.

ART. XXVII. *The Mermaid. A Farce. As performed at the Theatre Royal Covent Garden.* 8vo. 33 Pages. Price 1s. Robinsons. 1792.

WHY this most farcical farce was published we cannot guess, for even on the stage we should suppose that such horse play would not be endured.

ART. XXVIII. *Views taken on and near the River Rhine, at Aix la Chapelle, and on the River Maese.* By the Reverend J. Gardnor: Engraved in Aquatinta by the Reverend J. Gardnor and Richard Gardnor, Jun. Small 4to. 156 p. and 32 Views. Price 1l. 11s. 6d. in Boards. Walter, Charing Cross. [The same Views may be had, 20 Inches by 17, Price 8l. 8s. Proofs, 12l. 12s. Coloured, 25l. 4s.]

THE text, written to elucidate these prints, contains a few flight matters of fact, and some pertinent, cursory remarks on landscape painting, which naturally introduce the views. Many of the views are romantic and even sublime, or rather afford hints to the imagination to compose such scenes as fancy delights to rove in, for taste is not conspicuous in either the drawing or tinting. The contrast of white and black is, in general, offensively strong; and the predominancy of the latter gives

gives an unwieldy heaviness, instead of a gloomy picturesque cast, to many grand features of nature, and ruins of art.

ART. XXIX. *Physiognomy; or the corresponding Analogy between the Conformation of the Features, and the ruling Passions of the Mind. Translated from the original Work of J. C. Lavater.* By Samuel Shaw, Esq., Editor of the Abridgment of Bruce's Travels. 12mo. 280 pa. and five plates. Pr. 4s. 6d. sewed. Symonds.

THIS is one of those surreptitious publications, by means of which authors, or their representatives, are deprived of their legal right, to gratify the rapacity of needy book-makers, or the impatience of frugal readers. Abridgments of large works, when well executed, are valuable; but this is not an abridgment; it consists merely of transcripts of certain passages from Mr. Holcroft's translation, made with little taste, and less judgment. The whole tenour of the title page, not to boggle at the tautology (corresponding analogy), will convince the reader, who knows any thing of Lavater's system, that the abridger did not understand his author's leading theory. The effect of the ruling passion on the features is not the foundation of Lavater's observations; on the contrary, he continually insists, that he means to treat principally of physiognomy (the original formation of the bones) distinguished from pathognomy (the play of the passions)—But we will add a quotation from Mr. Holcroft's translation, which pointedly shows the author's design.

'Physiognomy, opposed to pathognomy, is the knowledge of the signs of the powers and inclinations of men. Pathognomy is the knowledge of the signs of the passions.

'Physiognomy, therefore, teaches the knowledge of character at rest; and pathognomy of character in motion.

'Character at rest, is taught by the form of the solid, and the appearance of the moveable parts, while at rest. Character impassioned, is manifested by the moveable parts, in motion.

'Physiognomy may be compared to the sum total of the mind: pathognomy to the interest which is the product of this sum total. The former shews what man is in general; the latter, what he becomes at particular moments; or, the one what he might be, the other, what he is. The first is the root and stem of the second; the soil in which it is planted. Whoever believes the latter and not the former, believes in fruit without a tree; in corn without land.

'All people read the countenance pathognomically; few indeed read it physiognomically.

'Pathognomy has to combat the arts of dissimulation; physiognomy has not.

'The two sciences are to the friend of truth inseparable; but as physiognomy is much less studied than pathognomy, I shall confine myself to the former.'

This compilation, in the preface to which esquire Shaw has the modesty to tell his readers, 'that he presents them with every thing curious in the fragments on physiognomy written in the German language by J. C. Lavater,' which our readers may know consist of four large volumes in quarto; may serve to mislead the reader, but cannot inform him—it is one of those contemptible catchpennies that cannot be too severely reprehended.

ART. XXX. *Desmond. A Novel.* By Charlotte Smith. In Three Volumes, 12mo. 324 Pages. Price 9s. sewed. Robinsons. 1792.

MRS. SMITH quickly presents the public with another novel, written with her usual flow of language and happy discrimination of manners. The subordinate characters are sketched with that peculiar dexterity which shoots folly as it flies; and the tale, not encumbered with episodes, is a more interesting, as well as a more finished production than any of her former ones.

The hero, who leaves England to avoid the society of an amiable woman, married unhappily, naturally introduces the French Revolution, and the present state of France, into his correspondence; and in it the cause of freedom is defended with warmth, whilst shrewd satire and acute observations back the imbodyed arguments:—but the author shall speak for herself.

P. 1. 'In sending into the world a work so unlike those of my former writings, which have been honored by its approbation, I feel some degree of that apprehension which an author is sensible of on a first publication.

'This arises partly from my doubts of succeeding so well in letters as in narrative; and partly from a supposition, that there are readers, to whom the fictitious occurrences, and others to whom the political remarks in these volumes may be displeasing.

'To the first I beg leave to suggest, that in representing a young man, nourishing an ardent but concealed passion for a married woman, I certainly do not mean to encourage or justify such attachments; but no delineation of character appears to me more interesting, than that of a man capable of such a passion so generous and disinterested as to seek only the good of its object; nor any story more moral, than one that represents the existence of an affection so regulated.

'As to the political passages dispersed through the work, they are for the most part, drawn from conversations to which I have been a witness, in England, and France, during the last twelve months. In carrying on my story in those countries, and at a period when their political situation (but particularly that of the latter) is the general topic of discourse in both; I have given to my imaginary characters the arguments I have heard on both sides; and if those in favor of one party have evidently the advantage, it is not owing to my partial representation, but to the predominant

want power of truth and reason, which can neither be altered nor concealed.

‘ But women it is said have no business with politics—Why not?—Have they no interest in the scenes that are acting around them, in which they have fathers, brothers, husbands, sons, or friends engaged?—Even in the commonest course of female education, they are expected to acquire some knowledge of history; and yet, if they are to have no opinion of what *is* passing, it avails little that they should be informed of what *has passed*, in a world where they are subject to such mental degradation; where they are censured as affecting masculine knowledge if they happen to have any understanding; or despised as insignificant triflers if they have none.

‘ Knowledge, which qualifies women to speak or to write on any other than the most common and trivial subjects, is supposed to be of so difficult attainment, that it cannot be acquired but by the sacrifice of domestic virtues, or the neglect of domestic duties.—I however may safely say, that it was in the *observance*, not in the *breach* of duty, I became an author; and it has happened, that the circumstances which have compelled me to write, have introduced me to those scenes of life, and those varieties of character which I should otherwise never have seen: though, alas! it is from thence, that I am too well enabled to describe from *immediate* observation,

“ The proud man’s contumely, th’ oppressors wrong;

The law’s delay, the insolence of office.”

P. viii. ‘ For that asperity of remark, which will arise on the part of those whose political tenets I may offend, I am prepared; those who object to the matter, will probably arraign the manner, and exclaim against the impropriety of making a book of entertainment the vehicle of political discussion. I am however conscious that in making these slight sketches, of manners and opinions, as they fluctuated around me; I have not sacrificed truth to any party.—Nothing appears to me more respectable than national pride; nothing so absurd as national prejudice—And in the faithful representation of the manners of other countries, surely Englishmen may find abundant reason to indulge the one, while they conquer the other. To those however who still cherish the idea of our having a *natural* enemy in the French nation; and that they are still more *naturally* our foes, because they have dared to be freemen, I can only say, that against the phalanx of prejudice kept in constant pay, and under strict discipline by interest, the slight skirmishing of a novel writer can have no effect: we see it remains hitherto unbroken against the powerful efforts of learning and genius—though united in that cause which *must* finally triumph—the cause of truth, reason, and humanity.

‘ CHARLOTTE SMITH.’

The letters, written with great ease, exhibit, as do all Mrs. S.’s productions, more knowledge of the world than of the human heart; yet, they contain many just remarks pointedly expressed, and some picturesque views of nature, with characteristic figures, to give life to the landscapes.—She waves her wand, and the vineyards of France arise crowned with laughing

plenty; and the *toujours* gay inhabitants foot it away merrily, spreading joy around them.

The following little pertinent episode will serve equally as a specimen of her sentiments and style. P. 251.

‘ Did I not name to you a Breton, who had something in his air and manner unlike others of the peasantry?—Whenever I have observed him, he seemed to be the amusement of his fellow labourers; there was an odd quaint kind of peasantry about him; and I wished to enter into conversation with him, which I had yesterday evening an opportunity of doing:—“ You are not of this part of France, my friend?” said I—“ No, Monsieur—I am a Breton—And now would return into my own country again, but that, in a fit of impatience, at the excessive impositions I laboured under, I sold my little property about four years ago, and now must continue to “ *courir le monde, & de vivre comme il plairait à Dieu.*”—Sterne has, I think, translated that to be upon nothing. My acquaintance did not appear to be fond of such *mcagre* diet. “ But, pray,” said I, “ explain to me, what particular oppressions you had to complain of, that drove you to so desperate, and as it has happened so ill-timed a resolution.”

“ I believe,” replied he, “ that I am naturally of a temper a little impatient; and it was not much qualified by making a campaign or two against the English; the first was in a ship of war, fitted out at St. Malo’s—or, in other words, Monsieur, a privateer; for though I was bred a sailor, and loved fighting well enough, I was refused even an *Escaigne de vaisseau* *, on board a king’s ship, *because I was not a gentleman*—My father, however, had a pretty little estate, which he inherited from his great, great grandfather—But he had an elder son, and I was to scramble through the world as well as I could—They wanted, indeed, to make me a monk; but I had a mortal aversion to that *métier* †, and thought it better to run the risque of getting my head taken off by a cannon ball, than to shave it—My first debut was not very fortunate—We fell in with an English frigate, with whom, though it was hopeless enough to contend, we exchanged a few shot, for the honor of our country; and one of those we were favored with in return, tore off the flesh from my right leg, without breaking the bone—The wound was bad enough, but the English surgeon sewed it up, and before we landed, I was so well as to be sent with the rest of our crew to the prison at Winchester—I had heard a great deal of the humanity of the English to their prisoners, and supposed I might bear my fate without much murmuring; but we were not treated the better for belonging to a privateer.—The prison was over-crowded, and very unhealthy.—The provisions, I believe, might be liberally allowed by your government, but they were to pass through the hands of so many people, every one of which had their advantage out of them, that, before they were distributed in the prison, there was but little reason to boast of the generosity of your countrymen. To be sure, the wisdom and humanity of war is very remarkable

* † Answering, I believe, to our midshipmen,*

† † Trade,—profession.

in a scene like this, where one nation shuts up five or six thousand of the subjects of another, to be fed by contract while they live; and when they die, which two-thirds of the number seldom fail to do—to be buried by contract—Yes!—out of nine-and-twenty of us poor devils, who were taken in our little privateer, fourteen died within three weeks; among whom, was a relation of mine, a gallant fellow, who had been in the former wars with the English, and stood the hazards of many a bloody day—He was an old man, but had a constitution so enured to hardships, and the changes of climate, that he seemed likely to see many more—A vile fever that lurked in the prison seized him—My hammock (for we were slung in hammocks, one above another, in those great, miserable rooms, which compose what they say is an unfinished palace) was hung above his, and when he found himself dying, he called to me to come to him—“ ’Tis all over with me, my friend,” said he—“ *N’importe* one must die at some time or other, but I should have liked it better by a cannon ball—Nothing, however, vexes me more in this business, than that I have been the means of bringing you hither to die in this hole—(for, in fact, it was by his advice, I had entered on board the privateer)—However, it may be, you will out-live this confounded place, and have another touch at these damned English.” National hatred, that strange and ridiculous prejudice in which my poor old friend had lived, was the last sensation he felt in death—He died quietly enough, in a few moments afterwards, and the next day I saw him tied up between two boards, by way of the coffin, which was to be provided by contract; and deposited in the *fossé* that surrounded our prison, in a grave, dug by contract, and of course very shallow, in which he was covered with about an inch of mold, which was by contract also, put over him, and seven other prisoners, who died at the same time!—My youth, and a great flow of animal spirits, carried me through this wretched scene—And a young officer, who was a native of the same part of Britany, and who was a prisoner on parole, at a neighbouring town, procured leave to visit the prison at Winchester, and enquired me out—He gave me, though he could command very little money himself, all he had about him, to assist me in procuring food, and promised to try if he could obtain for me my parole, as he knew my parents, and was concerned for my situation—But his intentions in my favor, were soon frustrated, for, on the appearance of the combined fleets in the Channel, the French officers, who were thought too near the coast, were ordered away to Northampton, while, very soon afterwards, a number of Spaniards, who had among them a fever of a most malignant sort, were sent to the prison already over-crowded, and death began to make redoubled havock among its wretched inhabitants—Of so dire a nature was the disease thus imported, that while the bodies that were thrown over-board from the Spanish fleet, and driven down by the tide on the coasts of Cornwall and Devonshire, carried its fatal influence into those countries, the prisoners, who were sent up from Plymouth, disseminated destruction in their route, and among all who approached them; thus becoming the instruments of greater mischief, than the sword and the bayonet could have executed. Not only the miserable prisoners of war, who

were now a mixture of French, Spanish, and Dutch perished by dozens every day; but the soldiers who guarded them, the attendants of the prison, the physical men who were sent to administer medicines, and soon afterwards the inhabitants of the town; and even those of the neighbouring country began to suffer.—Then it was that your government perceiving this *blessing of war* likely to extend itself rather too far, thought proper to give that attention to it, which the calamities of the prisoners would never have excited. A physician was sent down by Parliament, to examine into the causes of this scourge; and in consequence of the impossibility of stopping it while such numbers were crowded together, the greater part of the French, whom sickness had spared, were dismissed, and I, among others, returned to my own country. I, soon after, not discouraged by what had befallen me, entered on board another privateer, which had the good fortune to capture two West-India ships, richly laden, and to bring them safely into l'Orient, where we disposed of their cargoes; and my share was so considerable, that I determined to quit the sea, and return to my friends.—When, in pursuance of this resolution, I arrived at home, I found my father and elder brother had died during my absence; and I took possession of the little estate to which I thus became heir, and began to think myself a person of some consequence. In commencing country gentleman, I sat myself down to reckon all the advantages of my situation.—An extensive tract of waste land lay on one side of my little domain.—On the other, a forest.—My fields abounded with game—a river ran through them, on which I depended for a supply of fish; and I determined to make a little warren, and to build a dove-cote. I had undergone hardships enough to give me a perfect relish for the good things now within my reach; and I resolved most piously to enjoy them.—But I was soon disturbed in this agreeable reverie—I took the liberty of firing one morning at a covey of partridges, that were feeding in my corn; and having the same day caught a brace of trout, I was sitting down to regale myself on these dainties, when I received the following notice from the neighbouring *seigneur*, with whom I was not at all aware that I had any thing to do.

“The most high and most powerful *seigneur*, Monseigneur Raoul-Phillippe-Joseph-Alexandre-Cæsar Erispoé, Baron de Kermanfroi, signifies to Louis-John de Merville, that he the said *seigneur* is in quality of Lord Paramount, is to all intents and purposes invested with the sole right and property of the river running through his fief, together with all the fish therein; the rushes, reeds, and willows that grow in or near the said river; all trees and plants that the said river waters; and all the islands and sits within it.—Of all and every one of which the high and mighty lord, Raoul-Phillippe-Joseph-Alexander-Cæsar Erispoé, Baron de Kermanfroi, is absolute and only proprietor.—Also, of all the birds of whatsoever nature or species, that have, shall, or may, at any time fly on, or across, or upon, the said *fief* or *seigneurie*.—And all the beasts of chase, of whatsoever description, that have, shall, or may be found upon it.”—In short, sir, it concluded with informing me, the said Louis-Jean, that if I, at any time,

time, dared to fish in the river, or to shoot a bird upon the said *des*, of which it seems my little farm unluckily made part, I should be delivered into the hands of justice, and dealt with according to the utmost rigor of the offended laws. To be sure, I could not help enquiring within myself, how it happened, that I had no right to the game thus fed in my fields, nor the fish that swam in the river? and how it was, that heaven, in creating these animals, had been at work only for the great *seigneurs*!—What! is there nothing, said I, but insects and reptiles, over which man, not born noble, may exercise dominion?—From the wren to the eagle; from the rabbit to the wild-boar; from the gudgeon to the pike—all, all, it seems, are the property of the great. 'Twas hard to imagine where the power originated, that thus deprived all other men of their rights, to give to those nobles the empire of the elements, and the dominion over animated nature!—However, I reflected, but I did not resist; and since I could no longer bring myself home a dinner with my gun, I thought to console myself, as well as I could, with the produce of my farm-yard; and I contrived a small enclosed pigeon-house, from whence, without any offence to my noble neighbour, I hoped to derive some supply for my table.—But, alas! the comfortable and retired state of my pigeons attracted the aristocratic envy of those of the same species, who inhabited the spacious manorial dove-cote of Monseigneur; and they were so very unreasonable as to cover, in immense flocks, not only my fields of corn, where they committed infinite depredations, but to surround my farm-yard, and monopolize the food with which I supplied my own little collection, in their enclosures. As if they were instinctively assured of the protection they enjoyed as belonging to the *seigneur* Raoul-Phillippe-Joseph-Alexander-Cæsar Erispoé, Baron de Kermanfroï; my menaces, and the shouts of my servants, were totally disregarded; till, at length, I yielded too hastily to my indignation, and threw a stone at a flight of them, with so much effect, that I broke the leg of one of these pigeons; the consequence of which was, that in half an hour, four of the *gardes de chasse* * of Monseigneur appeared, and summoned me to declare, if I was not aware, that the wounded bird which they produced in evidence against me, was the property of the said *seigneur*; and without giving me time either to acknowledge my crime or to apologize for it, they shot, by way of retaliation, the tame pigeons in my enclosures, and carried me away to the *chateau* of the most high and puissant *seigneur* Raoul-Phillippe-Joseph-Alexandre-Cæsar Erispoé, Baron de Kermanfroï, to answer for the assault I had thus committed on the person of one of his pigeons.—There I was interrogated by the Fiscal, who was making out a *procès verbal*; and reproved severely for not knowing or attending to the fact, so universally acknowledged by the laws of Britany, that pigeons and rabbits were creatures peculiarly dedicated to the service of the nobles; and that for a vassal, as I was, to injure one of them, was an unpardonable offence against the rights of my lord, who might insist any punishment he pleased for my transgression.

* Game-keepers.

That indeed, the laws of Beauvoisis pronounced, that such an offence was to be punished with death ; but that the milder laws of Britany condemned the offender only to corporal punishment, at the mercy of the lord—In short, sir, I got off this time by paying a heavy fine to Monseigneur Raoul Phillippe-Joseph-Alexander-Cæsar Erispoé, Baron de Kermanfroï, who was extremely necessitous, in the midst of his greatness.—Soon afterwards, Monseigneur discovered that there was a certain spot upon my estate, where a pond might be made, for which he found that he had great occasion ; and he very modestly signified to me, that he should cause this piece of ground to be laid under water, and that he would either give me a piece of ground of the same value, or pay me for it according to the estimation of two persons whom he would appoint ; but, that in case I refused this just and liberal offer, he should, as lord Paramount, and of his own right and authority, make his pond by flooding my ground, according to law.

“ I felt this proposal to be inconsistent with every principle of justice—In this spot was an old oak, planted by the first de Merville, who had bought the estate—It was under its shade that the happiest hours of my life had passed, while I was yet a child, and it had been held in veneration by all my family—I determined then to defend this favourite spot ; and I hastened to a neighbouring magistrate, learned in the law—He considered my case, and then informed me, that, in this instance, the laws of Britany were silent, and that therefore, their deficiency must be supplied by the customs and laws of the neighbouring provinces—The laws of Maine and Anjou, said he, decide, that the *seigneur* of the *fief*, may take the grounds of his vassal to make ponds, or any thing else, only giving him another piece of ground, or paying what is equivalent in money.—As *precedent*, therefore, decides, that the same thing may be done in Britany, I advise you, Louis-Jean de Merville, to submit to the laws, and, on receiving payment, to give up your land to Monseigneur Raoul-Phillippe-Joseph-Alexander Cæsar Erispoé, Baron de Kermanfroï.

“ It was in vain I represented that I had a particular taste, or a fond attachment to this spot. My man of law told me that a vassal had no right to any taste or attachment, contrary to the sentiments of his lord—And, alas!—in a few hours, I heard the hatchet laid to my beloved oak—My fine meadow was covered with water, and became the receptacle for the carp, tench, and eels of Monseigneur—And remonstrances and complaints were in vain!—These were only part of the grievances I endured from my unfortunate neighbourhood to this powerful baron, to whom, in his miserable and half-furnished *chateau*, I was regularly summoned to do homage “upon faith and oath”—Till my oppressions becoming more vexatious and insupportable, I took the desperate resolution of selling my estate, and throwing myself again upon the wide world—Paris, whither I repaired with the money for which I sold it, was a theatre so new, and so agreeable to me, that I could not determine to leave it till I had no longer the means left of playing there a very brilliant part ; when that unlucky hour arrived, I wandered into this country, and took up my abode with a relation, a farmer, who rents some land of Monseigneur the count d’Hauteville,

ville, and here I have remained, at times, working, but often philosophizing, and not unfrequently regretting my dear oak, and the first agreeable visions that I indulged on taking possession of my little farm, before I was aware of the consequences of being a vassal of Monseigneur Raoul-Phillippe-Joseph-Alexander-Cæsar-Erismé, Baron de Kermantroi, and indeed sometimes repenting that I did not wait a little longer, when the revolution would have protected me against the tyranny of my very illustrious neighbour."

'De Merville here ended his narrative, every word of which I found to be true; and I could not but marvel at the ignorance or effrontery of those who assert that the noblesse of France either possessed no powers inimical to the general rights of mankind, or possessing such, forbore to exert them. The former part of his life bears testimony to the extreme benefits accruing from war, and cannot but raise a wish, that the power of doing such extensive good to mankind, and renewing scenes so very much to the honor of reasonable beings, may never be taken from the princes and potentates of the earth. I thus endeavour, dear Bethel, by entering into the interests of those I am with, to call off my thoughts from my own, or I should find this very long space of time, in which I have failed to receive letters from England, almost insupportable.'

M.

ART. XXXI. *Short Strictures on the Rev. Doctor Priestley's Letters to a young Man, concerning Mr. Wakefield's Treatise on public Worship, by the Author of that Treatise.* 8vo. 23 p. pr. 6d. Deighton. 1792.

As Mr. Wakefield, through the whole of this small piece, appears in the chair of his self-created office, after having given our opinion in a former article concerning the impropriety and pernicious tendency of taking such freedoms with personal characters, we shall pay no further attention to this pamphlet than merely to inform our readers, that the author undertakes to appreciate the philosophical, literary, and moral merit of Dr. Priestley; to prove that the late Dr. Price was, with respect to Greek learning, *illiterate*; to fix a general stigma upon dissenting ministers in this respect; and to overwhelm, with a load of contempt, his successor in the classical department at Hackney. One charge against Dr. Priestley is of so disgraceful a nature, that it ought not to have been mentioned without positive authentication; it is, that his sermon published on the death of Mr. Robinson was *stolen*. Further notice will be taken of this in the following article,

ART. XXXII. *Divine Worship, founded in Nature, and supported by scripture Authority. An Essay. With Remarks on Mr. Wakefield's Arguments against public Worship, and Strictures on some Parts of his Silva Critica, and English Version of the New Testament.* By John Pope, Tutor in the Belles Lettres

Letters and Classical Literature in the New College, Hackney. 8vo. 199 p. pr. 3s. in boards. Whites. 1792.

MR. POPE, in refuting Mr. Wakefield's doctrine concerning public worship, has taken a wider compass than any other of his respondents. As the greater part of his arguments, however, has been brought forward in the former replies, and been stated in our account of them, we shall be very brief in our analysis of this work. The chief heads of Mr. P.'s replies are these.

Religious worship has been universally acknowledged to be of great importance, and all men have agreed in the practice; whence it may be reasonably concluded, to have its foundation in reason and nature. Private devotion appears, in fact, to have arisen out of public. Religious worship, in general, is necessary to preserve, in the minds of men, the idea and belief of a Deity, and the sentiments of piety. Prayer is the mean of cultivating virtuous dispositions, and a natural expression of our sense of dependance upon divine providence. Both the pious and benevolent affections are exercised with great advantage in social acts of worship. Some stated seasons and forms for the joint expression of these affections are therefore reasonable.

The scriptures afford abundant authority for the practice of public worship. It was practised by the Israelites. Exod. iv. 29. Lev. i.—ix. xvi. 21. Deut. xvi. 16. xxxii. Josh. vii. Judges v. 1 Kings viii. 1 Chron. xvi. 36. xxix. 20. 2 Chron. xx. 5. xxix. 30. xxxiv. 30. Ezra iii. 10. vi. 16. Neh. viii. 6. In the Psalms there are many instances of public devotion. See Psalms lxxxiv. cvi. cxxii. cxlix. In the synagogue worship of the Jews, established after the Babylonish captivity, prayers of a liturgic kind were used. Had they been disapproved by our Saviour, he would either have avoided attending them, or in some way or other expressed his disapprobation of them. But we find that he attended the synagogue regularly, and that the object of his censure was (Matt. vi. 5.) *only* the ostentatious manner in which individual worship was performed in the synagogue. Christ expressed his approbation of public worship when, upon going into the temple to cast out the buyers and sellers, he said, "It is written, my house shall be called a *house of prayer*, but ye have made it a den of thieves." Christ performed a public act of devotion when he fed the five thousand with five loaves and two fishes; and again when he instituted the Lord's supper. The direction, Matt. xviii. 19, 20. encourages united prayer. The prayer of Christ, John xvii. was so far social, as it was uttered in the presence of his disciples. In the Acts of the Apostles we have many proofs that it was the practice of the apostles to perform social acts of devotion, both on ordinary and extraordinary occasions. See Acts i. 14, 24. iii. 1. iv. 23, 31. viii. 15, 24. xii. 5, 12. xiii. 3. xiv. 23. xvi. 25. xx. 36. xxi. 5. xxiv. 11, xxvii. 35. As far, then, as the example of Christ and his apostles can be supposed to convey decisive instruction, that is in all cases where imitation is possible, is the duty of Christians

to conform to those examples, and consequently to preserve the public institutions of religion. St. Paul gives admonitions and directions respecting public prayer. 1 Cor. xi. 1, 17. xiv. 14, 16. Several other passages have a reference to social worship. Col. iii. 16, 17. 1 Tim. ii. 1, 2, 11, 12. Hebrews x. 22, 25. Public worship being thus sanctioned both by Christ and his apostles, whatever corruptions or abuses may have crept into it in a course of time, it is the duty of Christians not to abolish it altogether, but to bring it back as far as possible to its primitive purity.

The idea of the progressive improvement of a system of divine revelation, and the gradual abrogation of its laws, is novel and absurd. Where no intimation is given that their obligation is temporary, it must be perpetual. Though the ceremonial part of the Mosaic institution was abolished by christianity, public worship, being a duty founded on principles of natural religion, cannot be included in this abolition. The dispensation of christianity always remains the same; the only alteration which can take place is in the persons by whom it is received. They may understand it more clearly, and fulfil its intentions more completely, in a later than in an earlier age; but at all times they are obliged to adhere to its institutions. All objections against public worship taken from the abuses of it are evidently futile, since the abuse of a thing is not the thing itself.

Mr. P.'s explanation of Matt. vi. 5, 6. and of John iv. 23, 24. are in the main the same with those of former respondents. The rest of the volume is employed in personal recrimination against Mr. W., of which, because we wish a speedy termination of such unprofitable and disgusting alterations between learned men, we shall take a very brief notice.

Mr. P., in his examination of Mr. W.'s *Silva Critica*, undertakes to point out some passages in which his criticisms are borrowed from former critics, contrary to his profession, *nolumus in alienas messes falcem immittere*; and to prove that he has little knowledge, or at least has made little use of the manuscript readings of the New Testament. Mr. P. has certainly so far succeeded as to show that Mr. W. has made some unacknowledged use of his reading, has fallen into some mistakes, and has hazarded many bold conjectures, and some extravagant and fanciful emendations. But, after all, he still remains in possession of deserved reputation for deep and accurate erudition, and for a considerable share of ingenuity and originality. On those strictures of Mr. P. which respect Mr. W.'s personal censure of living characters, after what we have said at the close of our review of Mr. W.'s *Memoirs*, we may be excused making any further remarks. We shall only add, in justice to Mr. P., that, notwithstanding all the contempt with which he is treated by Mr. W., a letter appears in this volume, written in March, 1791, in which Mr. W. declares that he has ever entertained an excellent opinion of Mr. Pope's talents;

talents; and in vindication of Dr. Priestley from the charge of having stolen the sermon he published on the death of Mr. Robinson, that Mr. W. (as appears from a note published in the work before us, in support of his charge) refers Dr. P. to *bishop Law's sermon on the nature and end of death*, concerning which Dr. P. declares, that he has no remembrance of its contents, nor any clear recollection of having even read it.

ART. XXIII. *Remarks on Mr. Wakefield's Enquiry into the Expediency and Propriety of Public or Social Worship.* By a Layman. 8vo. 28 p. pr. 6d. Stockdale. 1792.

EVERY material argument contained in these remarks has been so fully stated in our accounts of other replies to Mr. Wakefield, that we may be excused the trouble of analysing this; and shall therefore only observe, in general, that the piece is not ill written, and had it come to our hands in an earlier stage of the controversy, might have claimed more particular attention.

ART. XXXIV. *A General Reply to the Arguments against the Enquiry into Public Worship.* By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge: the Author of that Enquiry. 8vo. 37 p. pr. 6d. Deighton. 1792.

THIS literary Briareus is at length roused, and his hundred arms are in motion to 'give his foes a rap.' 'Fugite, O miseri, fugite.'

Our hero meets his opponents 'in the order of their march as they are led on to the attack by their expert and accomplished general Dr. Disney, and terminated in their rear guard by Mr. Pope, not forgetting, as befits a most devout admirer of the sex, the cohort of Amazonian auxiliaries.' We shall briefly relate the particulars of the repulse.

To Dr. Disney, after paying respect to his liberality and candour, Mr. W. replies, that the argument of antiquity is both precarious in its nature, and dangerous in its application: that the antiquity of meetings for prayers, and after the modern fashion, cannot easily be made out; and that Christ's approbation of public prayer is grounded on *supposition* only, in opposition to the most indisputable proofs, in the narrative of his life, of his aversion to public prayer: that it is no sufficient refutation of the explanation given by Mr. W. of our Lord's precept, Matt. vi. 5., to say that it would also include a prohibition of public almsgiving, for he probably meant to prohibit almsgiving as well as prayers in *synagogues* altogether; and

that pride and ostentation appear to be necessarily connected with social worship.

To *Eusebia* nothing argumentative is offered in reply; and no wonder, for

‘Chloe stepp’d in, and kill’d him with a frown.’

What Mr. *Wilson* advanced on the subject of Jewish worship, Mr. W. allows to be pertinent and sensible; and he candidly confesses his mistake on this point. The Lord’s prayer is expressed in the plural number, because Jesus was then addressing a number of people. Mr. *Wilson*’s explanation of John iv. 23. as allusive only to a particular place of public worship, without respect to mental devotion in contradistinction to outward homage, is inefficient and unsatisfactory.

Mrs. *Barbauld*’s animadversions Mr. W. thinks were brought upon him by the manner in which he spoke of *devotional taste*. He is of opinion, that, since the gospel has abolished the Jewish ritual, nothing less than a positive injunction, or an unequivocal practice, is required to justify a ceremony under the new covenant. The advantages ascribed to religious worship, with respect to the manners and affections of the audience, and with respect to civil freedom, would, he thinks, be as completely obtained by meeting for religious instruction. He concludes with denying any want of affection to the dissenters, and with acknowledging, that the *remarks* abound with indications of taste and genius.

In reply to Dr. *Priestley*, he censures his notion concerning the perpetuity of the Jewish worship as visionary, and that concerning habitual devotion as a romantic and mysterious conceit, ‘an intoxicating vapour from the chasm of puritanical fanaticism;’ and *sets him right* with respect to a passage from Ignatius; but takes no notice of his observation on the point in question.

Mr. *Simpson*’s sermon Mr. W. recommends as a temperate, sensible, and elegant performance, but finds in it no new argument.

Mr. *Bruckner*’s Thoughts &c. are treated by Mr. W. with great respect, and allowed to be distinguished by sufficient candour, and no inconsiderable share of good sense and learning. Mr. W. though he acknowledges himself to have been mistaken with respect to the Jewish worship, still maintains, that their synagogue worship, in our Saviour’s time, consisted very little, as far as it was public, in the *petitionary* forms of modern worshippers, and was composed chiefly of scriptural recitation. He confesses, that in Mr. B.’s second section, where he examines Mr. W.’s arguments from the practice of Christ, he sees no opportunity of fastening to any purpose on his reasoning; at the same time he is of opinion, that Mr. B.

has

has advanced nothing from scripture irreconcilable with his ideas on his own interpretation.

Mr. Pope, his last antagonist, Mr. W. treats with the utmost contempt, and determines to avoid all controversy with him.

From the preceding account it will appear, that this is indeed a very *general reply*; so general as to leave many of the arguments urged against the author's doctrine wholly unnoticed.

The sum of Mr. W.'s *ultimate* opinion seems to be, that the usage of public prayer, being one of those ceremonies which the Christian religion disparages and discourages, cannot be established on any supposed compliance of our Saviour with a Jewish usage, or on the practice of the apostles, whose Jewish education led them to continue in the observation of the Mosaic ordinances after their acquaintance with christianity; and that parade and ostentation being *necessarily* connected with social worship, christianity is *injured* by such methods of cherishing it and supporting it.

Notwithstanding this, Mr. W., with what propriety or consistency we leave him to explain, has himself proposed a form of public worship, in which he could acquiesce; and he would not oppose the reading of devotional forms, if much shorter than even the reformed Liturgy, and more general than the majority of its prayers, and selected chiefly, if not entirely, from the scriptures.

This controversy being now, as it seems, brought to a termination, we may be allowed, after having fairly stated the arguments on both sides, to give a general opinion on the result.

Though it must, we think, be conceded to Mr. W. that public worship is not expressly enjoined by christianity, and that even the example of Christ and his apostles cannot render any merely Jewish ceremony obligatory upon Christians, it may, we apprehend, be clearly maintained, that public worship is not a mere Jewish ceremony, but was practised by Christ and his apostles on the universal principles of natural religion, and on the general ground of its utility as a mean of preserving and strengthening the habits of piety, and was *for this reason* continued in the Christian church *after the Jewish ritual was abolished*; and consequently, that the practice is still to be considered not only as expedient; but as a part of Christian duty. Nevertheless we readily admit, that the *long and particular*, prayers, which have been in use among the various sects of Christians are neither consonant to the Christian model of prayer, nor favourable to the purposes of the institution; and that in every mode of worship now in use there are great room, and great necessity, for improvement.

ART. XXXV. *Conversations on Christian Idolatry, in the Year 1791.* Published by Theophilus Lindsey, M. A. 8vo. 169 pages. Pr. 3s, sewed. Johnson: 1792.

MUCH offence having been taken against the Unitarians for calling the Trinitarian worship idolatrous, Mr. Lindsey, in these conversations, undertakes to justify the charge, but at the same time to take away the harshness of the appellation; by explaining it as denoting nothing more than an innocent error of judgment. The subject is treated in a popular manner, under the familiar form of dialogue.

The interlocutors in the first and second day's conferences discuss the general question of the Unity of the divine nature, and the proper humanity of Jesus Christ; and one of them relates the manner in which he had been led, by a diligent perusal of the scriptures, to abandon the doctrine of the Trinity, as directly contrary to the doctrine which they every where teach concerning God and Christ; namely, that God is strictly one; one person, and Jesus Christ nothing more than his favoured creature and servant. The third day's conversation turns upon the question; whether the worship of Jesus Christ be idolatry; on which the principal speaker maintains the affirmative. Dr. Waterland, and Mr. Whitaker, two zealous advocates for the Trinity, are cited as admitting, that, upon the supposition that Christ is a creature, the worship of him is idolatry. 'If this doctrine of the Trinity, 'says the latter writer,' be false, then nine tenths of the Christians throughout every age, and in every country, have been guilty of idolatry.' The falsehood of the doctrine is asserted, and the consequence confirmed by the following reasoning. P. 71.

'Idolatry I call the worship of false gods, the paying of divine honours to a creature.

'And such idolatry is forbidden by the light of nature. For reason teaches the diligent searcher into the origin of himself and the universe around him, that every thing is the workmanship of one wise, benevolent; all-governing mind, one God, one gracious Power, who gives all things to all, and is therefore to be acknowledged, adored, and thanked by all.

'And this natural light, our reason, which is a ray of the divine intelligence, and given by our maker, prohibits the worship of any other but him; because to pay the like worship to any other being, would be to deny that we receive every thing from him, and depend upon him for every thing; and also because it is a most shameful dishonouring of God, to rank his creatures on the same line with him: for all beings besides are his creatures. It is also not only absurd, to pray to beings, that cannot hear or help us; but must likewise fill the mind with darkness and superstition. For inferior beings, nearer our own level, will soon be supposed pleased with what pleases our own passions and fancies, outward pomp and ceremony, fine speeches

and costly offerings; and in these religion will be chiefly placed; whilst God, infinite in holiness and all goodness, who has nothing that is imperfect in common with his creatures, none of their wants and passions, will always be approached by them with serious recollection and awe, and as one, who is only to be pleased with virtue, and inward rectitude and goodness in his worshippers.

‘But as the greater part are not disposed, nor have leisure, thus to trace out the creator in his works, and to discover what is the true worship they are to render to him; it pleased the Divine Being, from the beginning, in extraordinary ways, to make himself and his perfections known to mankind; and in process of time to deliver in writing to one nation, chosen from the rest, but in some respects for the benefit of all, a code of laws; the first of which, as of most importance, and what evidently concerns every rational being to know, is that which relates to the divine Unity, and is expressed in such terms as are plain to every understanding; God himself, in person, if we may so speak, condescending to declare to the people of Israel*, “I am Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.”

By this commandment, all beings and persons whatsoever, are excluded from being God, and from being worshipped as God, but the single person who speaks; and who, as he goes on to say, made heaven and earth, &c. viz. was the creator of all things.

‘Should any Christians object that this command related only to the Israelites, to whom it was delivered; it may be observed, that our Saviour himself, who was one of the Jewish nation, and most sacredly observed himself, and inculcated on others, the commandments of God; in one place, being asked† “which is the first commandment of all? Jesus answered the man, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord;” referring to the authority of Moses, and replying in some words of‡ his.

‘As then there has never been a solemn, formal abrogation of this first commandment of God, declaring himself to be God alone, and alone to be worshipped; nor any authoritative declaration from God at the same time, that there were two other new divine persons, two new gods, upon an equality with himself, who were to be admitted, and worshipped: we must therefore of necessity adhere to and abide by the unrepealed divine command, that God is one single person, God by himself alone, and alone to be worshipped; especially as Jesus himself has ratified this command of Moses.

‘As therefore you are persuaded, that the blessed Jesus is a creature of God, who received his being, and all his powers from God, it must be a direct violation of the first commandment of God, and nothing less than idolatry in you, to call him God, and to worship him, if the testimony of God, of Moses, and of Jesus Christ himself, be of any value with you.’

* Exod. xx. 2, 3. † Mark xii. 28, 29. ‡ Deut. vi. 4.

It is further maintained, that, though Trinitarians profess to worship one God, and do not intend to offer worship to a creature, they are nevertheless chargeable with idolatry; for, if men's thoughts concerning themselves would exculpate them in this matter, there never was such a thing as an idolater in the world: no plea of ignorance, or of good intention, will excuse the worshippers of Jesus Christ from being ranked as idolaters, which will not also exculpate the worshippers of the Virgin Mary, and of the Heathen gods. Nevertheless, it is acknowledged, that Christian idolatry is not necessarily attended with criminality. Heathen idolatry, it is remarked, is severely condemned in scripture, because it directly led to, and licensed, vicious and immoral practices; but nothing of this kind can be charged upon the idolatrous worship of Christians; which, notwithstanding the evil consequences that indirectly arise from it, is only an error of education, a wrong bias of the understanding, not of the heart. Trinitarian worshippers, in being charged with idolatry, are only accused of an error of judgment, which will by no means prevent their obtaining the favour of God, if their lives have been virtuous, and they have sincerely followed their convictions, and the light they have received.

The remainder of these conversations is employed in representing the duty and benefit of public worship; in showing it to be the duty of those who disbelieve the doctrine of the Trinity to withdraw from the worship of the Church of England; and in stating the alterations in the service of the church, suggested by the celebrated Dr. Samuel Clarke, in a manuscript deposited in the British Museum. The late archbishop Herring, having seen these papers of Dr. Clarke, wrote a letter to Dr. Jortin upon the subject, of which the following is an extract. P. 134.

‘ CROYDON, Aug. 7, 1753.

“ I have seen Dr. Clarke's Common-Prayer book. I have read it; have approved the temper, and wisdom of it. But into what times are we fallen, after so much light, and so much appearance of moderation, that one can only wish for the success of truth! The world will not bear it ”

The late introduction of Dr. Clarke's reformed Common-Prayer book into an English protestant church at Dunkirk is mentioned, as a fact which affords a happy omen of the spread of pure Christianity; and the improvement of the public forms, upon this or some other plan, is earnestly recommended, as an object, for many important reasons, highly deserving of public attention.

The work is written with great plainness, simplicity, and moderation, and seems particularly designed for the benefit of the less learned class of readers.

ART. XXXVI. *Eight Sermons preached before the University of Oxford, in the Year 1792, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury.* By John Eveleigh, D. D. Provost of Oriel College, and Prebendary of Rochester. 8vo. 286 p. price 5s. sewed. Oxford, Cooke; London, Whites.

WHENEVER the Bampton lecture has furnished any thing sufficiently new, either in matter or form, to be likely to afford our readers instruction or entertainment, we have thought ourselves bound to lay before them an analytical view of the contents: and we should readily, on the present occasion, perform the same task, were we not, upon the perusal, convinced that these sermons are such as do not require this minute attention. The author has professedly adapted them to the use of young men; and accordingly dedicates them to the undergraduates of the university of Oxford. For their benefit he has comprised, in a course of eight lectures, a summary view of the nature, history, and evidence of christianity. Within these narrow limits, so comprehensive a plan must be slightly and superficially executed. Whatever instruction these lectures may afford to young students, who, though they have subscribed to the established articles of religious belief, have had no opportunity of studying them, we cannot suppose, that an abstract of such a work would be either amusing or instructive to the generality of our readers. We shall therefore satisfy ourselves with giving a very brief report of the contents of this volume, and an extract, by way of specimen of the author's style and mode of thinking.

Dr. E., in his first discourse, states what he conceives to be the substance of our religion, from its earliest declarations in the scriptures, both of the Old and New Testament, to its complete publication after the resurrection of Christ. In the second, third, and fourth, he gives a sketch of the history of christianity from the time of Christ to the present day, including an account of the establishment of the church of England, and a summary of its articles. This historical sketch is thus concluded. P. 174.

‘Such, then, are the great outlines of the history of our religion from its complete publication after the resurrection of Christ to our own times.

‘Having been preached by the apostles under the miraculous assistance of the Holy Spirit, and provision having been made for its permanency and integrity, it appears from that time to have been left, in an eminent degree, to our own reason and our own free will. Accordingly its reception and influence in the early ages were such, as we might expect from our present knowledge of its genuine excellence. It was offered to the free judgment of mankind; was received by the sincere and humble; and produced

duced such visible effects on their conduct, as to go on increasing by the same gentle means, till it became the religion of princes, and was sanctioned by a civil establishment. Being now professed without sincerity and without humility; its precepts soon lost their influence, and every corruption of Christian piety followed, which might be expected from interested passions, from a confusion of sacred and profane learning, and from all those peculiar circumstances of foreign invasion, savage customs, and savage ignorance, which ensued. In such times, when superstition would be sure to acquire, with accumulated force, all the influence which true religion lost, it could not be difficult for religious pretensions, of the most absurd and blasphemous kind, to erect themselves in the place of pure christianity. It pleased God, however, that the power of this kind, which was erected in the see of Rome, was made to conduce to some good purposes. The church of Rome was known to deliver down the regular profession of christianity from the beginning. It maintained likewise, without interruption, the discriminating doctrines of our religion with regard to the Godhead and our Redeemer; and, what was of invaluable consequence, it delivered down to us the scriptures; and we are assured that it did not corrupt them, as well from positive proofs of their integrity, as from the danger, to which it would have been exposed, of having its corruptions detected by the members of a rival communion, which was established in the east under the bishops of Constantinople. It pleased God also that one of the consequences of the rivalry of these communions was the encouragement of learning in ecclesiastical bodies; and that, notwithstanding the unfavourable situation of our religion, its external enemies were not able to prevail against the public establishment of it in the kingdoms of western Europe. With these advantages, which were left us after all the corruption of the darker ages, we have been enabled under the revival of sound learning, under the incitement of a foreign reformation, and under the peculiar circumstances of our own civil government, to correct our religious errors, and to establish that system of christianity among us, which has been the principal subject of the present discourse.

'We have, therefore, as Christians, as Protestants, and as members of our own national church, abundant means to give an answer to every man that asketh us a reason of the hope that is in us, as far as this hope is connected with the manner, in which our holy religion has been received and conveyed through successive ages down to our own times.'

The fifth and sixth sermons contain a summary of the evidences of natural and revealed religion; or a view of the proofs of the being and perfections of God, of the necessity of revelation, and of its internal characters, its external attestations, and the universality of its influence and authority. In the 7th and 8th are examined some of the leading objections which are urged against revelation: particularly those which are drawn from the existence of any occasions of doubt or

offence in a divine revelation; from abstract reasonings concerning causes; from the coincidence of the language of scripture with popular opinions inconsistent with sound philosophy; and from an apparent disagreement between scripture history and certain discoveries in nature. In the last four discourses the author takes frequent notice of modern writers against revelation, particularly Hume and Gibbon.

This series of discourses is offered by Dr. E. merely as a general sketch. He modestly confesses, that it is impossible to comprehend, within so small a compass, a regular compendium of the whole, or even of the more important part, of the arguments by which the truth of our holy religion may be proved; cautions young persons against relying upon superficial vindications of religion; and advises them to give the subject a full examination, and particularly to peruse attentively the discourses delivered at Mr. Boyle's lecture; or, if that should be thought too laborious an undertaking, to read and thoroughly digest what bishop Pearson has written on the Creed.

ART. XXXVII. *Sermons on various and particular Occasions.* By William Hawtayne, Rector of Elstree, Herts. 8vo. 438 pages. Price 7s. in boards. White and Son. 1792.

THE subjects of the discourses in this volume are, for the most part, of the practical kind, and they are treated in a plain and popular way; but the sentiments are too trite, and the method too desultory, to authorize us to rank them in the higher class of pulpit compositions. The loose manner in which the writer's ideas are strung together, as well as the turn of expression which will be found in these sermons, may be seen in the following extract.

Treating of the power of innocence to produce happiness, the preacher says, p. 108.

‘It was asserted by some, that the happiness of a man's life consisted entirely in the integrity of his mind; in other words, that virtue, I shall say innocence, was of itself sufficient to render him completely happy.

‘A philosopher of this opinion went so far as to say, that if a man possessed but virtue, it was of no consequence, whether he enjoyed health, or were visited by sickness; whether he abounded with the necessaries of life, or whether he were destitute of them all.

‘It is easy to perceive, that an over-fondness for a particular way of thinking, carried those who maintained this doctrine beyond the bounds of precision and judgment.

‘We shall not therefore be surprised to find others who denied this opinion, and who maintained, that many things, besides virtue or innocence, were necessary for the completion of happiness,

‘Such,

Marsh's *Essay on the Necessity of Theological Learning.* 449

' Such, for instance, as a perfect and well-formed body, good health, easy circumstances, an unblemished reputation;—and, if they had stopped here, they would have had a great measure of reason, of good sense, and justice on their side.

' But, they seem to have added, whatever the body can enjoy, and whatever fortune can supply *.

' Whence they leave room for deviating into excess.

' I had forgot to mention, that, as virtue was said to be of itself sufficient to make men happy, it was as decidedly laid down, that misery proceeded only from wickedness; that whatever might be called corporeal and external, that is, whatever was independant of the mind, was unconnected with virtue and allied only to vice.

' Thus, with great reason, the mind alone was looked to for the decision of either happiness or misery.

' As in many other cases, so in this, it may be found perhaps, that truth lies between these various opinions, and that the difficulty arises from the modes of expression.

' Certain it is, that without virtue, (by which word I would be understood to mean, an uncondemning conscience,) we *cannot* be happy.

' Not all the external qualifications which we may possess, not all the endowments and indulgencies which the body is capable of receiving and enjoying, will make us happy, if the approbation of reason be not consulted.

' In this sense therefore, if neither the proper use and indulgence of all our bodily powers, I speak of the powers of sense; if neither these, nor the gratification of all our desires; if neither health, nor a competent share of riches will be sufficient, without the aid of integrity to create happiness; in this case it may be said, that integrity alone has this power.'

The sermons are twenty in number, and treat on the following subjects: the works of the creation; a proof of the Deity; on religious ceremonies; the works of Christ a proof of his divine mission; Christ's accomplishment of the law of Moses; self-examination; the power of innocence; the force of example; the mercy of God to repentant sinners; the penitent thief; on universal benevolence; on conscience; on prayer; on charity: on faith; on sin; charity sermon; the promises of God verified in the gospel; parable of the vineyard; Jacob vindicated; on the sacrament of the Lord's supper.

ART. XXXVIII. *An Essay on the Usefulness and Necessity of theological Learning to those who are designed for Holy Orders.*
By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 4to. 13 p. pr. 1s. Cambridge, Merrills; London, Marsh. 1792.

* * Ceteraque omnia corporis et fortunæ bona, &c.'

THE judicious writer of this essay (which is the substance of a discourse lately preached before the university of Cambridge) remarks it as a circumstance much to be regretted, 'that though the greatest number of students in the two universities is designed for orders, the study of divinity is regarded as a secondary consideration; it has till lately been thought sufficient to apply for a few months after the bachelor's degree without direction and without assistance; nor has it been deemed an impropriety in our mode of education, that those should be appointed to instruct others, who have never been instructed themselves.' Theological learning is here shown to be the only means of discovering the sense of scripture, and the surest method of promoting brotherly love and charity: and a distinct view is taken of the difficulties which attend the interpretation of the New Testament; arising from its language, from the subjects on which it treats, and from the injudicious method in which the study of theology has hitherto commonly been pursued. On the latter topic, it is observed, that an interpreter of scripture ought to be of no sect. p. 8.

His only business is to inquire, what the apostles and evangelists themselves intended to express: he must transplant himself, if possible, into their situation; and in the investigation of each controverted point must examine, whether the sacred writers, circumstanced as they were, could entertain or deliver this or that particular doctrine. This is a piece of justice, that we refuse not to profane authors, and no reason can be assigned, why we should refuse it to those, who have a still higher title to our regard. But, principles of analysis being wholly laid aside, the synthetic method has been preferred from the earliest to the present age: instead of impartially examining the sacred writings, with a view of discovering the truth, in whatever shape it may appear, we enter on the inquiry with a system already adopted, and have erected the edifice, even before the ground has been explored, on which it must be reared. It is from this cause that the Greek and Latin churches have discovered in the New Testament their different tenets, and that the most opposite parties, which have arisen in the Christian world, have made the same divine oracles the basis of their respective creeds. It is from this source that the church of Rome derives her seven sacraments, the divine of the church of England his thirty-nine articles, the Lutheran his symbolic books, and the Calvinist his confession of faith. Nor has the pernicious practice of weaving a system already adopted into the interpretation of scripture been confined to modern times, for the Alexandrine fathers united the maxims of the later Platonists with the morality of the gospel, and the monks of the middle ages supported their theological metaphysics on the writings of Aristotle.

The repeated attempts which are made to fix the attention of those who have the charge of our universities upon the

subject

subject of this essay, will not, it is hoped, long continue ineffectual.

ART. XXXIX. *The Duty of supporting, and making a Provision for, Families: a Sermon, preached at the Anniversary-Meeting of a Benefit Society at Whitkirk, on Whitmonday, 1792. By S. Smalpage, M. A. Vicar of Whitkirk, Yorkshire, 4to. 22 p. pr. 1s. Leeds, Binns; London, Johnson. 1792.*

WE recommend this discourse to the particular attention of those clergymen whose situation calls them to preach to audiences almost entirely composed of plain people; that is, provided they are not predetermined to preach only to the learned esquire of the parish; as a happy specimen of that kind of advice, which may be easily understood by ordinary hearers, and which is adapted at once to inform their understandings, and improve their morals. The preacher instructs the labouring poor in their duty to their families, and particularly shows them the injustice of expending the small produce of their labour in intoxicating liquors, while their families are perhaps in want of the common necessities of life. We are told in an advertisement, that the effect of this discourse upon the benefit society, to which it was particularly addressed, was such, that they retired to their respective homes very early in the afternoon, and all perfectly sober and orderly, which had not usually been the case on such occasions.

ART. XL. *Translation of a Sermon in the Malabar or Tamulian Language: composed and preached by Sattianaden, on the 26th Day of December, 1790, when he received Ordination according to the Rites of the Lutheran Church in one of the Congregations of the Mission on the Coast of Coromandel, connected with the Society for promoting Christian Knowledge. 4to. 14 p. pr. 1s. Rivingtons.*

THIS discourse is presented to the public under the sanction of the Society for promoting Christian Knowledge. It was transmitted with the last dispatches from the missionaries on the coast of Coromandel, and is published to evince the capacity of the natives for undertaking the office of the ministry, and to show that the efforts of the missionaries have not been exerted in vain. It is published as it was received, without any corrections, except of literal or verbal errors. The sermon is a plain and affectionate address to sinners on Ezek. xxxiii. 11.

ART. XLI. *A Sermon preached in Lambeth Chapel at the Consecration of the Right Rev. Charles Manners Sutton, D. D. Lord Bishop of Norwich, on Easter-Day, April 8, 1792. By John*

John Oldershaw, B. D. F. R. S. Chaplain to his Lordship, and Fellow of Emanuel College, Cambridge. Published by Command of the Archbishop. 4to. 13 p. price 1s. Cambridge, Merrills; London, Cadell. 1792.

THE unfairness of imputing the imperfections of a church to the religion which it teaches, and the irregularities of its ministers to the church which ordains them, is the leading topic of this sermon. It is particularly levelled against the insinuations of a celebrated historian, that the misconduct of the clergy has, in every age, cast a shade upon the faith which they have professed. The argument is well discussed in a general way, and the style accurate and elegant.

ART. XLII. *A Discourse on the Christian's Reasons for Glorifying in the Cross of Christ: Containing a Vindication of Christian Societies and Ministers who insist on the great Importance of Preaching Christ crucified.* By Edward Williams, D. D. 8vo. 68 Pages. Price 1s. Shrewsbury, Eddowes. London, Longman. 1792.

THIS discourse, as we learn from the preface, was first delivered with extemporaneous enlargements to a congregation of protestant dissenters at Oswestry, at the close of the author's pastoral and academical instructions at that place, and soon after at the independent meeting in Carr's Lane, Birmingham. It strenuously asserts the doctrine of the vicarious sacrifice, and Calvinistic tenets, and maintains the necessity of making other these topics the frequent subject of preaching.

ART. XLIII. *A Sermon, delivered in St. Margaret's Chapel in the City of Bath, April 15th, 1792. Pointing out the Necessity of some Place of Public Worship being built for the more free Accommodation of the Parish of Walecot at large, and of the Poor in particular. Addressed to the Inhabitants of the said Parish.* By the Rev. Charles Daubeny, LL.B., Prebendary of Salisbury, Vicar of North-Bradley in the County of Wilts, and Fellow of Winchester College. 4to, 31 Pages. Price 1s. Bath, Cruttwell. London, Dilly. 1792.

THE peculiar necessity in the present times of accommodating the poor with regular places of public worship, where they may be sure of being taught *right notions* on important subjects, and may learn to distinguish between the offices of self-constituted teachers, and of ministers regularly appointed to watch over their souls, is in this discourse strongly urged, from the vague and unsettled notions, both with respect to politics and religion, which are at present so industriously propagated. According to this preacher, the profession he recommends is

of infinite moment, since the gift of salvation can only be received in the manner in which God has thought fit to bestow it; and since the sacraments, which are the seals of the covenant by which this gift is confirmed, can only be administered with effect by virtue of divine commission. Great care, indeed, must be taken to give the poor *right* notions, or they will be apt, impertinently, to inquire, where this exclusive divine commission is to be found?

ART. XLIV. *Explanation of the Catechism of the Church of England, for the Use of Sunday Schools.* By William Coxe, M.A. Rector of Bemerton, and Domestic Chaplain to the Lord Bishop of Salisbury. 12mo. 52 Pages. Price 6d. Cadell. 1792.

IF the value of a book may be estimated by its fitness to answer some good end, this small piece ought to be rated high. Except where it treats of the mysteries of religion, which are necessarily above the comprehension of children, it is sufficiently plain and clear. On the several parts of religious and moral duties, the judicious author chiefly enlarges, and in a manner which cannot but render the work exceedingly useful in Sunday schools.

M. D.

ART. XLV. *Paine's political and moral Maxims; selected from the fifth Edition of Rights of Man. Part I. and II. With explanatory Notes and Elucidations; additional interesting Observations on the present State of public Affairs; and important Information, not for the Benefit of the House of Commons at Westminster, but of the whole Commons of Great Britain and Ireland. And an Introductory Letter to Mr. Paine.* By a free-born Englishman. 8vo. 58 Pages. Price 1s. 6d. Symonds. 1792.

THE present attempt at a regular digest of Mr. Paine's late works, by placing each of his maxims, either moral or political, under its proper head, is said to be made 'by one who is a stranger to his person, though an avowed admirer of his distinguished talents and universal philanthropy.' The compiler apologises in an advertisement, for a loose unguarded style, and some inaccuracies not calculated to stand the test of that pedantic criticism exercised on the *Rights of Man*, by a clerk in office at Whitehall, 'under the mask of the Rev. Mr. Oldys.' s.

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- ART. XLVI.** *Rights of Man: being an Answer to Mr. Burke's Attack on the French Revolution.* By Thomas Paine, Secretary for Foreign Affairs to Congress in the American War, and Author of the Works, intitled "Common Sense," and "A Letter to the Abbe Raynal." 12mo. 78 Pages. Price 6d. or 3os. per hundred. Symonds. 1792.
- Rights of Man. Part II. Combining Principle and Practice.* By the same. Price and Publisher the same.

THE public is so well acquainted with these works, and with the circumstances which have induced the author to re-print them in a cheap form, that, after having expressed our sentiments upon them at large on their first appearance*, it is only necessary here to announce the publication of this cheap edition.

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- ART. XLVII.** *Civic Sermons to the People.* Number I. 8vo. 20 Pages. Price 6d. Johnson. 1792.

THE general mass of mankind have hitherto been managed by deceit. To conduct them, or rather to assist them in conducting themselves, by reason, is a new experiment. This is certainly the only way in which rational beings ought to be treated; and the experiment cannot fail of success, provided only that their instructors be themselves sufficiently enlightened, and well skilled in the art of instruction. To communicate knowledge to the common people in a way which shall be at once intelligible and impressive, is no easy task. It requires a variety of talents and acquirements not frequently united in the same person: accurate knowledge; enlarged views; an ardent spirit of philanthropy; an intimate acquaintance with the sentiments and ideas, and even the errors and prejudices of the vulgar; a habit of writing with ease and energy; and a capacity, and—which perhaps is of all most difficult to attain—an inclination, to lower the style of writing to the level of ordinary apprehension.

The specimen here given of addresses to the people on the important subject of civil policy, under the title of Civic Sermons, leaves no room to doubt, that the writer possesses, in an uncommon degree, most of the requisites for the undertaking. In this first address, the people are encouraged to exercise their reason and judgment on the principles of government. They are taught, that reason is the common gift of nature; that good sense is born with us, and is found in every rank of life, in one as much as in another; that the principles of government are not more difficult of comprehension, than the principles of arts by which they get their bread; and that, whatever some people

* Analytical Review, Vol. IX. p. 312.; and Vol. XII. p. 287.

are pleased to say, it is some concern of theirs how they are governed. The observation, that if the common people understood government they would not obey it, the author treats as a slander. P. 11.

Some are pleased to say, that if you understand government, you will not obey it. I should rather think the contrary; and that finding, upon examination, government to be a noble art, an excellent contrivance, an invention to secure peace and order and plenty in a kingdom; to restrain bad men and protect good; not a plot and conspiracy against you, but a plot for your welfare and happiness formed by wise and honest men, who have watched while you slept, and been careful for you before you could be careful for yourselves—finding this, I say, of government, and good government is this, you will love and revere it almost beyond any thing else, and be ready to lay down your lives to preserve it to your families. In bad governments, such as Turkey, government is a plot *against* the people, and therefore in all probability they will not obey it when once they come to find out the plot; but no one, I hope, will presume to say it is so in this kingdom. That which is good is more loved the more it is known and studied. The bees have reason to be thankful to the man who invented glass hives, because now that we can see the ingenuity of their contrivances, and their industry and their œconomy more fully than before, our admiration of their skill is so much the greater. Whoever, therefore, says you will not obey, if you understand, slanders the government; he calls it unjust, weak, and calculated to make you wretched; why else will it not bear to be looked into? Besides, you are at this time particularly called upon by the proclamation of your king, which tells you that there are *divers wicked and seditious writings industriously dispersed, and correspondencies entered into to forward criminal and wicked purposes*, which writings and purposes you are *solemnly warned to guard against*. It is therefore highly incumbent upon you to know what sedition is; and to know whether the purposes for which any correspondencies are entered into are *wicked and criminal*, otherwise, through your ignorance, you may be guilty of calling by these bad names, practices and writings which are very harmless and lawful. Some men, it is plain, have got wrong notions of government; it is the more necessary for you to get right ones. And that you may have some rule to go by, in judging of these writings and practices, the proclamation further tells you, that they tend to *vilify and bring into contempt provisions made for the security of your rights and liberties*; the security of which rights and liberties, *both civil and religious*, together with the *public peace and prosperity*, your governors assure you that they *desire more earnestly than any thing else*. It becomes therefore highly necessary that you should enquire what these rights and liberties are, and what things tend to promote the peace and prosperity of a kingdom. These are high matters, but you see you are called upon to examine, you are expected to understand them. You will not be allowed to plead; I do not know what sedition is, I do not know what our rights are. You are further enjoined to *discourage all proceedings*
tending

tending to promote riots and tumults. That there have been such things you know very well: I suppose few of you can be ignorant, that a little while ago, wicked and seditious men, misled I suppose by some of these wrong notions which you are warned against, assembled at Birmingham, and pulled down the houses, destroyed the goods, and endangered the lives of quiet and worthy citizens, to the very great shame and disgrace of this kingdom; the more so, as they have not yet received any adequate indemnification for their property so destroyed. Now the men who did this mischief wanted to be informed what the rights of their neighbours were, and what sort of behaviour government required of them; for want of this knowledge, they called themselves, all the while, the friends of government, and mistook the matter so far as to think, that pulling down of houses was promoting the peace and prosperity of the kingdom. You are further desired to place *a just confidence in the wisdom and integrity of parliament*. You will do well to observe the propriety of this expression. The figure of Justice, you know, is represented with a balance to weigh out to every one his due, with nice and scrupulous exactness, so much and no more. You are not desired to place a blind confidence, but a just confidence, that is, a confidence in their wisdom and integrity, just so much as will arise from what upon examination they shall be found to possess of those qualities.

This address, or if the author prefer it (though little seems to be gained by adopting the preaching form) this Sermon, is strongly marked with the characters of good sense, wit and genius, and is well adapted to impress the *public mind*.

If this first number meet with approbation, it is the writer's intention to continue the design, and to print the whole in a cheap form for general circulation.

D. M.

ART. XLVIII. *A Dissertation on the Querulousness of Statesmen.*
8vo. 116 p. pr. 2s. in boards. Longman. 1792.

THE language of complaint has been familiar to politicians in all ages, but it never was more general, or perhaps more justly so, than during that extensive, tedious, wasteful, and destructive war, into which we were precipitated with our fellow subjects in America. The author of this dissertation is astonished, that any thing in the shape of discontent can now make its appearance; and the most clamorous of the present race of patriots would probably be of the same opinion, did they incline to think with him, that the grievances of the people are imaginary.

It must be allowed, that some of the ablest men in this country seem to have been deceived in their predictions relative to the decacy of Great Britain, after the separation of the western continent.

Not only distinguished authors, but statesmen possessed of the greatest wisdom, have spoken of the loss of America as of an event likely to destroy the importance of Great Britain in the scale

scale of nations, and to fully for ever the lustre of her crown. "With the colonies united to us," says Dr. Price, "we might be the greatest and happiest nation that ever existed: but with the colonies separated from us, and in alliance with France and Spain, *we are no more a people*. They appear, therefore, to be indeed worth any price. Our existence depends on *keeping them*."

'Even the earl of Chatham expressed very serious apprehensions respecting the consequence of a separation of the greater number of the provinces in North America from the mother country. And the marquis of Lansdowne had conceived so high an opinion of their importance to the empire, that, when he thought of their being lost, his imagination catching fire, he called them "the sun of England."

'The sun is set. Lord Lansdowne himself attended his setting. Is our empire, then, wrapped in obscurity, and benumbed with cold? Are the earl of Chatham's apprehensions realized? Have we witnessed either Dr. Price's "awful crisis," or "his catastrophe?" Or, "are we no more a people?" All these queries may be answered in one word: No. Experience has shewn the falsity of almost every one of the unfavourable predictions that have been uttered relative to the dismemberment of the empire. It now appears that it was the pride, not the interest of Great Britain, that was about to be wounded by that event.

'As for me (adds the author) I have been accustomed to examine the war, and its consequences, on every side. When I have reflected upon the host of foes with whom we had to cope, and the brilliancy of some of the battles which my countrymen won towards the close of the contest; of Rodney's, which proved the justness of our claim to the sovereignty of the sea; of Heathfield's, which displayed resources equal to those of the Syracusan philosopher; and, of more than one of those that were fought in India, and which were as honourable to Britain as the affair of Marathon was to Greece: whenever I have reflected upon these things, I have been convinced, that, even on the score of martial glory, we were far from having any reason for being dissatisfied.

'The fact of our having ultimately lost the object, on account of which we drew the sword, diminishes not my conviction. For if Rome, while mistress of the world, could not maintain her sway over Britain, a barbarous country, of small dimensions, and divided from the body of the empire by a channel, the breadth of which never exceeded the sphere of human vision: if Spain, in the mid-day of her grandeur, could not enforce the obedience of seven small provinces, lying on the same continent, and inhabited by a race of men whom she contemptuously styled the "scum of the sea;" nay, if she could not so much as preserve her authority over Portugal, an inconsiderable region, separated from her dominions by nothing but the fancy of a geographer: ought it to be deemed any wise reproachful to Britain that she failed of prolonging her sovereignty over a world—a world, too, peopled by the proud-spirited sons of Englishmen, and situated on the remotest margin of the western ocean?"

In respect to the 'race of complainers,' 'the sour-tempered authors,' and 'mortified statesmen' of the present day, it is insinuated that their despondence is merely 'matter of course,' and that it will be considered as such by posterity.

After declaiming so furiously against the spirit of *divination*, we are not a little astonished to find the author himself 'venturing for once to be a prophet;' his predictions are, indeed, of a flattering nature, but they may be as delusive, and indeed to the full as dangerous, as those of which he so frequently and so bitterly complains.

ART. XLIX. *The French Constitution impartially considered in its Principles and Effects; with Hints for a Reform of it, adapted to the Circumstances of the Country. In Three Parts. By Count Zenobio, of Venice, now in London. Part I. Containing a View of the State of France, with some Observations on the present Conduct of the English Patriots. 8vo. 140 p. pr. 3s. Ridgway. 1792.*

COUNT ZENOBIO remarks, in his preface, that the English are extremely jealous of the interference of any but the natives of their own island in regard to the laws and government of their kingdom, and that the word 'foreigner' among them is applied in the same sense as the odious appellation of 'barbarian' was among the Greeks of old.

'What! good but misguided people,' says he, 'are we not all of the same species? Are not all men brethren? Is it a crime to wish for the happiness of our fellow-creatures? Will you make no difference between different sorts of strangers, and travellers? That a stranger, who, through idle curiosity, runs over foreign lands, to view the buildings, to frequent the theatres, masquerades and balls, and all these numerous places of dissipation, invented to lighten the heavy burthen of lifeless life; that such an insignificant creature should give himself no concern for the happiness of people totally indifferent to him, it is no wonder. But is it the same case with a person who has spent the best part of his life amongst you? Is it to be considered as a crime, if long habits should have produced a sort of patriotic affection? As one of the chief causes for the love of our native soil, is the recollection of the pleasures we have enjoyed in it, having passed a great part of the happiest periods of human life, that of youth, in England, is it surprising that such a powerful cause should have operated upon my mind?'

This is meant by way of apology for some incidental observations on the English constitution, for the principal part of the pamphlet now before us is occupied with remarks on the new government of France, a subject in regard to which the count appears to have changed his opinions. This change he labours with great assiduity to defend, and observes, that he would have left 'the ruinous path' long ere now, had it not been for the 'pain

'pain of leaving the pleasant company of many of the oldest and most valuable of his friends.'

He proposes to divide his work into three parts: in the first he intends to show the present state of France; in the second, to examine the errors committed by the first National Assembly, and the defects in the new constitution; and in the last, to point out a plan for the redress of 'the injured citizens,' and the reform of the constitution.

Count Z. is loud in his lamentations at the wretched situation of the French nation.

'Continual and bloody quarrels, springing from the violence of religious and political parties; a weak distracted government, productive of contempt and losses abroad, anarchy and misery at home; an empty treasury; an undisciplined army; a starving, tumultuous populace. Such is the melancholy, but true state of the empire of France, at this moment.'

'Now (adds he), addressing myself to a number of worthy citizens in England, who sincerely wish the good of their country, let me ask them, if knowing with certainty the truth of these innumerable tragedies, knowing the revolting coolness of the French patriots, talking of the blessings of the French revolution, whilst, for these three years, the hands of murderers, incendiaries, and robbers, have, with impunity, carried desolation into every part of the French empire. Knowing all this, let me ask them if they will still, with guilty obstinacy, persist to celebrate the French revolution, sing the praises of the French patriots, and promote in England a repetition of all the miseries of France? Ignorance of these facts might be a just excuse, but of no avail now, as they are too notorious to be doubted. The necessity of a reform in England, commanded by numerous abuses in the actual state of the constitution, is certainly a better reason to excuse the encouragement of a revolution. But is it with the poisonous medicines of French quacks, that relief is to be administered to the disorders of poor England?'

Of the abilities of the constituent assembly we thought that there had been but one opinion among men of all ranks and descriptions; it is thus, however, that after a long train of calculations the author now before us speaks of that celebrated body.

'Such has been the result of the operations of the first National Assembly. Such has been the abilities of those great geniuses, Mirabeau, Montesquieu, the bishop of Autun, the Ansons, and many more of the same cast. Such has been the stupendous work of this extraordinary set of lawgivers. After having committed a solemn act of injustice and cruelty, in confiscating the property of more than 100,000 innocent individuals, a measure which no plea of necessity can justify; after having appropriated to the nation a sum of 3,000 millions, they have brought on the necessity of a bankruptcy. They have increased the deficiency from 56 millions to near 300 millions. They have at least laid new burthens on the people to the amount of 120 millions per

year. And have we any reason here to praise the work of the first National Assembly? Whatever they may have done praiseworthy in other respects, they cannot deserve, in what regards so important an article as that of the public finances, any thing but *blame, pity, and contempt.*

The present assembly is treated with a still greater degree of harshness than the former one.

‘ From what has been seen of this second set of legislators, a reflection will naturally occur, whether it be reasonable to suppose that 25,000,000 of men will submit much longer to be governed by this extraordinary council, who have no idea of *decency* or *décorum*; have repeatedly violated the principles of *equity* and *justice*, and shewed the most determined contempt of religion and morality!

Whoever attempts to take a fair and candid survey of the present situation of France, convulsed as that kingdom still is, in consequence of the late memorable events, ought to consider the revolution *as a great whole*. He should contemplate the beauty or deformity of the entire mass, and not suffer his eye to rest on the elegance or disproportion of the minuter parts. Above all things, he ought to beware of the exaggerated details of the contending parties, and the interested clamours of factious declaimers, under whatever banner they may be enlisted. In the present publication, which contains only one third of the original plan, count Z. seems to *pin his faith* on the acrimonious and exaggerated representations of Mallet du Pan, a writer of very suspicious credit, and who has been long notorious in France as the apologist of despotism, and the inveterate enemy of every thing that assumes the shape of reform

ART. L. *Suppression of the French Nobility vindicated, in an Essay on their Origin, and Qualities, moral and intellectual.* By the Rev. T. A****. à Paris. To which is added, a comparative view of Dr. Smith's System of the Wealth of Nations, with Regard to France and England. 8vo. 71 pages. Price 2s. 6d. Debrett. 1792.

THE author of the pamphlet now before us has resided several years abroad, and been an eye-witness of the late important events which have engaged the attention of Europe; in short, ‘ he has observed on the theatre of France, the progressive influence of despotism on the minds and characters of a whole people, and seen the wide wasting effects of court prodigality.’ He has also been a witness, and seemingly not an inattentive one, of their late political regeneration, which he entirely attributes to ‘ an exhausted treasury, and the enlightened progress of speculative science.’

‘ It is far from my intention (adds he) to derogate from the national prowess, or to obscure the splendour of Parisian heroism;

roism; but a regard to truth obliges me to say, that if on the memorable 14th of July, and the preceding days, the court had acted with more apparent resolution, the capital would have been less courageous; that if the military agents of government had not stood on the *defensive*; a handful of obscure citizens, headed by an inconsiderable number of the guards, would never have overturned the antiquated fabric of feudal tyranny. *But courage is not one of the properties of despotism*—the court was panic-struck; the executive government was paralyzed, and the strongest fortresses in the empire surrendered to a troop of half-starved *Bobadils*.

‘I have entered on this detail of circumstances, from no other motive than a wish to rectify the mistaken notions of my countrymen respecting the capture, or rather the surrender, of the Bastille. On this occasion, as well as on many others, I was an eye witness of no display of courage, of no bravery, no heroism; but I saw much fear and trembling, much bustle, and much confusion. Indeed, it would betray great ignorance of human nature, to seek for courage among a people that was actuated and restrained by no other principle than that of fear; to seek for heroism among people that had imbibed with its milk the principles of slavery. The nation had been familiarized with despotism. It was worn down in the act of bowing—and the new citizen of France had not yet divested himself of his Egyptian habits. He is to-day, as Montesquieu observes on another occasion, nothing more than a “slave just escaped from his master’s house.” He retains all the base qualities of his former base condition. He puts himself in a menacing posture, but he still trembles; he is actuated by resentment; but it is not the generous resentment of a man; it is the fearful and sanguinary vengeance of a slave.

‘But to what cause are we to impute his degeneracy? Is it to himself? No. Is it to the old government? Yes. It was the old government that taught him to be cruel—It was the old government that instilled into him the poison of the asp, and the cunning of the serpent. It was the old government that cramped him in his infancy, and prevented him from growing into man—It was the old government that degraded him from his place in the scale of beings, and assimilated him to the beasts of burden and of prey. Here we are arrived at the principle of the French revolution—the principle of resistance to *degrading tyranny*—a principle that will justify popular insurrections in all the old tyrannies of Europe; for what are they in the eye of cool and dispassionate reason, but *continued usurpations*, propped up and supported by popular ignorance, and the mysterious craft of modern policy?’

After this preface, the author enters upon the task which he had assigned himself.

The term *nobility*, by which is meant in modern days, hereditary honours or distinctions conferred by Majesty, anciently implied power or influence not conferred, but which attached to the great proprietors of land, by whatever means their property had been acquired, whether by conquest, descent, or purchase. Of this description, we are told, were the nobility of ancient Gaul in the days of Cæsar. The people

at that period consisted of two separate and distinct classes, (*nobilitas* & *plebs*) the one independent and despotic, the other in a situation but a little way removed from the most degrading slavery.

The wealthy burgher, who lives by the agency of a productive capital, and forms the intermediate chain between the two extremes of aristocratic tyranny and indigent dependence, was not yet known among the northern nations of Europe: he is the creature of modern days, and dates his existence from the introduction of manufactures and of commerce. Ancient Gaul therefore had not its *populus*; it had only its *plebs*, the villains or slaves of the nobility.

In regard to its mode of government, we are informed by Cæsar, that the country was divided into petty independent states, each of which had its *principatum*, and was ruled by an elective chief, and magistrates, who were chosen annually.

However remote the origin of *fiefs* in France may be, it is asserted, that the term itself does not occur in any ancient author previous to the reign of Hugh Capet, or Charles the Simple. To enumerate the claims of the old feudal barons, would be to detail the history of their oppressions. Their immunities were many and valuable; among others, they were exempted from taxation, and this was extended, with some modification, to the modern nobility, until the revolution.

The *croisades* form a memorable period in the history of this privileged order. It was a generally received principle, previous to that period, that feudal alienations could only take place between noble families; and, as a consequence flowing from this principle, the possession of a fief was universally admitted to be an indubitable proof of nobility. The capacity of purchasing, being thus restricted, the fanatical barons found it difficult to dispose of their fiefs, and the majority of them would have been obliged to have relinquished the *glorious enterprise* of rescuing the holy sepulchre from the hands of Jews and infidels, had not *Philip le Hardi*, in 1275, at the solicitation of the pope, granted to the commons (*aux roturiers*), the privilege of holding fiefs, and consequently of acquiring nobility. Henry III., in 1579, divested fiefs of this important faculty, and the edict of revocation passed by that monarch, is, or rather was, the most modern date of a Frenchman's claim to the appellation of a gentleman (*gentilhomme*); but so numerous was this class of men, that whole regiments, privates as well as officers, have been composed of them.

By divesting fiefs of the power of conferring nobility, the public revenue was considerably benefited, and the power and consequence of the commons, or *tiers état*, greatly augmented. On abolishing this custom, however, the government resolved to encourage another, expressly calculated to convey the same immunities, and produce the same effects: this was the trans-

ferring

ferriag this feudal faculty from land to a variety of offices, which were sold publicly at stipulated prices. The number of places of this description exceeded 4000, and they were so contrived as to vest in the purchaser a *bona fide* estate, at once hereditary and alienable. The nobility so acquired was termed *noblesse de robe*, by way of contradistinction from the former, called *noblesse d'épée*.

'We have now seen the two *impure* sources,' says our author, 'whence the modern, and the far greater part of the ancient nobility of France derived their origin. We are now able to appreciate their claims to those honourable distinctions, and judge of the policy and justice of that decree which has reduced them to the common class of citizens.'

He then proceeds to inquire into their *moral pretensions* to superiority in respect to mental endowments. In the course of this investigation, he takes up the *ci-devant* nobleman at the moment when he comes under the tuition of a certain being of 'equivocal existence,' commonly called an abbé—accompanies him through the career of a vicious education—and concludes with praising the present system, by means of which 'personal merit, will be the only claim to personal distinction.' s.

ART. LI. *A Sketch of the Rights of Boys and Girls.* By Launcelot Light, of Westminster School; and Lætitia Lookabout, of Queen's Square, Bloomsbury. Part the First. 8vo. 64 Pages. Price 1s. 6d. Bew. 1792.

THIS is a good-humoured piece of raillery, levelled against the advocates for the Rights of Man and the Rights of Woman, in which, however, there is more wit than argument. Master Launcelot and Miss Lætitia alternately assert the rights of *Boy-kind* and of *Girl-kind*, with much pleasantry. Let Master—we beg his pardon—Mr. Launcelot speak first. P. 23.

'Boys have a right to demand, that all those arbitrary and tyrannical instances of severity, denominated *tasks*, be immediately abolished. Freedom scorns the word. *Task*,—where was the odious monosyllable created? Nature shudders at it. *Task*,—am I not a man, that is to say, a Westminster man; and shall I bear it? That great master of languages, Dr. Johnson, thus defines the horrid term, "*Task* is something to be done, imposed by another." In conformity to which many of our vile task-masters have condescended to soften it by the title of imposition. But are these days of light and liberty times for imposition? No, my friends, we will be imposed upon no longer.

It seems, therefore, both reasonable, expedient, and, indeed, necessary, that these rights, which, as Dr. Price observed, should characterize Englishmen, belong in an equal degree to us, namely,

- That we choose our own masters.
- That we cashier them for misconduct.
- That we form a government for ourselves.

! These,

‘ These, said that great man, *supra dict.* are the fundamental rights of the people of England, of which people, Westminster men, Eton men, Harrow men, Winchester men, not to omit Hackney men, form no unimportant portion.

‘ The propriety of our choosing our own master, seems hardly to admit of controversy. If right be power, power is right. We certainly have the right, and who will deny that we have the power? *Inde sequitur*, that we ought to choose our own masters.

‘ The mode of cashiering masters for misconduct, such, for example, as contradicting the will of the majority, imposing wanton severities, obliging us to read many or improper books, must be a kind of public act, and what in great and public schools is usually, though absurdly called rebellion. To the present most happy and most enlightened period this word has been applied in a vulgar, erroneous, and unjustifiable sense. In fact, it means neither more nor less than revolution. Revolution means no more than the will of the majority; thus discreetly and temperately explained, all harshness is completely done away.

Misconduct in masters is a conduct which does not, as I observed above, please the majority. Severity is misconduct; presuming to judge what books we are to read, and at what time, is misconduct; we must certainly be the properest judges of both. Refusing our requests for the remission of study is misconduct, &c. &c.

‘ Whenever, therefore, the majority shall determine, that there has been misconduct in masters, such masters ought to be cashiered; that is, there exists a necessity for a revolution, that is again, conformably to the vulgar phrase, let us rebel.

‘ Lastly, we have a right to form a government for ourselves. The expediency of this, who that is not entirely lost to common sense and common justice, will pretend to dispute?

‘ Having seriously perused the works of Plato and Aristotle, in ancient times, of Gavina and Bellendenus, in the middle ages, of Dr. Withers, Dr. Priestley, and the great Paine, in the present; I may venture, without any imputation of arrogance and presumption, to join in a slight sketch of a proper government for *boykind*, to be improved and extended hereafter, as occasion may demand.

‘ The government of *boykind* must comprehend business, relaxation, and discipline. To begin with the last first. Discipline can mean no more than the particular time, which, after a due deliberation amongst ourselves, the majority shall choose to set apart for the purpose of pursuing study. I should think that two hours in the day, of three days in the week, must be fully adequate. When we consider what the exercises of health, such as cricket, trap-ball, &c.; the elegant accomplishments, boxing, for example; and the periods to acquire a taste in dress, must demand, two hours appear an ample allowance. And here I cannot but make mention of an elegant seminary, not an hundred miles from London, the masters of which seem to have a suitable idea of encouraging in boys a careful attention to the decoration of their persons. A bell rings every day one hour before dinner, at the sound of which every boy is expected to go to his room and employ this said hour in taking care of his hair, &c. &c. Boys so introduced can hardly fail of becoming hardy and manly characters.

‘ Dis

‘Discipline also comprehends a period which has been usually set apart for prayer. That great and wise man, Mr. Gilbert Wakefield, has thrown wonderful light upon this perplexing subject. He is indisputably intitled to the warmest acknowledgements of all the boys, men I mean, of all public seminaries present and to come. What is so tender as conscience? In a matter of such serious importance as our conscience, ought we to be violently controuled? Forbid it all. To be dragged to church, or meeting, like felons to a jail, who can bear it? Surely, surely, we might be left to ourselves, and the impulse of our own mind. Will any candid individual for a minute entertain the smallest doubt, but that we should employ the hours which we are thus ignominiously compelled to waste in attendance on public worship, more like men, in pious meditations in our closet, in pursuing the moral systems of the heathen philosophers, and comparing them with the pure practical precepts of christianity? In this instance the men of Hackney have proposed a noble example worthy our careful imitation. It has, indeed, been foolishly insinuated, that Mr. Wakefield’s book may do possible injury to the minds of youth; that young men are precipitate in catching hold of the shadows of pretence to be idle and licentious; and that public worship can do no harm, and is at least a restraint for a time. But this is a stupid prejudice, and cannot apply to the more enlightened spirits of the young men of the present day. We will not, therefore, be *compelled* to attend public worship, that is, we will not attend it at all.’

Enter Lætitia, giving her opinion upon the reading proper for girls. P. 41.

‘And now for reading, very little, indeed, of which will be sufficient; for men, whom, after all, it is our interest to please, have long determined your learned ladies to be very odious things. Besides, with a woman, a very little reading will go a prodigious way. I once went with my aunt to a blue stocking party. At first I was monstrously frightened; and expected, as I sat trembling in a corner, that I should in a moment be asked, how long I had learned Greek. But my alarm very speedily vanished, for I soon perceived that the various individuals of which the assembly was composed, might, perhaps, be eminent for their accomplishments, but they certainly were not for their affectation of them. They chatted harmlessly, as other people do, of the passing anecdotes of the day; and I left them in perfect good humour, and entirely convinced that my prejudices against them were ill-founded, and that they were not the monsters I had apprehended. I have ingenuously described the blue-stocking party to which I was introduced; others there may be of a very different description, alike remarkable for their pertness, affectation and pedantry. Now to return to reading.

‘It is unnecessary to say any thing about the Bible, Prayer-book, or books of devotion; ladies boarding-schools, it must be confessed, so far comply with the taste of the times, that these are very seldom put into the hands of their pupils. I have, indeed, heard of a lady of fashion, who had two daughters at a celebrated seminary, who stipulated with the governesses, that lady Charlotte and

and lady Caroline, might not be suffered to read the Bible. Her reason was curious enough; she thought it contained some filthy words and indecent stories, which might tend to contaminate the minds of her daughters. I know of but two books more immediately deserving the attention of girls; one is in French, (for we should know a little French) one in English. These invaluable books contain all that is interesting in life, or of consequence in morals, inculcating the necessity, if we would be happy, of indulging youthful propensity; these charming books are, Fielding's *Tom Jones*, and Rousseau's *Eloisa*.

Thus much for this pert boy and girl—till they please to honour us with a second visit.

D. M.

ART. LII. *Observations on a Letter from Earl Cornwallis, to the Court of Directors of the East India Company, published in the London Gazette of February 1, 1792.* 8vo. pa. 50. pr. 1s. 6d. Debrett. 1792.

WE are told, that the correspondence of lord Cornwallis with the court of directors furnishes the most ample proof of the imprudence of writing long official letters. 'Whenever a pedantic military Gazette issues from Whitehall, you may in general, infer something wrong, some misrepresentation or some misconduct. A scrap bespawled, in pencil, upon an aid-de-camp's back, or a drum head, in the Lacedemonian style and spirit, is the sure harbinger of propitious and honourable fortune.' It is observed, that the late war against Tipoo, having commenced on the basis of a partition treaty, was a 'predatory one, confessedly protracted for the purpose of compensation;' and that so little power had the commander in chief over the allies, that he was obliged, by his own confession, to substitute *requisitions* in the place of commands, and make use of *remonstrances* instead of punishment.

'No acquisitions,' says the author of these Observations, 'in the smallest degree valuable, can ever be derived to the East India Company from the territorial possessions. The revenue of one third of the dominion of Mysore would not, in twenty years, defray the expence incurred by the present war, were it to terminate this campaign. By extending their domain, there is a wider and remoter frontier to defend, with a certain charge of additional troops. Nor would the income of the included province, or district, ever pay for the collection of it, if barren and unproductive as represented. Similar prospects of future opulence in India, and of that country soon becoming a pecuniary resource to this, have not unfrequently been presented to us by the grand comptroller; with what degree of probability, the past management and actual debts of the company will pretty well ascertain.'

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LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES AT PARIS.

The academy, not being able to take into consideration the prize of utility last year, had this year two prizes to bestow. Each of the eight classes of academicians met separately to consider whom they should propose as competitors for them. The geometers knew of none but members of the academy, who are excluded. The astronomers placed in the first rank Mr. Herschel: they mentioned also Miss Herschel, and Mr. Maskelyne; the chronometers of Emery and Berthoud they considered as important performances, but the rights of Arnold and Mudge as clashing with them. The anatomists proposed prof. Mascagni's History of the Lymphatics [see our Rev. Vol. IV. p. 38], and spoke of an important work on the intercostal nerve by Mr. Walter of Berlin. The botanists spoke highly of Gaertner's work on the seeds of plants [see our Rev. Vol. VI. p. 51], and commended ab. Rosier's grand course of agriculture, the ninth volume of which is in the press, and Mr. Boncerf's work on draining marshes. The chemists proposed Mr. de Morveau's excellent dictionary, in the *Encyclopédie*, and mentioned the process of Mr. Wider Hauffman for destroying the madder ground of printed linens, without injury to the print, and taking away the mordants. The natural philosophers proposed the work of Mr. de Saussure on mount Blanc and the Alps, and that of Mr. de Dolomieu on the Lipari islands and volcanoes; and mentioned Mr. Besson, who has given accounts of mount Blanc, and the mountains of Auvergne, has drawn views of them and described their productions, and possesses a cabinet particularly valuable for its volcanic products. The mechanicians cited the improved steam-engine of Mr. Watt, as one of the most beautiful inventions of the human mind carried to its highest perfection; they also spoke of the mechanism of Mr. Herschel's forty foot telescope as a *chef d'œuvre* in its kind. From the gentlemen abovementioned the committee selected five, whom they ranked in the following order: Mr. Herschel, Mr. Mascagni, Mr. Gaertner, Mr. Maskelyne, and Mr. Watt: the prizes, of 1200l. [£.50] each, were consequently awarded to Mr. Herschel, and Mr. Mascagni.

ART. II. ROYAL ACADEMY OF INSCRIPTIONS AND BELLES-LETTRES, AT STOCKHOLM.

The unfortunate event that took place in the beginning of the year having prevented the academy from meeting as usual on the 20th of March, it has taken the earliest opportunity of announcing its decisions on the pieces sent. A double *accessit* has been adjudged to Mr. J. Geof. Hoyer, first lieutenant in the service of the elector of Saxony, for a paper on the *changes in the art of war, &c.* [see our Rev. Vol. X. p. 465. No. 1.]: the historical prize [ib. No. 2.] to Mr. Fale Burman: the prize of foreign languages [ib. No. 3.] to Mr. J. Lundblad, prof. in the university of Lund, and the *accessit* to Mr. Gunnar Laur.

Schevenius, rector of Oppmanus : and the prize of inscriptions and devices [ib. No. 5.] to Mr. Gunnar Backman, with an *accessit* to Mr. Gustavus Arosenius.

The subject for the prize of antiquities [ib. No. 4.] is repeated for next year, and the following new ones proposed.

1. *A treatise, in the Swedish language, on the state of the mines of Sweden, from the remotest times to the reign of Gustavus I.*

2. *A Latin poem on the victory of Narva in 1700.*

3. *An inscription for the mint at Stockholm, since the late repairs.— Latin devices for medals to perpetuate the memory of the most celebrated private persons in Sweden, from the reign of Margaret to that of Gustavus I. They who wish to compete for this may consult Botin's Abridgement of the History of Sweden.*

The memoirs must be sent to the secretary, Mr. G. Adlerbeth, before the 20th of January, 1793.

ART. III. ROYAL SOCIETY OF SCIENCES AND BELLES-LETTRES,
AT GOTHENBOURG.

The subject for the prize of poetry for the present year is *The relief of Gothenbourg in 1788, by the arrival of Gustavus III.* That for the prize of natural philosophy (renewed from last year), *What is the cause that the declination of the magnetic needle changes so often at the same place in our globe, without any probable influence from surrounding bodies?* The prize for each is a gold medal, the *accessit* a silver one. The memoirs must be sent before the expiration of the year.

ART. IV. ASSOCIATION FOR PROMOTING THE DISCOVERY OF
THE INTERIOR PARTS OF AFRICA.

The society, having received some intelligence from Africa since they printed their Proceedings [see our Rev. Vol. VI. p. 500, and Vol. VII. p. 264], have given an additional chapter to them, from which we extract the following information.

An Arab of the name of Shabeni excited the attention of the committee of this society, by the account he gave of an empire on the banks of the Niger : ' for he said, that the population of Houssa, its capital, where he resided two years, was equalled only (so far as his knowledge extended) by that of London and Cairo : and, in his rude unlettered way, he described the government as monarchical, yet not unlimited ; its justice as severe, but directed by written laws ; and the rights of landed property as guarded by the institution of certain hereditary officers, whose functions appear to be similar to the canongoes of Hindostan, and whose important and complicated duties imply an unusual degree of civilization and refinement.

For the probity of their merchants he expressed the highest respect ; but remarked with indignation that the women were admitted to society, and that the honour of the husband was often insecure.

Of their written alphabet he knew no more, than that it was perfectly different from the Arabic and Hebrew characters ; but he described the art of writing as common in Houssa. And when he acted the manner in which their pottery is made, he gave, unknowingly to himself, a representation of the ancient Grecian wheel.

In passing to Houssa from Tombuctoo, in which last city he resided seven years, he found the banks of the Niger more numerously peopled than

than those of the Nile from Alexandria to Cairo; and his mind was obviously impressed with higher ideas of the wealth and grandeur of the empire of Houssa, than of those of any kingdom he had seen, England alone excepted.

The existence of this city and empire was confirmed by letters from the English consuls at Tunis and Morocco, who added that the eunuchs of the seraglio at those places were brought from the city of Houssa.

In order to investigate the truth of these accounts, and to explore the origin and course of the Niger, major Houghton, who, in 1779, had acted under general Rooke as fort major in the island of Gorée, undertook to penetrate to that river by the way of the Gambia. He was intrusted to ascertain the course, and if possible the rise and termination, of the Niger, and to visit the cities of Tombuctoo and Houssa.

The major left England on the 16th October, 1790, arrived at the entrance of the Gambia on the 10th of November, and was well received by the king of Barra, whom he had formerly visited. He proceeded thence up the river to Junkiconda, where the English have a small factory. Here he purchased a horse and five asses, and prepared to pass with his merchandize to Medina, the capital of the small kingdom of Woolli. From some words accidentally dropped by a negro woman in the Munding language, he learnt, that a conspiracy had been formed against his life by some traders, who feared that his expedition portended the ruin of their commerce; he therefore swam with his horse and asses across the Gambia, and proceeded, though with much difficulty, on the side opposite to that which is usually the route, to the district of Cantor, where he repassed the river and was hospitably entertained by the king of Woolli, at his capital, Medina.

This town is situated about 900 miles by water from the entrance of the Gambia. The country abounds with corn, cattle, and all things requisite for the support, or essential to the comforts, of life. The people are distinguished, *not divided*, into two sects, with regard to religion, Mohammedans and Deists. The former are called Bushreens, and the latter, from their drinking with freedom wine and liquors which Mohammed prohibited, are called Sonikees, or drinking men.

The major's dispatches to the society from this place were lost; but in a letter to his wife, which a seaman preserved from the wreck of the vessel, he describes his situation as extremely agreeable.—The country healthy, the people hospitable, game abundant, and he could make his excursions on horseback in security. Above all he indulges in the idea of the advantages that would attend the English by erecting a fort on the salubrious and beautiful hill of Fatetenda, where they once had a factory; and expresses a hope, that his wife will hereafter accompany him to a place in which an income of ten pounds a year will support them in affluence; and where from commerce, he imagines, vast wealth may be obtained.

While he was here waiting for a native merchant, whose company he had engaged, for the further prosecution of his journey, the greater part of Medina was destroyed by fire, and with it several articles of merchandize to which he trusted for defraying his expences. At the same time his interpreter disappeared with his horse and three of his asses; and to add to his misfortunes a trade gun, that he had purchased on the river, burst and wounded him in the face and arm. The inhabitants of the neighbouring town of Barraconda on this occasion cheer-

fully opened their houses to more than a thousand families whose tenants had been consumed, and anxiously exerted themselves for major Houghton's relief.

On the 8th of May the major proceeded on foot in company with a slave merchant, whose servants drove his two remaining asses, which carried the wreck of his fortune; and journeying by a north-east course he arrived in five days at the uninhabited frontier which separates the kingdoms of Woolli and Bondou.

A journey of 150 miles through a country, before unvisited by Europeans, of which the population is numerous and extensive, and where his companion traded in every town, conducted him to the south-western boundary of the kingdom of Bambouk. This kingdom is inhabited by a nation whose woolly hair and sable complexions denote them to be of the negro race: but their character seems to be varied in proportion as the country rises from the plains of its western division to the highlands on the east. The people are here, as in the kingdoms of Woolli and Bondou, distinguished by the tenets of Mohammedans and Deists; but they are equally at peace with each other, and mutually tolerate the respective opinions they condemn.

Agriculture and pasturage are the chief occupations of this people; but they have made sufficient progress in the arts to smelt their iron ore, and fabricate from it the several instruments of husbandry and war. Cloth of cotton, which seems to be universally worn, they appear to weave by a difficult and laborious process, and hence probably it is, that the measure of value is, not as on the Atlantic coast a bar of iron, but a piece of cloth. The vegetable food of the inhabitants is rice, their animal, beef and mutton. A drink prepared from fermented honey supplies the place of wine, and furnishes the means of festive entertainments, which constitute the principal luxury of the court of Bambouk.

Major H. arrived at the river Falemé, which separates the kingdoms of Bondou and Bambouk, just at the termination of a war between those kingdoms, by which the former had obtained the cession of some part of the low lands belonging to the latter; and in these conquests the king of Bondou resided. The major hastened to pay his respects to the victorious prince, and offer him a present; but met with an ungracious reception. He was permitted to leave the present; but ordered to repair to the frontier town from which he came: and the next day the king's son with an armed attendance entered the house where he had taken up his abode, and took from him such articles as he chose; particularly a blue coat, in which the major hoped to have been introduced to the sultan of Tombuctoo.

Major H. next set out on a visit to the king of Bambouk; but unfortunately lost his way in one of the vast woods of that country, and the wet season having commenced on the 4th of July, he was obliged to pass the night on ground deluged by rain, while the sky exhibited that continued blaze of lightning which in those latitudes often accompanies the tornado. This brought on a fever; and it was with great difficulty that he reached the capital of Bambouk, after wading through the river Serra Coles, or river of Gold, on the eastern side of which it is situated. On his arrival at this town, which is called Forbanna, his fever rose to a height that rendered him delirious; but by
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the strength of his constitution, and the kindness of the negro family to which he was conducted, he soon recovered.

From the king of Bambouk the major met with a friendly reception, and he informed him, that the losses which he had sustained in the war with Bondou arose from his having exhausted his ammunition; for the French having abandoned the fort of St. Joseph, and from some cause or other deserted the navigation of the upper part of the Senegal, he had no means of replenishing his stores; whereas his enemy received from the English, through the channel of his agents on the Gambia, a constant and adequate supply.

The major took this opportunity of representing to the king the advantage of encouraging the English to open a trade, by the way of his dominions, to the populous cities on the banks of the Niger. This negociation was put a stop to by the commencement of an annual festival, at which the people sent presents of mead to their king, which are followed by intemperate festivity for several days. During this the major agreed with an old and respectable merchant of Bambouk, who offered to carry him to Tombuctoo and bring him back to the Gambia for 125l. to be paid at their return by the British factory at Junkiconda. This plan was much approved of by the king, to whom the merchant was personally known; and, as a mark of his esteem, and pledge of future friendship, he presented major H., at parting, with a purse of gold.

With an account of his preparations for this journey, the major closes his dispatch of the 24th of July; and as no further advices had been received from him by his correspondent on the Gambia (Dr. Laidley) on the 22d of December last, the writer of this narrative concludes that he had descended the eastern hills of Bambouk and proceeded on his journey to Tombuctoo.

THEOLOGY.

ART. V. Kirchheim Bolanden. *Auferstehung der Todten, &c.* The Resurrection of the Dead, according to the Doctrine of the New Testament: by J. Fred. Des Cotes. 8vo. 235 p. 1791.

The opinion of Semler and others, that the denial of a future state by the sadducees extended only to the hypothesis maintained by the pharisees, led our author to examine more particularly the doctrine of Jesus and the apostles respecting the point in dispute between those two sects. From his inquiries he has found, that the explanation of Jesus was a mean between the two: in opposition to the sadducees, he taught, that a body would be united with the immortal soul in a future state; and in opposition to the pharisees, that an immortal body, totally different from the fleshly body, would arise at the instant of death, not first at the day of judgement. From the manner in which the worthy author has treated the subject, we find, that he thinks with freedom, and he delivers his opinions with becoming modesty.

Jen. Allg. Lit. Zeit.

ART. VI. Königsberg. *Versuch einer Kritik aller Offenbarung.* Sketch of an Examination of Revelation in general. 8vo. 182 p. Price 16 g. [2s. 4d.] 1792.

This is perhaps the best defence of revealed religion that ever was published. It is founded on a full and impartial investigation of the subject, and exhibits in a connected form every weighty argument that has been adduced in defence of revelation, at the same time pointing out the weakness of those that have been opposed to them.

Jen. Allg. Lit. Zeit.

PHYSIOLOGY.

ART. VII. *Lettre d'un Ami, &c.* Letter from a Friend to Count Prosper Balbo, containing an Abstract of the Experiments of Lewis Galvani, of the Academy of Bologna, on the Action of Electricity in Movements of the Muscles.

Journ. de Physique.

Mr. Corugno relates, that a student of physic, bitten in the leg by a mouse, having caught the animal, and immediately begun to dissect it, was greatly surprized at receiving an electric shock, sufficiently strong to benumb his hand, when he touched the intercostal nerve with his dissecting knife. Hence Mr. Passalli has concluded, that nature has bestowed on animals some means of preserving electricity accumulated in parts of their bodies, till they had occasion for its use. On this subject Mr. Galvani has made a considerable number of experiments, to which he was led by accident. Whilst he was preparing a frog in an apartment where some of his friends were amusing themselves with electrical experiments, a spark happened to be drawn from an electric chain at the instant his scalpel touched one of the nerves, and the whole body of the frog was agitated with a violent contraction. The experiment succeeded at several repetitions, unless he held the knife by its handle only, which was of bone. The atmospheric electricity drawn down by a conductor had the same effect. Hitherto the experiments of Mr. G. had been made with electricity foreign to the animal: but one day holding a frog by a hook communicating with the spine of the back, whilst its feet touched a silver basin, on his accidentally striking the basin with his hand, a violent commotion was excited in its limbs. If one person held the frog, and another touched the basin, no movement took place. This led Mr. G. to apply one end of a bent wire to the hook communicating with the nerve, and the other to a muscle, when he found motion excited. To convince himself, that there resided in some part of the animal body electric fluid capable of being called into action occasionally, Mr. G. made various experiments which confirmed him in that opinion, and led him to infer that its seat was in the brain and nerves.

The experiments on this interesting subject having been pursued still farther by Mr. Eusebius Valli, M. D., of the university of Pisa, we shall proceed to give a pretty full abstract of them from the same journal, as nearly as may be in the words of that gentleman.

ART. VIII. *Lettre, &c.* Letter from Mr. E. Valli, M. D. &c., on Animal Electricity.

Having opened the belly of a frog, so as to lay bare the spine, and discover the crural nerves issuing from it, I cut the frog in two at the distance of two lines above the place of their insertion, and, passing the scissor under the origin of the nerves, I took away the rest of the spine so as to leave only the vertebra that united the bundle of nerves. I

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surrounded this vertebra with a plate of lead, forming a coating; and flayed the lower part of the frog to lay the muscles bare. Thus prepared, I touched the coating of lead and the muscles of the frog, at the same time, with a wire disposed as a conductor and insulated, and I observed all the phenomena discovered by prof. Galvani. These phenomena take place equally, whether the frog be insulated or not. I employed conductors of different metals, having observed, that the change rendered all the electrical phenomena more apparent. Those of silver always appeared to me to be the best.—Two frogs prepared in the above manner, and having ceased to give any signs of life, experienced a very great agitation at the contact of the conductor.—Whilst making these experiments on one frog, I left at rest another prepared at the same time. When the first had ceased to give any motion, and was entirely exhausted, I took the second, which in this delay of an hour and half had lost nothing of its faculties, but afforded the same phenomena, the same experiments being repeated.—I had one frog, the left crural nerve of which, and the corresponding extremity, gave no signs of sensation. On examining it, I found, that the filaments of the nerve were ruptured. Having brought them together, and coated them at the point of contact, the conductor excited a tremulous motion of the leg. When the movement ceased, I cut the opposite nerve, and having collected the filaments and placed them at a distance from it, no motion was excited on the repeated application of the conductor.—I prepared two other frogs, taking care to separate the nervous filaments of each crural nerve. On making the experiment they were agitated as much as those of which the nerves remained in their natural position.—Having wearied for an hour and half two frogs prepared as usual, I left them at rest an hour and ten minutes. I then endeavoured to excite motion in them with a piece of copper washed with silver. One leaped on the plate of glass on which it was placed, and then fell down, affording only slight tremulations for the space of twenty minutes. In the other the first shock was less violent, but it was agitated strongly, and for as long a time as the other.—Having separated some muscles from the body of a frog, and torn them, it was not possible to excite their irritability by a mechanical stimulus; but the conductor excited it . . . —The brain of a frog being laid bare, and irritated, the animal died in convulsions. On applying the conductor it leaped briskly each time.—This experiment was repeated, to compare with it what would happen to frogs that had died without convulsions, but no difference was perceptible . . . —Opium applied to the nerves appeared to have little or no effect on their excitability. . . —One single time out of twenty opium applied to an insulated muscle extinguished its vitality in less time than it can be told. . . —Muscles of frogs still living have ceased to move by mechanic stimuli when opium has been applied to them, or to their nerves: yet they have been acted upon by the conductor, as often as it was employed.—I laid bare the brains of four frogs, and applied opium to them. They fell down as if struck with lightning. I prepared them for the experiments, leaving the inferior extremities united to the trunk and head. The spine was cut and separated below the crural nerves. On coating them, and applying the conductor, the usual phenomena were obtained.—Tobacco in powder rendered four frogs profoundly stupid, and insensible to torture; yet they exhibited the same signs of vitality with the exciter.—

Lizards poisoned with tobacco, and dying in convulsions, did not lose their electricity. This was uniformly so in a numerous series of experiments.—An eel was cut into two parts, and the spinal marrow was prepared in each. The tail, on the application of the exciter, struck as if it were in its element. On continuing to touch it, it was turned over, now on one side, then on the other. By degrees it grew weak, and expired in less than three quarters of an hour. The movements of the head part were less violent, but continued longer, about fifty minutes namely.—The wing of a lark prepared in my manner experienced slight tremulations for three minutes; but the legs were not affected. In this bird the crural nerves are very small.—I prepared two dogs: one from want of proper precautions afforded me nothing: the other, which I killed by a blow on the head, experienced strong movements, as well as the discharge and shocks; particularly one of its fore paws, which bent five or six times, as in the action of walking. The hyoglossal and genioglossal muscles trembled several times. Those of the larynx also, the nerves of which had been coated, experienced slight tremulations. The heart did not palpitate, though Mr. Mazzini coated the eighth pair whilst that viscus was still warm and smoking. All was over in the space of an hour.

From my first attempts I had said, that a ligature made on the nerve opposed an obstacle to the passage of the electric fluid. A young gentleman, whose name is Fattori, informed me, that this was not always true. With a view to ascertain the fact I made several experiments; and I have observed, that a ligature made on the nerve close to its insertion into the muscle totally stops the motion; on the contrary, if it be made at a distance from the muscle the experiment succeeds very well.—There is no part of the animal which does not conduct electricity: muscles, membranes, vessels, nerves, bones, fluids, &c., are all conductors, but I cannot say which are the best.—The shocks produced in animals by means of the exciter are in general stronger if the exciter be carried from the muscle to the coating, than if it be carried from the coating to the muscle; and in the latter way no motion is produced when the electricity is so weak as to be about to vanish, whilst it still can be in the former.—Frogs divested of their electricity by means of the conductor corrupt sooner than others.—Several frogs killed by the discharge of the Leyden phial exhibited the same signs of vitality as others.—Frogs live several days in the body of atmosphere which they have formed, without their electric quality appearing to be injured. Inflammable and nitrous gases produce no more change in it. From mephitic gas I have thought it suffers a little. It is much injured by air vitiated by the combustion of sulphur; but frequently less in prepared frogs exposed to it, than in living frogs killed by it. In the latter case their muscular fibres were sometimes lax, at others tense and rigid. On trying the experiments, the shocks were very weak, and after some moments could not be excited.—Inflammable air extinguishes the life of a hedge-sparrow or of a canary-bird, but not its electricity, though it is naturally very feeble.—I killed two kittens in mephitic air, prepared their fore-legs, and obtained the same signs of electricity.—I killed a dog with arsenic, but it did not appear, that the poison had weakened his electricity. Experiments with hemlock answered the same.

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The electric fluid is sent from the common *sensorium* to the muscles by way of the nerves; or it arrives at the *sensorium* from the whole surface of the body by means of the infinite ramifications of those nerves; or it diffuses itself throughout the body according to certain laws. In a word, the electric fluid acts in the body in the same manner as physiologists have supposed the nervous fluid to do. To confirm the idea which I have formed of this new agent and grand mover of the animal machine, I have tried several experiments, amongst which one that I am going to relate appears of some importance.—I took a frog, which I divested of the integuments. I laid bare the spine, and divided it above the origin of the crural nerves, and also at the origin of the lower extremities. Thus the frog was in two parts, communicating only by the crural nerves. These nerves I coated, and placing one of the branches of the exciter on the coating, the other on the trunk, the lower extremities were instantly agitated, as well as the superior part, and fore-paws.—If the experiment be repeated with the nerve tied, no motion will take place in the lower extremities. If, instead of placing the arched conductor on the trunk, it be placed on the ovaries, liver, lungs, head, or paws, the phenomenon equally takes place. Here I form no communication between the external and internal surfaces of the muscles below the coating, which notwithstanding exhibit movements. It is the current of electric fluid which proceeds from above downwards. Mr. Galvani had observed, on making the experiment in the contrary direction, that the electricity of the lower extremities ascended upwards. Consequently the electric fluid circulates amongst the nervous filaments in all directions.

It has been observed, that to decide whether the nervous fluid be really the electric, or not, the electrometer should be applied. Not having one at the time sufficiently sensible, I had recourse to the following experiment.—I prepared fourteen frogs, and united the crural nerves of all in one coating. Having set this battery in order, and established a communication, by means of the exciter, between the nerves and muscles, I excited the electricity, and consequently the shocks. At the instant of the discharge, two very small bits of straw, at a little distance from each other but almost touching the apparatus, approached together. (Mr. V. has since employed an electrometer, which has given evident signs of electricity.)

I have to-day, for the first time, coated the muscle instead of the nerves, and have thus obtained very strong motions. On this I shall hereafter speak more fully.

CHEMISTRY.

ART. IX. The reviewer of Crell's Chemical Annals in the *Jena Journal* having noticed an experiment by Mr. Gren, in which he revived quicksilver calcined *per se* without obtaining dephlogisticated air, and requested him to repeat it, as, if confirmed, it would strike at the root of the new theory, Mr. G. informs him, that it has been done more than once by Mr. Westrumb, a letter of whom on the subject he transmitted to him. Mr. W. put half an ounce of quicksilver calcined *per se* into a small retort, with a neck three feet long: to this he luted a right angled tube that terminated in a glass with two

two apertures, by means of which it was connected with the pneumatic apparatus. The lute consisted of gypsum spread on linen, over which several strips of linen smeared with a mixture of quicklime and earths were wrapped. The retort, being placed in a crucible, and surrounded with sand, was exposed to the heat of a good wind furnace. It was scarcely red hot when drops of clear water appeared in the neck of the retort: these gradually increased, and collected in the glass. They were followed by quicksilver in its running form, without a single bubble of air making its appearance. Mr. W. has made experiments on the subject in different ways, with calcined quicksilver and phosphorus, with the former and sulphur, and in other manners, and the results are altogether contradictory to the modern system of the French chemists. Mr. G. is now preparing the black calx of quicksilver, having enclosed a pound of quicksilver in a vessel fastened to the hammer of a fulling-mill for the purpose, in order to make similar experiments with that.

ART. X. *Extrait d'une Lettre de M. Crell, &c.* Extract of a Letter from Mr. Crell to J. C. Delametherie.

* By means of charcoal powder Mr. Lowitz has obtained, according to Scheele's process, crystals of citric acid, perfectly white and regular, which, like alum, represent two pyramids united by their bases. In the same way he has obtained salt of amber, white as snow; the crystals representing rhomboidal laminae, wholly transparent, or scales veined with white: salt of amber of a dazzling whiteness, which does not tarnish, even in years: and acetated kali, which easily becomes brown if the alkali predominate, but which infallibly becomes very white if the acid prevail. The reason seems to be, that the alkali retains the oleaginous particles so strongly, that the charcoal cannot free the salt from them, unless a great quantity of powdered charcoal be used. Charcoal powder is also in many cases the best mean of filtering, as turbid liquors frequently pass through the best filtering paper, or insinuate themselves into its pores so as to retard, if not totally prevent, the filtration. Coarse charcoal powder prevents this with all saline lixivia prepared in the large way.

By means of muriatic acid Mr. Lowitz has decomposed vinegar posified by freezing, and has obtained from it two different acids. They are both void of smell: one is always fluid, attracts moisture, and appears to be phosphoric acid: the other crystallises in beautiful crystals, not deliquescent, of a very pleasant acid taste, and appears to possess qualities distinct from those of all the acids yet known, which he means to examine with more accuracy when he has procured a sufficient quantity of the crystals.

PHARMACY AND MATERIA MEDICA.

ART. XI. *Göttingen.* We understand the 6th and last volume of prof. Murray's *Apparatus Medicaminum* is now published. Fortunately the professor had time to finish it, and indeed half of it was printed off before his death. The remainder of the volume was published under the inspection of Dr. Althof, to whom prof. M. confided it for the purpose, and who has at the same time published a German translation

tion of this volume. We know not whether he intend to translate the preceding volumes, or not, as that has already been done by Dr. Seger.

NATURAL KNOWLEDGE.

ART. XII. *Suite du Mémoire, &c.* Continuation of the Memoir on compound Stones and Rocks: by the Commander Deodat de Dolomieu.

Journal de Physique.

Chemical analysis has shown, that stones are composed of different earths, the number of which is but small, notwithstanding the great variety of stones formed from them. It is extremely remarkable, too, that stones as opposite as possible in their properties and appearance exhibit the same ponderable substances, on being analysed in the usual modes. The difference seems therefore to arise from elastic fluids which escape from our apparatus, and elude our notice. United with these fluids the several earths exercise a chemical affinity towards each other, combining, as salts, into neutral, with excess of one principle, triple, &c. We know that salts vary considerably from slight modifications of one of their ingredients; the mineral acids, for instance, exhibit different affinities in different states: and this is probably the case with the earths. Of the earths termed elementary perhaps not one is a simple substance. The purest quartzose earth appears to contain the basis of inflammability. The chev. de Lamanon striking two pieces of quartz together, so as to produce fire, found amongst the pieces broken off little black particles, resembling charcoal, and like it making a black mark on paper. Its giving fire by itself is also a proof of its containing something inflammable. On distilling pure quartzose earth with caustic alkali in the pneumatic apparatus air was produced. This consisted of phlogisticated and inflammable airs; whence Mr. de D. infers, that the quartz contained the base of inflammable air, which assumed its aeriform state on the addition of fire. He imagines, too, from certain appearances in the process, that another air was emitted, which the water absorbed.

After having proceeded thus far, Mr. de D. tells us, in a subsequent letter, that the present posture of affairs demand his exertions in a different way, and that he must quit the paths of science till his country is delivered from those who have conspired its ruin.

NATURAL PHILOSOPHY.

ART. XIII. *Nuremberg.* Mr. Gütle of this place has invented a machine, which he calls the grand electrical magic mirror. It has the form of a table, supporting a kind of antique monument, in which is an oval mirror; and with this, by means of electricity, are performed almost all the tricks that are usually performed by means of a magnet, as discovering numbers secretly chosen, the value of a concealed piece of money, or a card drawn, giving answers to questions, and the like, with many tricks that cannot be performed by magnetism. The price of the instrument is 50 car. [52l. 10s.], but Mr. G. makes smaller and simpler ones for twenty, ten, and even two carolines.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. XIV. *Berlin.* A naturalist, who has for twenty years had opportunities of collecting rare pieces of amber at the first hand, wishes to dispose of his collection for 20 duc. [9l. 5s.]. It consists of one hundred beautiful polished pieces, including insects of various kinds; fifty-four rough pieces, several of which have fragments of wood running through them; and sixty shades or variations of colour, from the whiteness of ivory to the deepest brown and black. Mr. Unger, the bookseller, has the disposal of them. *Jen. Allg. Lit. Zeit.*

BOTANY.

ART. XV. *Moscow.* *F. Stephani, M. D. Sc., Enumeratio Stirpium Agri Mosquensis, &c.* List of Plants growing near Moscow: by Fr. Stephani, M. and Ph. D., Prof. of Botany, &c. 8vo. 1792.

Dr. S. appears to be a skilful botanist, and here describes from his own observations fifty-nine genera of plants, containing 860 species. The descriptions are drawn up on the principles of Linné and Hedwig. This work is but the precursor of a more extensive one, soon to appear under the title of *Plantarum Mosquensium Icones & Descriptiones*, 'Figures and Descriptions of the Plants of Moscow,' several plates of which are already engraved. *Gottingische Anzeigen.*

POLITICAL ECONOMY.

ART. XVI. *Paris.* *Acte de Navigation, &c.* Navigation Act: Report and Project of a Decree on the Navigation of France, presented to the National Assembly, in the Name of its Marine, Agricultural, and Commercial Committees; to which is added, Project for a Decree on the Measurement of Vessels: by Mr. De Lattre. Printed by Order of the National Assembly. 8vo. 69 p. with tables. 1791.

This important tract presents observations on the maritime state, of Britain, and the benefits that have accrued to it from its navigation act; that of France, and the means of improving it; and a new mode of measuring the tonnage of vessels.

Mr. de la Lande. Journ. des Sçavans.

ART. XVII. *Paris.* *Moyens de faire disparoitre les Abus & les Effets de la Mendicité, &c.* Means of Removing the Abuses and Effects of Mendicancy, by a voluntary Emigration to French Guiana: read at the Royal Society of Agriculture by Mr. le Blond. 8vo. 39 p. 1791.

We doubt how far the means here proposed would answer the desired end, but we notice the pamphlet for the favourable account it gives of Guiana, in which the author resided some time, Mr. le B. spent also six years in travelling over great part of South America, and from the few remarks here occasionally introduced we much wish to have a complete detail of his tour. - *Jen. Allg. Lit. Zeit.*

ART. XVIII. *Gottingen.* *Ueber die Bildung des Volks zur Industrie, &c.* On the Fashioning of Peasants to Industry: by Arn. Wagemann. Vol. I. 8vo. 364 p. 1791.

In this valuable work, written by the brother of the author of the *Magazine for Industry, &c.* [see our Rev. Vol. X. p. 117], we have first a view of industry, particularly as it respects peasants; next an examination of the character of those who are the subjects of the work, and the influence that physical, moral, political, and conventional causes have on it; thirdly, the various objects to which the industry of both sexes should be pointed; and lastly the means of affecting the object proposed.

Jen. Allg. Lit. Zeit.

ART. XIX. Copenhagen. *Beskrivelse over de efter en Kongelig Commissions Forslag paa Frederichsborg, &c.* Account of the new Regulations adopted agreeably to the Instructions of the King's Commissioners to the Bailiffs of Frederichsborg and Cronborg, with some general Remarks on Agriculture: by Mr. Hausen. 8vo. 197 p. 1791.

Mr. H., one of the commissioners, here gives us an interesting account of the plan adopted for the amelioration of the state of the boors in certain parts of Denmark.

Jen. Allg. Lit. Zeit.

METAPHYSICS.

ART. XX. Halle. *Pfyché, oder Unterhaltungen über die Seele, &c.* Psyche, or Discourses on the Mind, for general Readers: by J. C. G. Schaumann. 2 vols. 8vo. 640 p. 1791.

Mr. S. here presents us with the philosophy of mind, delivered in a popular style. He pretends not to have made new discoveries on the subject, but he has reduced to a regular order what was scattered through various volumes, and rendered it intelligible to those who are unqualified to explore the more abstruse paths of science.

Jen. Allg. Lit. Zeit.

ART. XXI. Nuremberg. *Abhandlung über die Unmöglichkeit eines Beweises vom Daseyn Gottes aus blosser Vernunft.* Essay on the Impossibility of proving the Existence of God from Reason alone. 8vo. 190 p. price 9 g. [1s. 4d.]. 1791.

The anonymous author of this essay observes, that there are but four ways in which we can derive a knowledge of God from mere reason: the idea of God, and the conviction of its truth, must be innate; or we must receive it from observation; or we must deduce it from some necessary idea; or we must be led to it by just ratiocination: and he endeavours to show, that reason cannot acquire a certain knowledge of God in either of these ways. The manner in which he has treated the subject entitles him to a distinguished place amongst those who have endeavoured to render familiar the modern progress of philosophy; and even those who, being previously of the same opinion with the author, can receive no instruction from him, will read his work with pleasure.

Jen. Allg. Lit. Zeit.

CLASSICAL LITERATURE.

ART. XXII. Rome. *Epistole Criticæ, &c.* Critical Epistles. One to C. G. Heyne, the Other to Th. Chr. Tychsen, Professors in the University of Gottingen. Large 4to. 88 p. 1790.

The

The first of these epistles, which were written by Mr. N. Schow, a learned Dane, now at Venice collating manuscripts of the Septuagint, contains an account of a manuscript of Hesychius's Lexicon, in St. Mark's Library. It is perhaps the only one existing, and Mr. S. means to publish his critical remarks on it at full. The second is on Quintus Smyrnaeus, many emendations of whose Paralipomena Mr. S. has collected; but we cannot agree with him in opinion, that the work is merely a cento, compiled from preceding poets.

Jen. Allg. Lit. Zeit.

ART. XXIII. Hamburg. *J. J. Pauli Moldenbawer Tentamen in Historiam Plantarum Theophrasti, &c.* Specimen of Theophrastus's History of Plants: by J. J. P. Moldenhawer. 8vo. 151 pages. price 16 g. [2s. 4d.] 1791.

After a short account of editions of Theophrastus, and writings on his works, Mr. M. here presents us with the first four chapters of the first book of that author, a new Latin version of them, various readings, and notes. From this specimen we are induced to hope, that Mr. M. will want no encouragement to complete his task.

Jen. Allg. Lit. Zeit.

ORIENTAL LITERATURE.

ART. XXIV. Halle. *Auswerts Kalviorbuckam, oder Sittensprüche aus Tamulischen Palmblätter, &c.* Moral Sentences, from Tamul Palm-Leaves, translated, with Remarks on Indian Literature, by J. G. C. Rudiger. 8vo. 28 p. 1791.

Mr. R., a man of extraordinary talents, received these leaves from a missionary at Tranquebar. The sentences were a collection for the use of schools. A few more, of the same kind, but which we think better, Mr. R. has selected from a *Grammar of the Tamul Language* published at Madras in 1789.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XXV. Paris. Mr. Genet, French *chargé des affaires* at Petersburg, has informed the Academy of Sciences of the return of capt. Billings, ordered by the emperors of Russia to visit the western coast of North America, and the neighbouring islands. He has sent to the emperors several chests of animals, plants, and garments. Mr. Pallas, the most celebrated naturalist in Russia, is engaged in the examination of the natural products. Amongst the plants he has distinguished new species of sophora, croton, gnaphalium, andromeda, potentilla, artemisia, and rhododendron; a black iris, the roots of which are bulbous, and used by the islanders as food; a new perennial gramin, the ears of which are very large, and contain a great number of nutritious grains; and several legumina, also proper for food. The only trees that grow in the Kurile and Aleoutian islands are a fir, a service-tree, and a willow, all dwarfs, neither ever attaining a greater height than two feet. In these islands are found all the alpine plants of the mountains of Kamtschatka and Siberia. The inhabitants of the islands presented capt. B. with several sea-pens eight feet long.

Amongst

Amongst the dresses of the islanders is a coat of mail, very artfully formed of wood, which their warriors use as a defence against arrows.

On the eighth of May, 1789, were felt at Kamtschatka several violent shocks of an earthquake, occasioned by eruptions of the volcano, situated in the northern part of that peninsula.

Capt. B. has discovered a new island in the sea of Ochotzk. This, and all the discoveries made by capt. B., will probably be laid down in the Russian Atlas, now publishing in separate maps.

Mr. de la Lande. Journal des Sçavans.

ART. XXVI. Gotha. *Wanderungen durch die Schweiz, &c.* Excursions in Switzerland: by C. Spazier. 8vo. 488 p. price 1 r. 8 g. [4s. 8d.] 1790.

Of tours in Switzerland we have lately had no small number, but to the author of the present we cannot refuse the merit of an agreeable style, and of giving us some new remarks, or placing in a new light observations already made.

Jen. Allg. Lit. Zeit.

ART. XXVII. Berlin. *Ansichten vom Nieder-Rhein, &c.* Sketches of the Lower Rhine, and Part of the Netherlands, England, and France: by G. Forster. 8vo. Vol. I. 1791.

This work is the fruit of a three months excursion in 1790, of which the author gives an account to a lady. The season of the year, and the time of the writer's life, concur with his sentiments for the person to whom they are addressed, to render interesting remarks, which are more a history of the author's feelings than of his observations: but the first impression made by objects on a well-informed and judicious mind is perhaps preferable to more exact description. Mr. F. set out from Mentz, pursuing his journey through Cologne, Dusseldorf, Aix-la-Chapelle, Louvain, and Brussels, where the present volume ends: but that reader must have little taste for nature or the arts who does not wish to accompany him through the remainder of his tour.

Gottingsche Anzeigen.

B I B L I O G R A P H Y .

ART. XXVIII. Paris. *Catalogue des Livres de la Bibliothèque de feu M. de Lamoignon, &c.* Catalogue of the Books of the Library of the late Mr. de Lamoignon, Keeper of the Seals of France. 3 vols. 8vo. price sewed 7 l. 10 s. [6s. 3d.]

This superb library, selected with great care and at a considerable expence, and containing near five thousand volumes bound in Turkey leather, we understand is to be sold.

P O E T R Y .

ART. XXIX. Verona. *Opere del Signor Girolamo Pompei Gentiluomo Veronese, &c.* The Works of G. Pompei, of Verona. Vol. II. 8vo. 299 p. 1790.

At the beginning of this volume is a life of the late author, esteemed not less for his moral worth, than for his talents. Mr. P.'s skill in Greek literature is well known, and we have here translations of a

hundred

hundred select Greek epigrams, in which he has been very successful. He has also succeeded well in his pastorals. *Jen. Allg. Lit. Zeit.*

MISCELLANIES.

ART. XXX. Paris. *Veillées Bernoises, &c.* Bearne Evenings: by J. P. P. 2 vols. 8vo. 231 p. 1791.

The author of this amusing romance distinguishes himself by his knowledge of the country, its history and present state, and a pleasing style. *Jen. Allg. Lit. Zeit.*

ART. XXXI. Elbingen. *Les Délassements littéraires, &c.* Literary Amusements, or Reading Hours of Frederic II: by C. Dantal, formerly Reader to that Monarch, &c. 8vo. 135 p. price 12 g. [1s. 9d.]. 1791.

From the 16th of Nov. 1784, to the 30th of July 1786, Mr. D. read a great deal to the king of Prussia. History was the subject in which Frederic most delighted, and he was particularly fond of the works of the ancients. We regret, that Mr. D. did not collect more of the observations made by the monarch, which occupy about forty-eight pages, when we meet with such passages as the following: "when I was reading to him in Bayle's Dictionary the article following note G, of Rorarius, namely, whether the soul of beasts be an unextended substance, susceptible of sensation, capable of reasoning—I heard him say to his favourite dog Arfinoc, which he then had on his knees: "do you hear, *ma mignonne*? 'tis you they are talking of: they say you have no sense: yet you have, *ma mignonne*." In the history of St. Louis the author speaks of the love of that monarch for his people. When I came to that passage, the king exclaimed: "a fine love indeed for his people, to send them to have their throats cut!" (alluding to the croisades, which were frequent in his reign.)"

This work is published in German also, under the title of *Friedrich der Einzige in seinen privat und besonders literarischen Stunden, betrachtet von C. Dantal.* *Jen. Allg. Lit. Zeit.*

ART. XXXII. Riga. *Von den Kosaken, &c.* On the Cossacks: with other short Essays: being Numb. 24 and 25 of the Northern Miscellanies (*Nordischen Miscellaneen*): by Aug. W. Hupel. 8vo. 484 p. 1790.

Less attention than might be expected has hitherto been paid to a very extraordinary people, the Cossacks. Russians by descent, language, religion, and manners, yet forming a separate state amongst that people: subjects of the most despotic government, yet enjoying the highest republican liberty: born soldiers, yet industrious and wealthy husbandmen: the offspring of chance, taught only by necessity, yet possessing a constitution which no democratic legislator need blush to own: we can ascribe an apparent indifference to their history only to want of opportunities of becoming acquainted with it. The account of this people given by Mr. H. we can recommend as highly interesting and satisfactory.

Jen. Allg. Lit. Zeit.

A P P E N D I X

TO THE

THIRTEENTH VOLUME

OF THE

ANALYTICAL REVIEW.

ART. I. *Wollstonecraft's Vindication of the Rights of Woman.* [Concluded from Vol. XII. p. 249.]

IN her fifth chapter our author notices those writers, who have endeavoured to render women objects of pity bordering on contempt. In this bold train Rousseau leads the van. His position, 'that women ought to be 'weak and passive,' is very nobly controverted by Mrs. W. His reflections, she most judiciously observes, were made in a country where the art of pleasing was moulded into a most pernicious vice. With respect to his opinion that 'the life of a modest woman is a perpetual conflict;' she answers, that this very system of education, which she is decrying, makes it so. Modesty, temperance, and self-denial, are the sober offspring of reason; but when sensibility is nurtured at the expence of the understanding, such weak beings must be subjected to perpetual conflicts. With respect to the tractableness which he says results from the habit of subjection, our author eloquently remarks: p. 184,

'The being who patiently endures injustice, and silently bears insults, will soon become unjust, or unable to discern right from wrong. Besides, I deny the fact, this is not the true way to form or meliorate the temper; for, as a sex, men have better tempers than women, because they are occupied by pursuits that interest the head as well as the heart; and the steadiness of the head gives a healthy temperature to the heart. People of sensibility have seldom good tempers. The formation of the temper is the cool work of reason, when, as life advances, she mixes with happy art, jarring elements. I never knew a weak or ignorant person who had a good temper, though that constitutional good humour, and that docility, which fear stamps on the behaviour, often obtain the name. I say behaviour, for genuine meekness never reached the heart or mind, unless as the effect of reflection; and that simple restraint produces a number of peccant humours in domestic life, many sensible men will allow, who find some of these gentle irritable creatures, very troublesome companions.'

P. 185. 'Of what materials can that heart be composed, which can melt when insulted, and instead of revolting at injustice, kiss the
APP. VOL. XIII. rod;

rod? Is it unfair to infer that her virtue is built on narrow views and selfishness, who can care for a man, with true feminine softness, the very moment when he treats her tyrannically? Nature never dictated such insincerity;—and, though prudence of this sort be termed a virtue, morality becomes vague when any part is supposed to rest on falsehood. These are mere expedients, and expedients are only useful for the moment.

This partial moralist, however, she observes, goes still further, and recommends *cunning* systematically. ‘What opinion too,’ she adds, ‘are we to form of a system of education, when the author says of his heroine, that with her, doing things *well* is but a *secondary* concern; her principal concern is to do them *neatly*.’

P. 198. ‘But, granting that woman ought to be beautiful, innocent, and silly, to render her a more alluring and indulgent companion;—what is her understanding sacrificed for? And why is all this preparation necessary only, according to Rousseau’s own account, to make her the mistress of her husband, a very short time? For no man ever insisted more on the transient nature of love. Thus speaks the philosopher. ‘Sensual pleasures are transient. The habitual state of the affections always lose by their gratification. The imagination, which decks the object of our desires, is lost in fruition. Excepting the Supreme Being, who is self-existent, there is nothing beautiful but what is ideal.’

P. 200. ‘I now appeal from the reveries of fancy and refined licentiousness to the good sense of mankind, whether, if the object of education be to prepare women to become chaste wives and sensible mothers, the method so plausibly recommended in the foregoing sketch, be the one best calculated to produce those ends? Will it be allowed that the surest way to make a wife chaste, is to teach her to practise the wanton arts of a mistress, termed virtuous coquetry, by the sensualist who can no longer relish the artless charms of sincerity, or taste the pleasure arising from a tender intimacy, when confidence is unchecked by suspicion, and rendered interesting by sense?

‘The man who can be contented to live with a pretty, useful companion, without a mind, has lost in voluptuous gratifications a taste for more refined enjoyments; he has never felt the calm satisfaction, that refreshes the parched heart, like the silent dew of heaven,—of being beloved by one who could understand him.—In the society of his wife he is still alone, unless when the man is sunk in the brute. ‘The charm of life,’ says a grave philosophical reasoner, is ‘sympathy; nothing pleases us more than to observe in other men a fellow-feeling with all the emotions of our own breast.’

Dr. Fordyce’s sermons are next the object of Mrs. W.’s animadversion. In declamatory periods this author, she says, spins out Rousseau’s eloquence; and in most sentimental rants, details his opinions respecting the female character. Throughout there is a display of cold artificial feelings, and that parade of sensibility which children should be taught to despise as the sure mark of a little vain mind. ‘I shall be told, perhaps, she adds, that the public have been pleased with these volumes.—True;—and Hervey’s *Meditations* are still read, though he

equally.

equally sinned against sense and taste. . . . It moves my gall to hear a preacher descanting on dress and needle-work; and still more to hear him address the *British fair*, the *fairest of the fair*, &c.—Why are girls to be told that they resemble angels; but to sink them below women?’

P. 214. ‘As these volumes are so frequently put into the hands of young people, I have taken more notice of them than, strictly speaking, they deserve; but as they have contributed to vitiate the taste, and enervate the understanding of many of my fellow-creatures, I could not pass them silently over.’

Of Dr. Gregory's *Legacy* she remarks, that, ‘having two objects in view, he seldom adhered to either; wishing to make his daughters amiable, and fearing to draw them out of the track of common life, without enabling them to act with independence and dignity, he checks the natural flow of his thoughts, and neither advises one thing nor the other.’

His remarks relative to behaviour, Mrs. W. entirely disapproves, because he has begun at the wrong end. A cultivated understanding, and an affectionate heart, will never want starched rules of decorum. Something more than seemliness will be the result; and, without understanding, the behaviour he has recommended, would be rank affectation. Make the heart clean, and give the head employment, and there will be nothing offensive in the behaviour.

Of Mrs. Piozzi, our author remarks, that she often repeated by rote what she did not understand—the baroness of Stael has the same veneration for person, with the same neglect towards the mind—and the views of madame Genlis are narrow, and her prejudices as unreasonable as strong. Justice, Mrs. W. observes, is set at defiance in the very plot and object of her story; and so much superstition is mixed with her religion, and so much worldly wisdom in her morality, that it [Letters on Education] is on the whole a dangerous book for young persons.

P. 234. ‘Mrs. Chapone's Letters are written with such good sense, and unaffected humility, and contain so many useful observations, that I only mention them to pay the worthy writer this tribute of respect. I cannot, it is true, always coincide in opinion with her; but I always respect her.’

‘The very word respect brings Mrs. Macaulay to my remembrance. The woman of the greatest abilities, undoubtedly, that this country has ever produced.—And yet this woman has been suffered to die without sufficient respect being paid to her memory.’

‘Posterity, however, will be more just; and remember that Catharine Macaulay was an example of intellectual acquirements supposed to be incompatible with the weakness of her sex. In her style of writing, indeed, no sex appears, for it is, like the sense it conveys, strong and clear.’

‘I will not call her's a masculine understanding, because I admit not of such an arrogant assumption of reason; but I contend that it was a sound one, and that her judgment, the matured fruit of pro-

found thinking, was a proof that a woman can acquire judgment, to the full extent of the word. Possessing more penetration than sagacity, more understanding than fancy, she writes with sober energy and argumentative closeness; yet sympathy and benevolence give an interest to her sentiments, and that vital heat to arguments, which forces the reader to weigh them.

When I first thought of writing these strictures I anticipated Mrs. Macaulay's approbation, with a little of that sanguine ardour, which it has been the business of my life to depress; but soon heard with the sickly quail of disappointed hope; and the still seriousness of regret—that she was no more!

Lord Chesterfield's Letters are next animadverted upon with becoming severity—and among many animated and original remarks, we meet with the following: P. 252.

'I have observed that young people, to whose education particular attention has been paid, have, in general, been very superficial, and conceited, and far from pleasing in any respect, because they had neither the unsuspecting warmth of youth, nor the cool depth of age. I cannot help imputing this unnatural appearance principally to that hasty premature instruction, which leads them presumptuously to repeat all the crude notions they have taken upon trust, so that the careless education which they received, makes them all their lives the slaves of prejudices.

'Mental as well as bodily exertion is, at first, irksome; so much so, that the many would fain let others both work and think for them. An observation which I have often made will illustrate my meaning. When in a circle of strangers, or acquaintances, a person of moderate abilities asserts an opinion with heat, I will venture to affirm, for I have traced this fact home, very often, that it is a prejudice. These echoes have a high respect for the understanding of some relation or friend, and without fully comprehending the opinions, which they are so eager to retail, they maintain them with a degree of obstinacy, that would surprise even the person who concocted them.'

The sixth chapter is on the effect which an early association of ideas has upon the character; and this doctrine is very ably applied to the illustration of the principles laid down in the former part of the work; viz. that an attention to externals has deprived the female sex of all the great and estimable virtues, and that being brought up merely as objects adapted to the sensual pleasures of man, has produced nothing but weakness, meanness and vice, in the female character.

P. 267. 'The inference is obvious; till women are led to exercise their understandings, they should not be satirized for their attachment to rakes; nor even for being rakes at heart, when it appears to be the inevitable consequence of their education. They who live to please—must find their enjoyments, their happiness, in pleasure! It is a trite, yet true remark, that we never do any thing well, unless we love it for it's own sake.'

In the seventh chapter, modesty is treated of comprehensively, and not as a sexual virtue. A very proper distinction is made between bashfulness and modesty. The latter, Mrs. W. observes,

observes, is that soberness of mind which teaches a man not to think of himself more highly than he ought to think. Disclaiming the distinction of sexes,

P. 282. 'Modesty (says our author) must heartily disclaim, and refuse to dwell with that debauchery of mind, which leads a man coolly to bring forward, without a blush, indecent allusions, or obscene witticisms, in the presence of a fellow-creature; women are now out of the question, for then it is brutality. Respect for man, as man, is the foundation of every noble sentiment. How much more modest is the libertine who obeys the call of appetite or fancy, than the lewd joker who sets the table in a roar!'

P. 286. 'The ridiculous falfities which are told to children, from mistaken notions of modesty, tend very early to inflame their imaginations, and set their little minds to work, respecting subjects, which nature never intended they should think of till the body arrived at some degree of maturity; then the passions naturally begin to take place of the senses, as instruments to unfold the understanding, and form the moral character.'

Chapter the eighth contains observations on the effects on morals from the sexual notions concerning reputation and the opinion of the world. Women like courtiers acquire, from a supposed necessity, an artificial behaviour; they 'mind not what only heaven sees,' and why? Because it is only the eye of man they have been taught to dread. This regard to reputation, however, is absurdly confined to one single virtue, chastity.—For, if she preserve that inviolate, a woman may with impunity neglect every social virtue. Among other vices in which women indulge themselves, 'the shameful *indolence* of many married women, and others a little advanced in life, frequently leads them to sin against delicacy.'

The succeeding chapter regards the unnatural distinctions established in society. In this chapter our author contends that there must be more equality before there can be an increase of virtue in society; and that the society is not properly organized, which does not compel men and women to the discharge of their respective duties. From these considerations she is led to remark, that she cannot help lamenting that women of a superior cast have not a road open by which they can pursue extensive plans of usefulness and independence. She sees no reason why the female sex might not study either medicine or politics; and business of various kinds they might pursue, to the great prevention of prostitution, and the advantage of the state.

Chapter the tenth is upon parental affection. Woman, a slave in every situation to prejudice, seldom exerts enlightened maternal affection; for she either neglects her children, or spoils them by improper indulgence. Our author advises that parental power be founded on the basis of reason, and not on the blind principles of tyranny and prejudice.

The duty to parents forms the subject of the eleventh chapter:—in which she laments, that this is commonly little more than a selfish respect for property; but is of opinion, that, if the minds and morals of children were properly cultivated, it would commonly rest upon a nobler basis.

In the twelfth chapter Mrs. W. recommends with considerable force of argument a national establishment of day-schools, in which, till the age of nine, girls and boys should be educated together, and initiated in the same studies.—Public schools, as at present conducted, both male and female, are certainly ‘hot-beds of vice and folly.’ On our academical establishments our author sensibly remarks: p. 367,

‘But the fear of innovation, in this country, extends to every thing.—This is only a covert fear, the apprehensive timidity of indolent slugs, who guard, by fliming it over, the snug place, which they consider in the light of an hereditary estate; and eat, drink, and enjoy themselves, instead of fulfilling the duties, excepting a few empty forms, for which it was endowed. These are the people who most strenuously insist on the will of the founder being observed, crying out against all reformation, as if it were a violation of justice. I am now alluding particularly to the relics of popery retained in our colleges, when the protestant members seem to be such sticklers for the established church; but their zeal never makes them lose sight of the spoil of ignorance, which rapacious priests of superstitious memory have scraped together. No, wise in their generation, they venerate the prescriptive right of possession, as a strong hold, and still let the sluggish bell tinkle to prayers, as during the days when the elevation of the host was supposed to atone for the sins of the people, lest one reformation should lead to another, and the spirit kill the letter. These Romish customs have the most baneful effect on the morals of our clergy; for the idle vermin who two or three times a day perform in the most slovenly manner a service which they think useless, but call their duty, soon lose a sense of duty. At college, forced to attend or evade public worship, they acquire an habitual contempt for the very service, the performance of which is to enable them to live in idleness. It is mumbled over as an affair of business, as a stupid boy repeats his talk, and frequently the college cant escapes from the preacher the moment after he has left the pulpit, and even whilst he is eating the dinner which he earned in such a dishonest manner.

‘Nothing, indeed, can be more irreverent than the cathedral service as it is now performed in this country, nor does it contain a set of weaker men than those who are the slaves of this childish routine. A disgusting skeleton of the former state is still exhibited; but all the solemnity that interested the imagination, if it did not purify the heart, is stripped off. The performance of high mass on the continent must impress every mind, where a spark of fancy glows, with that awful melancholy, that sublime tenderness, so near akin to devotion. I do not say that these devotional feelings are of more use, in a moral sense, than any other emotion of taste; but I contend that the theatrical pomp which gratifies our senses, is to be preferred to the cold parade that insults the understanding without reaching the heart.’

Many

Many gross abuses in female boarding schools are pointed out: among others, p. 377,

• With what disgust have I heard sensible women, for girls are more restrained and cowed than boys, speak of the wearisome confinement which they endured at school. Not allowed, perhaps, to step out of one broad walk in a superb garden, and obliged to pace with steady deportment stupidly backwards and forwards, holding up their heads and turning out their toes, with shoulders braced back, instead of bounding, as nature directs to complete her own design, in the various attitudes so conducive to health. The pure animal spirits, which make both mind and body shoot out, and unfold the tender blossoms of hope, are turned sour, and vented in vain wishes, or pert repinings, that contract the faculties and spoil the temper; else they mount to the brain, and sharpening the understanding before it gains proportionable strength, produce that pitiful cunning which disgracefully characterizes the female mind—and I fear will ever characterize it whilst women remain the slaves of power!"

After recommending forcibly humanity to the brute creation, p. 399,

• The lady who sheds tears for the bird starved in a snare, and excretes the devils in the shape of men, who goad to madness the poor ox, or whip the patient ass, tottering under a burden above its strength, will, nevertheless, keep her coachman and horses whole hours waiting for her, when the sharp frost bites, or the rain beats against the well-closed windows which do not admit a breath of air to tell her how roughly the wind blows without. And she who takes her dogs to bed, and nurses them, with a parade of sensibility, when sick, will suffer her babes to grow up crooked in a nursery. This illustration of my argument is drawn from a matter of fact. The woman whom I allude to was handsome, reckoned very handsome, by those who do not mis the mind when the face is plump and fair; but her understanding had not been led from female duties by literature, nor her innocence debauched by knowledge. No, she was quite feminine, according to the masculine acceptance of the word; and, so far from loving these spoiled brutes that filled the place which her children ought to have occupied, she only lisped out a pretty mixture of French and English nonsense, to please the men who flocked round her. The wife, mother, and human creature, were all swallowed up by the factitious character which an improper education and the selfish vanity of beauty had produced."

The concluding chapter contains instances of the folly which the ignorance of women generates.—Among these are enumerated superstition and credulity, resorting to fortune-tellers, &c. We cannot sufficiently commend the good sense and intelligence of this section.—Among a number of pertinent questions which she intreats her sex to put to themselves before they resort to such impostors, we find the following: p. 419.

• Do you know any thing of the construction of the human frame? If not, it is proper that you should be told what every child ought to know, that when its admirable œconomy has been disturbed by intemperance or indolence, I speak not of violent disorders, but of chronic diseases, it must be brought into a healthy state again, by slow

degrees, and if the functions of life have not been materially injured, regimen, another word for temperance, air, exercise, and a few medicines, prescribed by persons who have studied the human body, are the only human means, yet discovered, of recovering that inestimable blessing health, that will bear investigation.

Do you then believe that these magnetisers, who, by *hocus pocus* tricks, pretend to work a miracle, are delegated by God, or assisted by the solver of all these kind of difficulties—the devil?

Do they, when they put to flight, as it is said, disorders that have baffled the powers of medicine, work in conformity to the light of reason? or, do they effect these wonderful cures by supernatural aid?

By a communication, an adept may answer, with the world of spirits. A noble privilege, it must be allowed. Some of the ancients mention familiar *dæmons*, who guarded them from danger by kindly intimating; we cannot guess in what manner, when any danger was nigh; or, pointed out what they ought to undertake. Yet the men who laid claim to this privilege, out of the order of nature, insisted that it was the reward, or consequence, of superiour temperance and piety. But the present workers of wonders are not raised above their fellows by superiour temperance or sanctity. They do not cure for the love of God, but money. These are the priests of quackery, though it be true they have not the convenient expedient of selling masses for souls in purgatory, nor churches where they can display crutches, and models of limbs made sound by a touch or a word.

I am not conversant with the technical terms, nor initiated into the arcana, therefore, I may speak improperly; but it is clear that men who will not conform to the law of reason, and earn a subsistence in an honest way, by degrees, are very fortunate in becoming acquainted with such obliging spirits. We cannot, indeed, give them credit for either great sagacity or goodness, else they would have chosen more noble instruments, when they wished to shew themselves the benevolent friends of man.

It is, however, little short of blasphemy to pretend to such powers!

Secondly, she remarks that sentimental romantic distortion of mind which is common with the sex; thirdly, mistaken cunning; fourthly, selfishness and narrow-mindedness; and fifthly, incapacity of fulfilling the duties of mothers.

In so extensive a range of sentiment and observation, we have been able to select comparatively but a few thoughts for the gratification of our readers, and even in the selection we may have erred in not preferring the best. We cannot, therefore, dismiss the work, without recommending it warmly to the perusal of all classes of society, as we are convinced all will find some partial instruction at least in it. Many readers will probably demur to Mrs. W.'s proposal of enlarging the representation in favour of the female sex; to her plan of continuing the sexes in certain cases in the same seminary even beyond the age of nine; and in a few instances they will probably think that she has descended too much into detail; but all will find some benefit from her pointed observations on the maintenance

maintenance of pernicious prejudices, and from her judicious thoughts on the different branches and objects of education. The style is strong and impressive. D.

ART. II. *Gregory's Philosophical and Literary Essays.*

[Concluded from p. 248.]

THE particular account given in our last number of the introduction to this work, makes it unnecessary to prefix any preliminary observations to our analysis of Dr. Gregory's demonstration of the falsehood of the doctrine of necessity. The essay undertakes to ascertain, on physical and mathematical principles, the difference between the relation of motive and action, and that of cause and effect in physics. The argument may be briefly stated as follows.

The relation between the ordinary voluntary determinations and actions of men, and the motives or principles of action to which they are referred, and from which they are conceived in some measure to proceed, commonly bears a near resemblance to that of cause and effect in physics. The popular persuasion of what is called the liberty of human action, implies a conviction that there is an important and well understood difference between these two relations. The physical doctrine of necessity supposes these two relations to be precisely or very nearly the same. According to the former doctrine, there is in man, besides the motives of his voluntary determinations and actions, a principle of change and activity, an independent, self-determining and governing power, which he may at his own discretion exert, by acting either according to motives, or in opposition to motives, or without any motive. According to the latter, there is no such self-determining power, in living persons, more than in lifeless bodies; but determinations and actions come to pass in consequence of motives, as irresistibly on the part of the person, as physical effects, in consequence of the application of their respective causes.

That there is a relation between motives and actions, will be generally acknowledged; and that this relation resembles that of cause and effect in physics, is evident from the modes of expression which are in all languages applied in common to motives and to physical causes. Yet it cannot properly be said that *cause* is the *generic*, *motive* the *specific* term; for mankind in general show plainly that they believe something to be in the supposed genus which is not in the supposed species. Particularly, they conceive the connexion between physical cause and effect to be, with respect to us at least, inseparable; while that between motive and action is conceived to be only occasional and separable, and in all ordinary cases in a great measure dependant on ourselves.

That

That the philosophical doctrine of the necessity of human actions, as commonly maintained on the principle of their being the effects of motives, is inconsistent with plain matter of fact, and inconsistent with itself, and consequently is absurd, may be *mathematically* demonstrated. And mathematical reasoning is fairly applied to the subject, because the doctrine of necessity puts the volitions and actions of men on the very same footing with the *phenomena* of the material world, in relation to physical causes, and because it supposes motive and action as constantly connected as cause and effect in physics; which constant conjunction is, according to Mr. Hume, all that we can know, either of the relation of cause and effect, or of that of motive and action. In the doctrine of necessity, every volition and action may be regarded as an effect, indicating the kind and measuring the degree of its cause, as much and as certainly as any change, commonly termed *effect*, in inanimate matter.

In the following reasoning, the obvious effects and actions, by which the unknown causes and motives are indicated and measured, are expressed by the initial letters of the alphabet, A, B, C: the unknown causes or motives by the final letters, X, Y, Z. The algebraic symbol $=$ is used to express equality. To denote the conjunction or *exact concurrence* of causes with causes, effects with effects, motives with motives, the algebraic symbol for addition $+$ is used. To denote the *direct opposition* of causes, &c. that for subtraction $-$ is employed. To denote the *combination* of causes or motives, and of effects or actions, respectively, which neither exactly concur, nor yet directly oppose one another, a symbol is used, borrowed from the diagram to Newton's first corollary, from the three laws of motion, thus, \propto . To denote the relation of *constant conjunction*, the following symbol is used \equiv .

The proposition respecting the difference between the relation of motive and action, and that of cause and effect in physics, to be demonstrated, is this:

Vol. I. p. 171. 'There is in mind a certain independent self-governing power, which there is not in body; in consequence of which there is a great difference between the relation of motive and action, and that of cause and effect, in physics; and by means of which a person, in all common cases, may, at his own discretion, act either according to or in opposition to any motive, or combination of motives, applied to him; while body, in all cases, irresistibly undergoes the change corresponding to the cause, or combination of causes, applied to it.'

To demonstrate this, it is in what follows assumed, that mind has no such self-governing power, and that all our volitions and actions come to pass in consequence of the motives applied to us, as irresistibly on our part, as the changes or effects

effects in body do from the application of physical causes: and the necessary consequences of this supposed *inertia* of mind, and influence of motives, are traced to conclusions either false or absurd. P. 172.

'The relation of motive and action *must be* either a constant conjunction, as that of cause and effect in physics seems to be, or not a constant conjunction, that is, an occasional and separable conjunction.

'If the relation of motive and action and that of cause and effect in physics be a constant conjunction, the most obvious and general necessary consequences of it *must be* such as may be expressed accurately by the following algebraical formulæ, or canons, of universal application.

$$\begin{array}{lcl} x & \equiv & A. \\ y & \equiv & B. \\ z & \equiv & C. \\ x + y & \equiv & A + B. \\ x - y & \equiv & A - B. \\ x \vee y & \equiv & A \vee B. \end{array}$$

'As this mode of expression must be new to every person, it may be necessary to point out how the preceding formulæ are to be read. It is thus:

'If a certain cause or motive *x* is constantly conjoined with a certain effect or action *A*, and if another cause or motive *y* is constantly conjoined with a certain effect or action *B*, of the same kind with the action or effect *A*, and if no other cause or motive *z* constantly conjoined with a certain effect or action *C*, of the same kind with *A* and *B*, interfere; then when *x* and *y* are applied at the same time to the same subject or person, and directly concur, the effect or action consequent upon them, or, in the language of the system, constantly conjoined with them, *must be* *A* and *B* jointly, concurring or added together, and *more than* either of them singly, by the whole amount of the other: when *x* and *y* directly oppose and counteract one another, the effect or action constantly conjoined with them *must be* *A* opposed and counteracted by *B*, and *less than* either of them singly by the whole amount of the other: and when *x* and *y* applied at the same time to the same subject or person, neither directly concur, nor yet directly oppose one another, they *must be* constantly conjoined with the effect or action *A*, combined with or modified by the effect or action *B*, and *different from* either *A* or *B* taken singly. And the difference between the result of such a combination of causes or motives, and that result which would have taken place if only one of them had been applied, *must be* equal to the full effect of the other.'

If the reasoning in these canons be just, every instance of the exact concurrence, of the direct opposition, or of the combination, of cause and effect, or of motive and action, must be admitted to have necessarily the consequence expressed in the corresponding canon, and to deny this must be an absurdity. To illustrate this reasoning by examples; it is plain, in the first

first place, that either causes or motives may be applied singly, and if the conjunction of cause and effect, and that of motive and action, be constant, every cause or motive, singly applied, will be followed by a proper effect or action. Thus a body will move from impulse, or melt with heat; and a man will eat because he is hungry, and run away because he is afraid. This is expressed by the simple formula $x \equiv A, y \equiv B$. It is, next, equally plain, that different causes or motives may be conjoined or concur in producing one kind of effect, or in prompting to one kind of action; and a greater effect or action of that kind will be produced by such a concurrence of causes or motives, than by any one of them singly applied. Thus a ship under sail with a favourable wind, will move with a certain velocity; and with a greater, if at the same time she be in a favourable current: and a man will do much from a sense of duty, and more from a sense of duty and honour and interest conjoined. This is expressed by the first canon $x + y \equiv A + B$.

In the third place, it must be evident, that any causes or motives may be directly opposed by other causes or other motives; and if the opposite causes or motives are of unequal force, the more powerful will prevail. Thus a ship will advance against an adverse current, if the force of the wind be greater than that of the current; and a soldier will face danger, if his sense of duty, honour, interest, or dread of punishment, be with him stronger motives than the fear of the enemy; and *vice versa*. Equal weights in opposite scales will produce rest; and an ass between two equal and similar bundles of hay, will be unable to eat. This is expressed by the second canon, $x - y \equiv A - B$.

Lastly, it is plain, that various causes or various motives may be applied at once to the same subject or person, in such a manner, that they shall neither concur exactly, nor yet directly oppose one another, and this without any regard to their being equal or unequal in force. In every such case of a combination of causes or motives, if it be true that bodies and persons are equally incapable of moving themselves, or of changing their state, and that the relation both of cause and effect, and of motive and action, is a constant conjunction, then in every such case there must be a corresponding combination in the effects or actions produced. Thus a body acted upon by two forces conjointly in different directions, will describe the diagonal of a parallelogram, of which it would have described one or other of the sides, if the forces had been applied singly; and a person under the influence of different motives, neither perfectly concurring nor opposing one another, will act in a different manner from what he would have done if only one of the motives had been applied. The conduct of Appius Claudius, in having recourse to fraud, in order to obtain possession of the person of Virginia,

Virginia, was the result of the combination of different motives of desire, fear, &c. Every such case of the combination of causes and motives, and the necessary result of it in effect or action, is expressed by the third canon, $x \wedge y \equiv a \wedge b$.

All the general inferences expressed by the preceding *formule* are found experimentally true in numberless instances of cause and effect in physics, and without any exception. Whence we infer the incapacity of body to change its own condition, and the *constant conjunction* of cause and effect in physics. In colours, the mixture of impressions made by rays of light on the same point of the *retina*, which singly would have produced the perception of blue, and of yellow, gives us the perception neither of blue nor of yellow, but of green. In like manner, in belief, an operation of the mind which admits of little or no optional power, varieties are experienced in the effect, corresponding to the varieties in the cause, or to the degrees of evidence. But facts do not agree with the canons laid down, in case of a similar combination of motives prompting to different actions.

If a porter be offered a guinea for every mile that he will carry a letter in a given direction, and no other cause or motive occur, he will probably go in that direction, till some new motive stop or alter his course. If the same porter were at another time offered a guinea for every mile he should carry the letter in *another* direction, the effect would be the same as before. But let him be offered a guinea a mile for carrying the letter in *one* direction, and at the same time half a guinea a mile for carrying it in *another* direction; if the doctrine of the *inertia* of mind, and the constant conjunction of motive and action be true, he will go in neither of these directions, but in a diagonal between them. For if from the desire of earning a number of guineas he moves in the first direction, a very powerful motive, namely, the desire of earning a number of half guineas, prompting him to go in the second direction, is completely separated from its proper action, contrary to the principle. And the same separation will take place on every other supposition, except that of his going in the diagonal. The porter, therefore, according to the doctrine of necessity, which supposes the inseparable conjunction of motives with their actions, must determine to go in the diagonal; for in this case both motives are conjoined with their actions, as far as is consistent with their mutual interference, and the result partakes of both. But the fact would not be that the porter would take this intermediate path. He would certainly go in the direction of one or other of the sides: that is, of the combined motives *one* would be completely separated from its action, contrary to the doctrine of necessity. Thus it appears that the principle of the absolute irresistible force of motives,

or the want of a self-governing power, necessarily leads to conclusions which are contradicted by facts.

In the case of *opposite motives*, the doctrine of the *constant conjunction* of motive and action is in the strictest mathematical sense of the term, absurd. Vol. II. p. 245.

‘ If motives of equal strength directly oppose one another, it is held, that no action can take place, as they mutually counteract each other; but it is thought, that if motives of unequal strength directly oppose one another, the stronger will not only prevail, but have its full effect, as if it were not opposed at all.

‘ Thus, a porter assured of a guinea a mile for going due east, and of as much for going due west, as fast as he could, if his face chanced to be due north or south, it is conceived, must remain at rest till some new motive occur to determine his choice, and direct his course. But it is conceived, that if he were assured of a guinea a mile for going east, and only of half a guinea a mile for going west, he would go east at the rate required of him, and earn the guineas, notwithstanding the constant conjunction of motive and action; just as he would have done if no such opposite motive as the offer of the half-guineas had been applied.

‘ Now, if these very plausible propositions were expressed in mathematical form, they would run thus :

$$x \equiv A = y \equiv B,$$

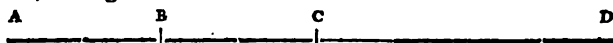
$$x - y = 0 \equiv 0,$$

$$x - \frac{y}{m} = x \equiv A;$$

which is absurd.

In common algebra, it is just $x = y$, $x - y = 0$, $x - \frac{y}{m} = x$; which is absurd.

‘ Or if it were thought worth while to employ a diagram to illustrate so plain a proposition, in order to make the absurdity visible, it might be done thus :



‘ Let AC and CD represent the equal force of the opposite motives, and let BC be a part of AC; it is asserted, that if AC be deducted from CD, the remainder will be nothing; but that if BC be deducted from CD, the remainder will be CD; which is absurd.’

The slightest attention to human conduct shows, that the relation of motive and action is not a constant but an occasional and separable conjunction, and that motives and actions are separated much oftener than they are conjoined. If this were not the case, there could be no steadiness, or consistency, in human characters. Whilst any temptation to dishonesty continues, no man could be perfectly honest: whilst any feelings of compassion remained in the breast of a magistrate, no justice could be executed.

Instances of the increase, addition, or exact concurrence of physical causes, uniformly producing proportional effects, are such as these; heat in various degrees producing different degrees

degrees of expansion, and the different velocity of a ship, with different degrees of wind. Analogous to these are many cases of motive and action; such as a porter, who will carry a letter one mile for a shilling, will carry it one and twenty miles for a guinea; a labourer will work a day, but not a week, for a shilling. But this analogy is not always preserved. It must be obvious to every person of competent understanding and knowledge of human nature, that on some occasions a motive will have its full effect, or be completely conjoined with its proper action, and on others not; and that in both cases, the action performed, whether proportioned to the motive that prompted it, or disproportioned to it, equally stands in the familiar and well understood relation of a voluntary action to its motive, or 'that for the sake of which.' Whence we may infer, that those who have perceived this variety, with respect to motives and actions, but not with respect to physical causes, could neither have believed the two principles to be the same, nor even the principle of constant conjunction to make a part of the former relation, as it does of the latter; all of them *must* have had, not only the conception, but the *belief* of the relation of 'that for the sake of which,' and no other, as subsisting between motives and actions. This might be further confirmed, by comparing the influence of concurring motives upon actions, with the increase or concurrence of the external partial exciting causes in physiology.

Upon analysing Newton's first corollary from the three laws of motion, it will appear, that his argument concerning the direction which a body necessarily takes, which is acted upon by two or more forces, turns entirely on the constant conjunction of causes and effects, and the inability of the body to move itself. If, according to the doctrine of the necessity of human actions, and the constant conjunction of motives and actions, a living person, in relation to motives and actions, be precisely in the situation of an inanimate body, in relation to progression and gravity; and if the Newtonian doctrine concerning this be just; the same general result, namely, the constant composition of actions from the combination of motives must universally take place, like the composition of motion from the combination of forces in physics.

If it be said, that though the connexion of motive and action be but occasional and separable, the volitions and actions of men are notwithstanding absolutely determined and produced by motives, as physical effects are by their causes; it is replied, that if the conjunction of motive and action be only occasional, it cannot depend upon a cause of which the action is uniform and constant, but must be the effect of some kind of optional or discretionary power of conjoining or separating them. If the doctrine of necessity be explained, as denoting, that the strongest

motive

motive alone is conjoined with its action, while all the weaker opposing motives are separated from theirs, it may be remarked, that a notion of the absolute force of motives not constantly conjoined with their respective actions is at best very vague and imperfect; and that, even supposing it rational, it must be very difficult to find an accurate test or measure of the supposed force of such motive. It may be even proved, that there is no such force of motive as is represented in the doctrine of necessity; for, if there were, a porter offered a guinea to carry a letter due east, and the same sum to carry another due west, would remain at rest. It will be said, that, when in cases of this kind, a choice is made, some additional motive is discovered or fancied on one side or the other. But, upon this supposition, the great originally opposing motives, being equal, destroy one another; and the motive which determines the choice is only the small additional motive which produced the preponderancy; and a person must infallibly do, for any the most trivial motive, which, added to any great one that was balanced by an equal opposite motive, was sufficient to turn the balance and determine the will, precisely what he must have done from that great motive, either applied by itself, or along with an equal opposite motive, and that concurrent trivial motive. Let a man be offered fifty pounds for a horse by two different persons; according to the doctrine of necessity, he could not sell his horse, for want of a motive to determine his choice; but let a single guinea more be offered on either side, and his choice will be determined. Then let the great equal offers on both sides be withdrawn at once, and only the offer of a guinea on one side be left; will the remaining guinea induce him to part with his horse?

The result of the whole is, a full demonstration of the absurdity of supposing the voluntary determinations and actions of men to come to pass on the application of motives, as physical effects on the application of their causes, without any self-governing power in persons, any more than in lifeless bodies. The relation of motive and action must either be a constant conjunction, or it must be an occasional and separable conjunction. Both these suppositions, on the principle of the doctrine of necessity, that the influence of motives is irresistible, like that of physical causes, and that there is no self-governing power in living persons, imply various necessary consequences, some of which are false, and others absurd; therefore that principle must be false. But the direct contrary of what is false *must be true*, namely, that the influence of motives is not irresistible, and that there is in living persons a certain self-governing power. Which was to be demonstrated.

The work concludes with an Appendix, in which the subject is further illustrated by the examination of sundry objections to the author's system, communicated by a friend.

Having thus laid before our readers an analytical view of the argument of this original work, our limits will not permit us to enter into an examination of its merits; we therefore leave it to the advocates for the doctrine of necessity, either to acknowledge its validity, or detect its fallacy.

ART. III. *Wakefield's Translation of the New Testament, &c.*
[Concluded from Vol. XII. p. 331.]

WE shall now give a continuation of the principal differences which we observed between Mr. W.'s former partial version, and the present complete one. The letters F. v. are prefixed to the former; and the letters N. v. to the latter.

LUKE ii. 52. F. v. *And as Jesus advanced in age, he advanced in wisdom and favour with God and man.*

N. v. *And Jesus kept thriving in age and wisdom and comeliness in the sight of God and men.*

LUKE vi. 35. F. v. *Lend, disappointing no man.*

N. v. *Lend, giving up nothing for lost.*

LUKE xviii. 34. F. v. *Two men at the same table.*

N. v. *Two men at the same couch.*

JOHN ii. 25. F. v. *For he himself knew what his own power was.*

N. v. *For he knew what was in man.*

JOHN iii. 3. F. v. *Except a man be born from above.*

N. v. *Except a man be born again.*

JOHN iii. 33. F. v. *He who doth receive this testimony, hath declared his belief, that God is true.*

N. v. *He that receiveth this testimony, confirmeth by his seal, that God is true.*

JOHN vi. 60. F. v. *This is a harsh doctrine; who can understand it?*

N. v. *This is a harsh doctrine; who can practise it?*

JOHN vii. 52. F. v. *Search, and thou wilt see, that no prophet hath arisen out of Galilee.*

N. v. *Search, and thou wilt see, that the teacher is not to arise out of Galilee.*

JOHN xii. 28. F. v. *Father, glorify thy son.*

N. v. *Father, glorify thy name.*

JOHN xv. 18. F. v. *If the world hate you, consider, that it first hated me.*

N. v. *If the world hateth you, consider, that it hath hated me more than you.*

JOHN xix. 11. F. v. *Unless I had been given up to thee from above.*

N. v. *Unless it had been given thee from above.*

ACTS ii. 23. F. v. *... by wicked hands.*

N. v. *... by the hands of ungodly men.*

ACTS v. 14. F. v. *Believers were continually added to the Lord.*

N. v. *Believers in the Lord were continually added.*

ACTS v. 33. F. V. *They, upon hearing these things, were exceedingly enraged.*

N. V. *When they heard this, they kept gnashing their teeth.*

ACTS vi. 2. F. V. *We do not choose to leave the word, &c.*

N. V. *It is not proper that we should leave, &c.*

ACTS vii. 8. F. V. *And, under this covenant, he begat Isaac.*

N. V. *And, accordingly, Abraham begat Isaac.*

ACTS viii. 20. F. V. *Thy money perish with thee!*

N. V. *Away with thee and thy money!*

ACTS ix. 29. F. V. *Feeling great confidence in the name of the Lord Jesus, &c.*

N. V. *Using great freedom of speech in the name, &c.*

ACTS ix. 35. F. V. *The inhabitants of Lydda and Saron, who saw him, turned to the Lord.*

N. V. *The inhabitants of Lydda and Saron, who had turned to the Lord, saw him.*

ACTS xiii. 12. F. V. *The governor, seeing that, was astonished, and believed the doctrine of the Lord.*

N. V. *The governor, seeing that, believed; in astonishment at this doctrine of the Lord.*

ACTS xiii. 33. F. V. *... by raising up Jesus for us.*

N. V. *... by sending Jesus to us.*

ACTS xiii. 42. F. V. *As they were going out, some of the synagogue of the Jews desired that the same words might be spoken.*

N. V. *As they went out of the synagogue, the Gentiles were desiring that the same doctrine might be delivered to them*.*

ACTS xiv. 10. al. g. F. V. *Said with a loud voice, I command thee in the name of the Lord Jesus Christ to stand, &c.*

N. V. *Said with a loud voice: stand, &c.†*

ACTS xvii. 22. F. V. *I perceive that ye are all very much given to superstition.*

N. V. *I perceive you altogether much given to religious worship.*

ACTS xviii. 5. F. V. *The spirit of Paul was violently moved, &c.*

N. V. *The mind of Paul was disturbed, &c.*

ACTS xviii. 17. F. V. *None of them regarded Gallio.*

N. V. *Gallio did not regard them‡.*

ACTS xix. 33. F. V. *And one Alexander stepped forth from the multitude, the Jews putting him forward.*

N. V. *And the multitude encouraged Alexander, the Jews also putting him forward.*

ROMANS i. 4. F. V. *... through the power of the Holy Spirit by a resurrection from the dead.*

N. V. *... by the Holy Spirit, through a miraculous & resurrection from the dead.*

ROM. iv. 14. F. V. *To the wise and unwise.*

N. V. *To the learned and unlearned.*

* Mr. W., in his former version, followed the Syriac and Vulgate; in his latter, the present Greek; excluding only τῶν Ἰουδαίων.

† Here he abandons both the Greek and Syriac, and follows the Vulgate and Ethiopic.

‡ Yet in his note, he is inclined to approve the former version; which must have been the reading of the Arabic translator.

§ He connects δύναμις with ἀναστάσις.

ROM. i. 17. F. V. *The just by faith shall live.*

N. V. *He that trusteth to faith for pardon will save his life*.*

ROM. viii. 33 and 34. F. V. *Who shall bring an accusation against God's elect? Shall God who justifieth? Who shall condemn them? Shall Christ who died?*

N. V. *Shall any one bring an accusation against the chosen of God? God will acquit them. Shall any condemn them? Christ hath died for us.*

ROM. x. 11. F. V. *No one who believeth in him shall be ashamed.*

N. V. *No believer on him will be disappointed.*

ROM. xi. 2. F. V. . . . *his people, whom he knew of old.*

N. V. . . . *his people, whom he hath known so long.*

ROM. xii. 10 and 11. F. V. *Let your brotherly love be a natural affection for each other . . . fervent in the spirit; serving the time.*

N. V. *Let your affection be, for each other, the fondness of a brother . . . of an active mind; serving yourselves of the opportunity.*

ROM. xiii. 6. F. V. . . . *for there are ministers of God, attending to this very day.*

N. V. . . . *for they who attend to this business, are public servants of God.*

ROM. xv. 4. F. V. . . . *that, through patience, and the consolation of those scriptures, we may have hope.*

N. V. . . . *that, through submission to the exhortation of those scriptures, we may have hope.*

I CORINTH. ii. 16. F. V. *For who so knoweth the mind of the Lord, as to be able to instruct this man? And we have the mind of Christ.*

N. V. *For who hath so known a divine counsel, as to be able to instruct him? Now we are in possession of a counsel of Christ.*

I COR. x. 14. F. V. *Shun this attention to idols.*

N. V. *Flee from image-worship†.*

I COR. xiv. 18. F. V. *I thank God, I speak with the tongues of you all.*

N. V. *I thank God, I speak with tongues, better than you all.*

GALAT. iii. 23. F. V. . . . *we were kept shut up together under the governance of the law, against that faith, which was to be revealed.*

N. V. . . . *we were kept shut up together under a law, until that faith should be revealed.*

GALAT. vi. 12. F. V. *They, who would constrain you to be circumcised, wish to be well thought of in the flesh, that they may not suffer, &c.*

N. V. *As many as wish to make a fair shew in the flesh, are forcing you to circumcise yourselves, only that they may not suffer, &c.*

* This singular variation our author justifies in the following manner. 'It is impossible to convey the sense of the original in this, and an infinity of other places, by any thing like a literal translation; and therefore I declare once for all, that whilst I am faithful to my author's sense, I shall principally aim at the first object of all writing, perspicuity; and express myself as I suppose the apostle would have done in my situation.'

† 'Φυγατε απο της ειδωλαστριας.'

EPHES. i. 14. F. V. *Against a redemption of the acquisition unto the praise of his glory.*

N. V. . . . for a deliverance of those, whom he hath gained for himself.

EPHES. iv. 15 and 16. F. V. . . . dealing truly in all things, may grow up in love unto him, who is the head, even Christ: from whom the whole body, fully compacted and connected by its several joints, procureth its increase according to the operation of every single limb, unto the edification of itself in love.

N. V. . . . dealing truly, may grow up in love unto him, who is the head, even Christ: from whom the whole body, suited and fitted together through every supplying joint, thriveeth, according to the proportionate operation of every single limb, to the improvement of itself in love*.

EPHES. iv. 22. F. V. . . . to put off the old man of your former conversation, who was corruptible, the man according to the lusts of error, &c.

N. V. . . . to put off the old man of your former course of life, that was going to destruction, after the lusts of error, &c.

EPHES. v. 32. F. V. This is that great mystery: I mean, the union of Christ and the church.

N. V. This is that great mystery; I mean, concerning Christ and the church.

PHILIP. i. 12. F. V. I wish you to know, brethren, that with respect to me the gospel hath been greatly promoted; so that the whole palace and others are certified, that my bonds are in the cause of Christ.

N. V. I wish you to know, brethren, that what hath befallen me, hath been greatly to the furtherance of the gospel; so that my imprisonment in the cause of Christ, is become notorious to the whole palace and to all others.

PHILIP. iii. 2. F. V. Beware of those dogs, beware of those evil workers, &c.

N. V. Beware of those dogs, beware of their wicked practices, &c.

PHILIP. iii. 21. F. V. Who took upon himself the fashion of our vile body, that it might be made like the form, &c.

N. V. Who will change this lowly body of ours into the form, &c.

COLOSS. ii. 2. F. V. . . . in all the riches of the full conviction of the understanding, unto an acknowledgement of the mystery of God the Father in Christ.

N. V. . . . in all riches of an understanding fully convinced, in a knowledge of the mystery of God the Father concerning Christ.

1 THESSAL. ii. 7. F. V. . . . with the simplicity of a child.

N. V. . . . with gentleness.

1 THESSAL. iv. 12. F. V. That ye may walk with decorum—

N. V. That ye may appear with credit—

2 THESSAL. i. 2. F. V. . . . that God would make you worthy of your calling; and fill you with every disposition for goodness, and with a powerful operation of faith.

N. V. . . . that our God would make you worthy of this call, and fully execute with power every intention of goodness and work of faith.

* On this version we have the following note. * I understand *καὶ ἡμεῖς ὡς οἱ ἄλλοι*: of it may be connected with *ἀποδοῦναι*. I forbear attending to the more trivial variations. The learned reader will perceive my inducements; and the unlearned would receive no instruction from my account of them.

2 THESSAL. ii. 6. F. V. *And ye know what now bindeth him from being revealed before that time appointed for him.*

N. V. *And ye know what bindeth now; so that he will display himself in his proper time.*

1 TIMOTHY ii. 10. F. V. . . . *but in a manner suitable to women, who profess to serve their piety by good works.*

N. V. . . . *but, as becometh women professing a reverence for God, with good works.*

1 TIM. ii. 15. F. V. *Notwithstanding, he will be saved with his offspring.*

N. V. *Notwithstanding, their offspring will be saved.*

HEBREWS v. 8 and 9. F. V. *Yet, though he were a son, from his pious reverence did he learn obedience; and, being made perfect by the things which he suffered, became, &c.*

N. V. *Yet, though he were a son, from his pious reverence did he learn obedience under his sufferings; and by his death became, &c.*

1 PETER ii. 7 and 8. F. V. *To you, therefore, who believe, it will be an honour; but to the disobedient a stone of stumbling and a rock of de-
viation; who stumble through disobedience to the word.*

N. V. *To you, therefore, who trust therein, this stone is honourable; but to those who are not persuaded, a stone to strike upon and stumble against; at which they stumble, who believe not the word.*

1 PETER ii. 12. F. V. *Maintaining your conversation among the Gen-
tiles blameless.*

N. V. *Having your course of life blameless among the Gentiles.*

1 PETER iii. 16. F. V. . . . *by your good conversation—*

N. V. . . . *by your virtuous demeanour—*

2 PETER ii. 14. F. V. . . . *having a heart exercised in injustice.*

N. V. . . . *having a heart exercised unto greediness.*

1 JOHN ii. 1. F. V. . . . *a justifying advocate.*

N. V. . . . *a righteous advocate.*

REVELATION XIX. 10. F. V. . . . *but he saith to me: See if I be
not thy fellow-servant.*

N. V. . . . *but he saith to me: Take care that thou do not this: I
am but thy fellow-servant.*

From these instances the learned reader will perceive, that Mr. Wakefield has generally improved his former version.

We will now give, as a specimen of the New Translation, a part of the first chapter of St. John's Gospel, with the corresponding notes, by which the intelligent reader will be enabled to judge, in some sort, of Mr. Wakefield's merit as a sacred critic.

ST. JOHN. CHAP. I.

1. V. 1. In the beginning was Wisdom, and Wisdom was with
2. God, and Wisdom was God. The same was in the beginning
3. with God. All things were made by it, and without it nothing
4. was made. What was made had life in it, and this life was the
5. light of men; and this light shineth in darkness, and darkness
6. hindered it not.
7. There was a man sent from God, whose name was John: he
8. came as a witness, to bear testimony concerning this light, that
9. all through him might believe. He was not that light, but came

9. to bear testimony of that light; that true light, which cometh
 10. into the world to enlighten every man. This light was in the
 world, and the world was made by it, but the world knew it not:
 11. It came into its own, but its own received it not: but as many
 12. as received it, to them it gave a power of becoming children of
 13. God, *even* to the believers on his name: who were not born of
 blood, nor of *the* will of flesh, nor of *the* will of man, but of
 God.
14. ' And this Wisdom became flesh, and dwelt among us, full of
 favour and truth: and we saw his brightness, a brightness from
 16. the father, like *the brightness* of an only son. And of that ful-
 ness we have all received, and more abundant favour: for the
 law was given by Moses, but this favour and this truth came by
 18. Jesus Christ. No one hath seen God at any time: that only son
 who is in the bosom of the father, hath told *us* of him.
15. ' Of *this Son* John bare testimony, and cried, saying: This is
 he, of whom I said, He that is coming behind me, is *indeed* be-
 19. fore me; for he is greater than I. And this is John's testimony.
 When the Jews of Jerusalem sent priests and Levites to ask him,
 20. Who art thou? then he confessed, and denied not; but said openly,
 I am not the Christ. And they asked him: What *art thou* then?
 Art thou Elias? And he said: I am not. Art thou the teacher?
 22. And he answered: No. Then said they unto him: Who art
 thou? that we may give an answer to them that sent us. What
 23. sayest thou of thyself? He said: I am *a voice of one crying in*
the wilderness, Prepare ye the way of the Lord; as the prophet
 24. Isaiah said. (Now these messengers were of the Pharisees.)
 25. And they asked him, Why baptizest thou then, if thou art not
 26. the Christ, nor Elias, nor that teacher? John answered: I bap-
 tize with water; but there is one in the midst of you, whom ye
 27. know not: who cometh behind me, but is before me; whose
 28. shoe-string I am not worthy to untie. These things were done
 in Bethabara by the side of Jordan, where John was baptizing.
29. ' The next day, as John seeth Jesus coming unto him, he
 saith: Behold the lamb of God, which taketh away the sins of
 30. the world. This is he, of whom I said, A man is coming be-
 31. hind me, who is *indeed* before me; for he is greater than I. And
 I knew him not; but that he might be manifested unto Israel,
 therefore am I come baptizing thus with water.'

Notes on ST. JOHN. Chap. i.

' CHAP. i. ver. 1. *wisdom* or *reason*—*ὁ λόγος*. My authority for
 this translation is Solomon, Prov. viii. 1. 22—32. and the son of Si-
 rach, i. 1—6. whom I think no man can possibly deny to be speaking
 of the very same thing as our *evangelist*. That by this *λόγος* of St.
 John is meant the *word of God* is frequent in the *Chaldee Targums*,
 and the *mens, ratio, et sapientia*—the *mind, reason, and wisdom*—of
 the Greek and Roman *philosophers and poets*, and of the *Christian fathers*,
 is a point, which seems, to myself at least, very clearly proved in
 p. 102. and the following pages of my *Enquiry into the Opinions of the*
Christian Writers. In further confirmation, however, of so important
 a variation from the common version, and which is liable to so much
 misconstruction and censure, I shall subjoin some further passages from
 different authors, in this place, also.

' Let

Let the reader consult the *Targum* of Onkelos on Gen. viii. 21. the *Jerusalem Targum* on Gen xxii. 4. That of Jonathan on Jer. xxx. 20. and the *Targums* on Levit. xxvi. 46. Amos vi. 8. and compare this last with Heb. vi. 13. Now will any man assert, that these writers regarded the word of God as a distinct being from God himself? I suppose not.

Monilius says,

"*Hic igitur DEUS et RATIO, quæ cuncta gubernat.*"

Λογος εστιν ειπων Διου, δι' ου συμπας ο κοσμος εδημιουργητο: Phil. Jud. p. 823. ed. Lut. Compare 2 Cor. iv. 4.

Ο του Θεου λόγος—εις γενεσιν προηλθι: Plut. de Is. et Os. and again de Orac. Def. Αρχοντα παρων και ηγαμονα του όλου Διου εχομεν ην τον η λογον.

Νους τοιου ηγαμων η βασιλευς των ολων, τεχνη δημιουργητη των πατων, τοις Διοις ωσαντως αι παρει: Jamb. de Myst. i. 7. and again viii. 3. Ο δημιουργικος νους—της αληθειας προσαλης και σοφιας: and elsewhere.

Ο Θεος—της ουσιας—σταξι—λογος εγκαταστασας ωσπερ αρμοστην και φυλακα: Plut. This mode of expression was so frequent, that John could not have employed more intelligible language in describing the operations of the *Supreme Being*.

The same author says also: Τ'αυτον εστι το πισθαι Διη ην το πισθαι λογον.

Θεος εστιν αθανατος νους, πολυδοικητον πνευμα—φως, νους, δυναμις: *Secundus Philosophus*.

So that I feel no difficulty in asserting, in the most explicit and unqualified language, that no man, acquainted with the writings of the Ancients, who came to the reading of St. John's Gospel, would ever have found his *Arian* or *Trinitarian* doctrine there, if he had not come, prepared with his strange ideas, to these scriptures. His interpretation equally violates all sober *philology*, and the *uniform usage* of other writers. But nothing better is to be expected, while the original scriptures are too little read, and their *phraseology* considered through the medium of translators only.

To the work above-mentioned I refer for an account of such variations of the version in this introduction, as are not noticed here.

V. 5. *bindered*—αταλαβειν i. e. even in the midst of that darkness of ignorance and idolatry, which overspread the world, this light of divine wisdom was not totally eclipsed: the Jewish nation was a lamp perpetually shining to the surrounding nations, and many bright luminaries among the *heathen* were never wanting just and worthy notions of the attributes and providence of God's wisdom; which enabled them to shine in some degree, though but as lights in a dark place (2 Pet. i. 19.). Compare Acts xiv. 17. xvii. 27, 28. And this sense of *bind*er would not be unsuitable to our *evangelist* in xii. 35. *Walk while ye have the light, that darkness may not bind*er you from walking. The *Perfic* translator adopts this sense. Καταλαβειν επισχε της ομης: *Suidas*. Express to this signification is an elegant passage of Clemens Alexandrinus, p. 196. ed. Lutet. Ουαι δι εν κρυψη βαλλην ποιουντες και ιρουσ'. Τις ημας ορα: Αποστει μεν γαρ ισως το αισθητον φως τις. Το δε νοητον, αδυατον εστιν. Η, ως φησιν Ηρακλειτος, Το μη δυναον ποιε, πως αι τις λαθοι: Μηδαμως τοιου επικαλυπτωμαθα το σκοτος πο γαρ φως ιροικον ημιν' και Η σκοτια, φησιν, αυτο ου ΚΑΤΑΛΑΜΒΑΝΕΙ' κα-

ταυτα λεγειν ἐν αὐτῇ ἢ πρὸς τὴν συντροφίαν ΑΝΘΡΩΠΩΝ. *Alas! for those who contrive in secret and say: Who can see us? For a man may, perhaps, hide himself from the light, which we behold; but from the light of MIND he cannot conceal himself.* "How can any one," says Heraclitus, "hide himself from the light that never sets?" Let us not, therefore, ever attempt to draw the veil of darkness over us; for the light dwelleth in us; and, as one says, THE DARKNESS DOES NOT PREVENT IT, but even the night itself is irradiated by sober REASON."

V. 9. I connect *τὸ φῶς* with the former verse, and suppose *τὸ φῶς* to *παρῆσθαι* to be in opposition to the preceding *φωτός*, and explanatory of it. This enallage of cases is very common: see Luke xxii. 20.

The clause—*ἐκχωμένοι ἐξ τοῦ κόσμου*—may either be carried to the next verse, or be connected with *ἀνθρώποι*, as in the common version, or with *φῶς*, as in mine: in which connection it now appears to me to make an easier and better sense.

V. 10. *This light*, namely God, according to James i. 17. and our author himself, 1 Epist. i. 5. So our great poet:

" since GOD IS LIGHT
And never but in unapproached light
Dwells from eternity."

V. 14. *This wisdom* became flesh in the person of Jesus Christ, who was an image of his father, or of divine wisdom: see Luke ii. 40, 52. Compare xi. 49. of Luke with Matt. xxiii. 34. See also 1 Cor. i. 24.

In the same phraseology, *Secundus* the philosopher calls man *σάρκα καὶ αἷμα*—MIND in FLESH.

V. 14. *Brightness*—*δόξα*: see note on Luke vii. 25. What our evangelist alludes to, is the transfiguration on the mount, which extraordinary spectacle appears also to have made as great an impression upon Peter's mind, see 2 Epist. i. 17. And hence also appears the propriety of connecting *παρα πατρός* with *δόξα*: see too Mark viii. 38.

With respect to v. 15, I entirely agree with Mr. Markland, that its proper place is between the 18th and 19th verse. This arrangement restores the whole passage to clearness and regularity.

Favour—*χάρις*. I shall often substitute this English word for the Latin or French term—*grace*. See our translators, Luke i. 30.

V. 16. *more abundant favour*—*χάρις ἀπὸ χάριτος*: see my *Silva Critica*, Part I. p. 120.

V. 15. *greater than I*—*ἁρμότες μου*: see the English work referred to above; Col. i. 18. note on xv. 18. below, and my *Silva Critica*, II. p. 35.

V. 19. *Jews of Jerusalem*—*Ἰουδαῖοι ἐξ Ἱερουσαλὴμ*: see note on Luke xi. 13.

V. 31. *thus with water*—*ἐν τῷ ὕδατι*: literally—in this water; pointing at the same time to the river close by. The word had no article prefixed above, v. 26. see my *Silva Critica*. I. p. 56. E.

ART. IV. *A Treatise on the Management of Female Complaints, and of Children in early Infancy.* By Alexander Hamilton, M.D. Professor of Midwifery in the University, and Fellow of the Royal College of Physicians, and of the Royal Society.

of Edinburgh, &c. 8vo. 549 pages. Price 6s. in boards.
Edinburgh, Hill; London, Murray. 1792.

ABOUT ten years ago, the author of the work before us, published 'a Treatise of Midwifery, comprehending the whole management of Female Complaints, and the treatment of Children in early Infancy : ' in correcting which for a third edition, he has found, that it might be considerably enlarged and rendered more extensively useful, by the introduction of many late improvements. But as these could not be added without materially altering the form and style of that work, he has arranged his materials under a new and more complete form in the treatise now before us. This work being chiefly intended for the use of families, the author, in the introduction, has given a short view of the structure of the human body, divested of the terms of art, and of minute anatomical disquisitions, which he thinks, will ' suggest to the practitioner of midwifery the necessity for that guarded caution in the practice which cannot be too much inculcated,' and which ' may perhaps prevent many of those unfortunate accidents which ignorance of the delicacy and complication of the several parts of the human system has frequently occasioned.' In the first part of his work, the author considers those ' circumstances in the structure of women which constitute peculiarity of sex ; ' and relates his observations on the management of those female complaints which occur in the unimpregnated state, as well as on the changes which take place in consequence of pregnancy. P. 157.

' The child, when in the womb, is included within a bag formed by three membranous layers, and is surrounded by a watery fluid, which prevents it from being affected by external injuries.

' The outer of these layers is thick and brittle ; it is attached to the whole internal surface of the womb, and receives blood from that organ.

' The other two layers seem to belong exclusively to the child, as they are found to envelope it in cases where it is not contained within the womb. They are transparent and strong, and have no visible blood-vessels.

' The child is connected with the mother by a thick spongy mass, which differs in size and shape in different cases, called the *placenta, cake, or after-birth*.

' The cake lies between the outer and two inner layers of the bag in which the child is contained : its surface next the mother is covered with the former, and its other surface with the latter.

' The external surface of the cake is very spongy, and receives blood from the arteries of the womb, which penetrate into its substance. The blood is returned to the womb by large veins.

' The internal surface of the cake is quite distinct from the external ; it is composed of a very great number of blood-vessels, which divide into exceeding minute branches, interwoven with each

each other, and with cellular substance. These vessels receive blood from and return it back to the child.

‘ The cake, therefore, consists of two parts, which, though intimately connected with each other, have a distinct system of blood-vessels; for the one belongs exclusively to the mother, and the other to the child; and no blood has ever been proved to pass *directly* from the one to the other.

‘ The child is connected to the cake by a cord called the *umbilical cord*, or *navel-string*, which consists of two arteries, a vein, and a quantity of a jelly-like substance, covered by skin, the external part of which seems to be formed by the two internal layers of the bag containing the child.

‘ The umbilical cord varies in length and thickness in different cases. One of its extremities is attached to the cake, the other to the child. The former of these is fixed to no particular part of the after-birth in every case, for it is sometimes connected to the middle, sometimes to the edge, but more frequently to some part between them. The latter is generally, except in cases of monsters, inserted into the middle of the belly of the child.

‘ It was formerly observed, that each branch into which the *great artery* is divided at the lower bone of the spine, is subdivided into two; the internal of these in the child before birth, being extended, run up along each side of the urinary bladder, and pass out at the centre of the belly. They form the *arteries* of the umbilical cord. These arteries are divided into a very great number of minute branches, and terminate, as usual, in veins, which uniting, form one large vessel, the vein in the umbilical cord.

‘ This vein returns the blood to the child, and conveys it in the most expeditious manner to the heart by peculiar canals, which are shut up soon after birth.

‘ In grown people, it was formerly remarked, all the blood returned from every part of the body is distributed over the substance of the lungs, before it is again circulated through the system. This takes place in children immediately after birth: before that time, however, a small portion of the blood only is sent to the lungs, but the whole is distributed over the cake.

‘ From this circumstance, and from the child being very soon killed when the cord is so much compressed that the blood cannot pass through it, the cake, it is probable, serves the same purpose to the child before birth which the lungs do afterwards.

‘ The *water* contained within the layers which surround the child is somewhat heavier than common water. It has a saltish taste, does not coagulate, like the white of an egg, but seems to approach in its properties to the nature of urine. This fluid is seldom, except in the early months of pregnancy, quite pure, for it is liable to become polluted by impurities from the child.

‘ This water, therefore, cannot, from its nature, be intended for the nourishment of the infant; a fact which is confirmed by the circumstance of its being in much greater quantity in proportion to the size of the child, in the early than in the latter months.

‘ This fluid serves several valuable purposes. It defends the child from external injuries; it affords it an equable temperature; which

which is not liable to the extremes of heat and cold, to which the body of the woman must necessarily be subject; and it has other important uses, which will be afterwards explained.

The second part treats of labours; which our author divides into natural, lingering, difficult, and preternatural.—‘Labours where there is more than one child.’—‘Labours complicated with circumstances productive of danger to the child or patient:’ the usual directions for the management of the different kinds of labours are detailed in a very clear and perspicuous manner; but we have observed nothing new in what the author has said respecting them.

In the third part, the author enters upon the ‘treatment of women after delivery.’ He first points out those precautions, which the peculiar state of the system at the time of delivery renders necessary. Regulations respecting dress, air, and exercise follow, upon which Dr. H. observes: p. 329.

‘The bad effects of confined or impure air, are now almost universally known; consequently the propriety and necessity of having the bed-curtains always open, of preventing many visitors from crowding the room, of removing as speedily as possible every thing which can contaminate the air, and of admitting occasionally the fresh air, by opening the windows and doors, must be very obvious.

‘Women were formerly obliged to remain in bed for a certain number of days after delivery, by which they were much weakened and fatigued. In modern times, the practice has passed from one extreme to another; for at present, it is fashionable for them to rise a very short time after parturition.

‘This circumstance should surely be regulated according to the strength of the patient; hence no invariable rule can be established. When the woman feels that she can easily undergo the fatigue of rising, which, in ordinary cases, happens about the fourth or fifth day, she ought to be taken out of bed, that it may be properly adjusted. On such occasions, women commonly *sit upright*, by which they suffer considerable uneasiness; and at the same time, by the bulky womb, (for that organ does not resume its natural state till two or three weeks after delivery,) pressing forcibly on the soft parts at the bottom of the basin, the foundation for a very troublesome, uncomfortable, and disagreeable complaint, already explained in the first part of this work, must unavoidably be laid.

‘Women ought therefore to be placed in a position half-sitting and half-lying, as long as the womb continues enlarged, by which means these inconveniencies will be avoided.

‘For the same reasons, walking even from one room to another, at least as long as the lochial discharge continues, is highly improper. Many women boast, that they have been able to go through the whole house eight or ten days after delivery; but they often find in a subsequent period of life, by the complaints which they suffer, that they had little cause to be satisfied with their own prudence, or the attention of the practitioner who indulged them with such liberties.

‘ Confinement to one room for two or three weeks, especially in warm weather, may certainly be deemed improper, and therefore women may very safely, if well in other respects, be allowed to occupy the drawing-room through the day after the second week; but they ought for at least a certain time to be carried thither, and to be placed in a reclining posture on a sofa.

‘ After the fourth week, in some cases sooner, the patient may be permitted to go abroad. The common practice on this occasion, of going first to church, cannot be reprobated in strong enough terms. It must be confessed, that the wish of returning thanks to the author of our existence, for having preserved her life amidst the pains which she suffered, ought to be impressed on the mind of every pious woman. But the duty which she must naturally owe her family, should induce her not to expose herself to the hazard of having her perfect recovery interrupted; and hence till that is established, she ought to avoid all crowded places, where, from the heat, impure air, long confinement, &c. she might be injured.

‘ Women, on going abroad, should therefore at first take an airing in a carriage for two or three days, then walk a little when the weather is favourable, and defer going to church till they feel themselves in the natural state of good health.’

Some judicious and useful observations on the ‘management of children in early infancy,’ are given in the conclusion of the work. After recommending the greatest attention to cleanliness, not only immediately after birth, but during the whole period of childhood; Dr. H. goes on to observe, that the clothing of infants should be light and simple, and constructed in such a manner, that it may be easily and readily applied. It ought to be suitably adapted to the climate and season, and should always be at first made to afford a considerable degree of warmth, that the change from the warm situation in which the child was formerly placed, to the comparatively cold one in which it is after birth, may not be so sensibly felt as to occasion pain.’ On the subject of nursing the author remarks: P. 409.

‘ It has been improperly imagined, that all mothers ought to be nurses. By this opinion many children have been destroyed, and a greater number have only lived to regret their existence; the weakness of their frames having made them incapable of feeling those pleasures which originate from good health.

‘ The luxuries which refinement has introduced in the manner of living, although they do not prevent every woman from being a mother, certainly render many very unfit for the office of a nurse. A delicate woman, necessarily involved in the dissipations of high life, and confined to a crowded city, cannot be supposed capable of furnishing milk in due quantity, or of a proper quality. Her child must either be almost starved, or the deficiencies of his mother’s breast must be supplied by unnatural and hurtful food.

‘ These are not the only disadvantages which arise from such ladies becoming nurses; for they themselves, as well as their children, suffer considerably. Obligated to submit to the regula-
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tions with respect to the hours appropriated to recruit the body by food or sleep, which fashion and long custom must have rendered habitual, while at the same time they attempt a task for which the delicacy of their frame ill adapts them, their health will be impaired; and they cannot enjoy those pleasing sensations which are derived from nursing, where the child thrives.

‘When, therefore, ladies of this description wish to suckle their own infants, they ought to retire to the country, where, remote from the impure air of crowded cities, and removed from the allurements of fashionable amusements, they should endeavour, by the most scrupulous attention to regularity in diet, and hours of rest, and to moderate exercise in the open air, to repair their constitutions, and to fulfil the duties which they owe their offspring.

‘Women in high rank, however, are not the only mothers who ought not to become nurses; for some diseases, although originally induced by improper modes of living, are hereditary in families. The prejudices of the bulk of mankind are so much against women who seem to have any hereditary disease, that in the choice of a hired nurse they are always carefully avoided. A pretended discovery has led many medical practitioners to disregard such opinions; and the belief that these diseases, from being seated in the solids, cannot be communicated by the fluids, has induced them to imagine, that such disorders can never be derived from a nurse. But if the state of the fluids has any effect on that of the solids, if, in other words, the condition of the body depends on that of the juices which supply the continual waste to which its various parts are subject, the common sense of the un-instructed multitude will be found far superior to the refined theories of dreaming philosophers.

‘It is therefore incumbent on every practitioner to advise seriously parents who unfortunately are afflicted with any hereditary disorder, to send their infants to be nursed in the country by a healthy woman, and to protract the period of nursing some months beyond the usual time.’

An appendix, containing forms of medicines proper for the diseases detailed in the work, is also added. Upon the whole, this treatise will be found very well adapted for the use of female practitioners of the obstetric art. A. R.

ART. V. *An Explanation of the Practice of Law: Containing the Elements of Special Pleading, reduced to the Comprehension of every one; also Elements of a Plan for a Reform: Shewing, that the Plaintiff's Costs in a common Action, which at present amount to from £.25 to £.35 need not exceed £.10 and those of the Defendant, which are now from £.12 to £.20 need not exceed £.6* By John Frederic Schieffer, Esq. Member of the Honourable Society of Lincoln's-Inn. 8vo. p. 340. price 6s. in Boards. Pheney. 1792.

‘THE law's delay,’ and also its expence, which have so long been, and still continue to be lamented by the nation at large,

large, are here frankly acknowledged, and, in some respects, attempted to be obviated by a professional man.

'In favour of the *old system*,' (says he) 'I know there will be many advocates, and this we must expect, *since so many live by the abuses of it*. You will be told as you have often been told, *sicut alias, sicut pluries*; that the present system was established by the wisdom of our ancestors. Ask those persons wherein that wisdom consists, when a man is obliged to risk thirty, forty, nay sometimes fifty, sixty, or seventy pounds and more, to recover forty shillings? *Those who argue from the wisdom of their ancestors have very little wisdom of their own*; they may add indeed in an emphatic strain: 'our forefathers have bled for this system!' 'Ah!' it may be easily answered, 'and they are not the first who have bled for what they did not understand:' witness those who died martyrs for religion! But they must be more stupid still, who could die martyrs for special pleading.'

Mr. S. begins Part I. with the Common Action not bailable; he considers the writ and appearance, the declaration and plea, the issue, the notice of trial, the issue on the roll, the record, the trial, the costs, and in short the whole history of the proceedings both on the part of the plaintiff and that of the defendant. After this he proceeds to point out the circumstances which occasion the present expensive mode of litigation.

'Thus then' (says he) 'we have now finished our common action not bailable, the process being the first writ; and the execution being by *fi. fa. ca. fa. or elegit*, the last one of which can only lie out at a time, and if any lands be taken *no execution can then be had against the body*; though if goods and chattels only be taken, and they turn out insufficient, still can the body be taken for the remainder, so that a man only having leasehold property may have his estate first sold, and his body thrown into gaol afterwards; but he who has freehold estates is not liable to have them sold even then; but only to have half the rents received. And this holds his person sacred, for the lands once taken, that is half the rents of them, the body cannot be touched.

'With regard to the former proceedings, it is no wonder the costs of suit are so expensive, since the declaration contains so many counts; in the present instance for example, the cause of action is stated no less than *eight* different times, that being the number of counts contained in the declaration, and the proceedings in the course of the cause being *twice* copied on paper, and *twice* engrossed on parchment, it is mathematically demonstrated that in an action for a common tradesman's bill, wherein the declaration has eight counts, the cause of action in the course of the whole proceedings is *thirty-two* times copied over, besides writs, præcipes, dockets, notices, &c. &c. and if any one dispute this he must doubt that four times eight make thirty-two. And to the thirty-two may be fairly added another eight, for there is in the King's-Bench always a charge in the attorney's bill, wherever the proceedings are by *bill*, of "engrossing, parchment duty, filing and continuing," though this is very rarely done, yet if a writ of error be afterwards brought, then the

the plaintiff's attorney *must* file his bill; however, *the charge is never neglected*, therefore it is equally fair to take it into our reckoning. This then makes the number of repetitions in the whole amount to forty !!!

Part II. treats of the several *genera* of actions, declarations and general issues; special pleas; replevin, ejectment, &c. &c.

Part III. consists of the elements of a plan for a reform. We are here told, that the only effectual means to make the people of these commercial kingdoms comfortable and happy, is to adopt a plan by which their differences may be terminated in the easiest, least complicated, and most reasonable manner. The means at present made use of are, in our author's opinion, very inefficacious in this respect, for although according to him 'moral honesty be not a mystery,' yet 'special pleading is an imposition upon common sense.'

Were justice administered at a more easy expence, the property of the industrious would be undoubtedly protected from the rapacity of the idle, and the feeble in some measure defended from the strong. The plan suggested by Mr. S. is to curtail the process, and consequently to diminish the expence; this he thinks might be effected in the ratio of £.60 or £.70 *per centum*. In order to accomplish so desirable an event, he also proposes to abolish all court fees, to annihilate the perquisites, and to increase the salaries of the officers.

This scheme is well worthy of the public attention, and we earnestly recommend the perusal of the whole publication, to all those who are anxious for a redress of the many gross and enormous abuses that disgrace the administration of the municipal law.

ART. VI. *Brief Deductions from first Principles applying to the Matter of Libel: Being an Appendix to "A second Letter to the Right Hon. Charles James Fox," on that Subject.* By J. Bowles, Esq. Barrister at Law. 8vo. p. 8. Price 3d. Whieldon. 1792.

MR. Bowles, whose two former publications on this subject we have already noticed (See *Analyt. Review*, Vol. IX. p. 450, and Vol. X. p. 305.), still perseveres in his opinions, relative to the power formerly attached by law to the judge, in cases of libel.

'Any parliamentary recognition (says he) of the principle, that the decision of the law in cases of libel belongs to juries, would imply, that they have the sole cognizance of all criminal law, the consequence of which would be to render the application of those laws, in which all security public as well as private must depend, vague, contradictory, and precarious.'

Since the publication of this Appendix, the legislature has passed a bill, expressly in favour of the principle deprecated by Mr. B., and perhaps no law during the present reign has experienced a more favourable reception.

ART. VII. *A Letter to the Right Honourable William Pitt, on his Apostacy from the Cause of Parliamentary Reform. To which is subjoined an Appendix, containing important Documents on that Subject.* 8vo. 69 pag. price 2s. Symonds. 1792.

THE political conduct of Mr. Pitt is here freely but ably arraigned. His desertion of his former principles, his present pretexts for opposing reform, and the probable expectation respecting his future conduct, are distinctly examined. He is reminded that, at the time when he was a leader of reform, despairing that a corrupt body should spontaneously reform itself, he invited the interposition of the people, and encouraged them to associate. The inconsistency of his present conduct, in opposing the temperate proposition of Mr. Grey, is strongly stated; and he is explicitly charged with having pronounced an elaborate, solemn, and malignant invective against the principles which he himself had professed, the precise measures which he had promoted, and the very means which he had chosen for their accomplishment. The plea, that the grievances which once required a reform in parliament no longer exist, is refuted by an appeal to facts, particularly to the transaction respecting the Russian armament. It is strenuously maintained, that the perpetual acquiescence of the house of commons in the dictates of the ministers and the crown still continues; that the source of this grievance is the enormous influence of the crown in the house of commons; and that the only remedy for this grievance is, to render that house, by changing the modes of its election, and shortening the duration of its trust, dependant upon the people.

This intelligent writer undertakes to prove, that the present time, so far from being unfavourable, is the most favourable that can be imagined, for a temperate reform; he even maintains, that the probable future influence of the French revolution, *whatever be its issue*, on the general sentiments of Europe, marks the present moment as that in which a reform of the English constitution is not only safe and prudent, but urgent and indispensable. From what is advanced on this topic, we select, as particularly judicious and seasonable, the following remarks. P. 30.

‘ Nothing indeed can be more evident, than that a mighty change in the direction of the public sentiments of Europe is likely to arise from that revolution, whether it be successful or unsuccessful. If it be successful, the spirit of extreme democracy is likely to spread over all Europe, and to swallow up in a volcanic eruption every remnant of monarchy and of nobility in the civilized world. The probability of such effects is so strongly believed by the enemies of that revolution, that it is the ground of their alarm, the subject of their invective, and the pretext of their hostilities. It was to prevent such consequences, that Mr. Burke so benevolently counselled the princes of Europe to undertake that *crusade* in which they are now so piously engaged.

‘ If, on the other hand, the efforts of France be unsuccessful ; if her liberties be destroyed, there can be little doubt that such a shock will most powerfully impel the current of opinion to the side of monarchy ; a direction in which it will be likely for several ages to continue. The example of the destruction of the great French republic would diffuse dismay and submission among a multitude, who only judge by events ; and the bloody scenes which must attend such a destruction, would indeed be sufficient to appal the sternest and most ardent champions of liberty. The spirit of Europe would crouch under the dark shade of despotism, in dead repose and fearful obedience. The royal confederacy which had effected this subversion, would doubtless continue its concert and its efforts. The principle of maintaining the internal independence of nations, being destroyed by the example of France, no barrier would any longer be opposed to the arbitrary will of kings. The internal laws of all the European states would be dictated by a counsel of despots, and thus the influence of moral causes on public opinion, co-operating with the combined strength and policy of princes, “ every faint vestige and loose remnant ” of free government will be swept from the face of the earth.

‘ In either alternative England cannot be exempt from the general spirit. If the phrenzy of democracy be excited by the success of France ; if the spirit of abject submission and of triumphant despotism be produced by her failure, in the first event the peace, in the second the liberty of England is endangered. In the first event a furious republicanism, in the second a desperate toryism is likely to pervade the country. Against the prevalence of both extremes there only exists one remedy. It is to invigorate the democratic part of the constitution ; it is to render the house of commons so honestly and substantially the representative of the people, that republicans may no longer have topics of invective, nor ministers the means of corruption. If the one spirit prevail, it is necessary to reform the house of commons, that the discontents of the people may be prevented. If the other spirit prevails, the same reform is necessary, that it may be strong enough to resist the encroachments of the crown. In the one case, to prevent our government from being changed into a pure democracy ; in the other, to prevent it from being changed into a simple monarchy. In either event the same precaution is necessary. The same reform will preserve the English constitution from the sap of royal influence, and from the storm of tumultuous democracy. A constitution which provided a pure representative of the people, and which included only enough of monarchy for vigor, and only enough of aristocracy for deliberation, would bid a just defiance to the most magnificent and seductive visions of democratic enthusiasm. A people who felt that they possessed a vigorous popular control on their government, could see little obnoxious, and nothing formidable in the powers of the peerage and the crown, and would feel none of that discontent which alone could make them accessible to the arts of republican missionaries. The success of the French, the fascinating example of their superb democracy, will have no dangerous effects on the

minds of *contented* Englishmen. But what wisdom can avert the effects which must arise from such a model of representation, and such a spirit as the success of France will produce in Europe, if that spirit is to operate on a dissatisfied people, and that model be perpetually compared with the ruins of a free government? In the alternative then of the success of the French revolution, nothing surely can be so indispensable as a speedy reform in the representation of the people.

‘That to infuse a new portion of popular vigor into the house of commons, is the only remedy that can be opposed to the triumphant toryism which the subversion of the French republic must produce, is a proposition so evident, as neither to demand proof nor to admit illustration. We have seen the influence of an odious and unpopular court victorious during a long reign, in hostility to the prejudice, and in defiance of the jealousy of the people. What then are we to expect from that increased and increasing influence, conducted perhaps with more dexterity in the cabinet, seconded with equal devotion in the house of commons, and aided by the blind enthusiasm of a people, who are intoxicated by commercial prosperity, and infatuated by all the prejudices of the most frantic toryism? Under such a state of things, what can prevent the formation of an uncontrolled monarchy, and the absorption of every power by a court, from which Englishmen are to learn what remnant of personal security it will vouchsafe to spare, what formality of public freedom it will deign to endure, with what image of the constitution it will indulge and amuse an infatuated rabble.

‘Such are the effects which the success or the subversion of French democracy seem calculated to produce on the temper and sentiments of the European nations. This therefore is the moment to repair and to strengthen the English constitution. The fate of France hangs in suspense. Her success is yet too dubious, widely or dangerously to diffuse a spirit of imitation; and the contest between her and the despotic league is still too equal to plunge the people of Europe into the lethargy of servility or despair. This then is that pause of tranquillity, during which we have to prepare against the hurricane with which we are menaced. This therefore is the moment when what was before expedient is become necessary; when that reform is now safe, which in future may be impracticable or dangerous. Reform was before useful to improve; it is now necessary (and perhaps the period of its efficacy is shorter than we may imagine) to preserve the government. Menaced by the predominance of a democratical or a monarchical spirit, give the people their rights, and they will not be provoked to demand more; create an independent house of commons, and the power of the crown will be checked; despotism and tumult will be equally averted; the peace of the country will be preserved; the liberty of the country will be immortalized.’

In the remainder of this pamphlet the measure of the proclamation is reprobated: and it is insinuated, that artful citizens may anticipate the moment, when the republican mob
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of the lower orders may be as valuable to them as the tory vulgar of the higher are now ; and “ they may deem it a master stroke of Machiavelian policy to foment the animosity of two factions, one of whom supports the present dictator, and the other of whom may aggrandize the future demagogue.”

ART. VIII. *A Letter to the Right Hon. Charles James Fox, on the Subject of the Association lately formed at the Free-Masons Tavern.* 8vo. p. 21. pr. 1s. Ridgway. 1792.

MR. Fox is here pointed out as gratifying the fondest wishes of his friends, in the various characters of a legislator, a philosopher, and a man.

‘ In your exertions on the *penal* and *disqualifying statutes* (says this author, who signs himself Cosmopolites), the *slave trade*, the *excise laws*, and many other subjects of prime importance, too various to admit, and too notorious to require enumeration, I have remarked with rapture the triumphs of *reason*, *patriotism*, and *virtue*, over the contagion of *party*, the seductions of *interest*, and the prepossessions of *education*. Amidst the lamentable depravation of public character, an example that redeems our age from the imputation of universal degeneracy, is exhilarating to the spirits of a philosophical observer, as the murmur of a fountain to a fainting traveller in a thirsty land.

‘ Nor in the mean time has my confidence in your conduct been misplaced by partiality, or impaired by mistrust : it has been gradually strengthening on a basis cemented alike by reason and by experience. I found a demonstrable proof of the reasonableness of my dependance, in observing, that the vigour of your efforts was uniformly commensurate to the energy of your conviction. You left the groveling soul and the vulgar intellect to temporise and to dissemble. Artifice, chicanery and mysticism, like the oil in the simile of the poet, were not formed to incorporate with the pure sources of your manly understanding. The suggestions of your honest heart found an instantaneous interpreter in your tongue. When your foot was fixed, that moment your powers were in motion. These were the demonstrations to my mind of your integrity of purpose ; and your wisdom would allow me to entertain no apprehensions of failure in the rectitude of your judgment.’

After these, and a number of similar compliments, it is recommended to Mr. Fox, either to join ‘ the illustrious band of patriots’ associated for a parliamentary reform, or to sanction their efforts by the recommendatory testimony of his approbation.

ART. IX. *The Necessity of associating for the purpose of obtaining a Parliamentary Reform, enforced in an Address to the Freeholders*
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holders and Inhabitants of Hertfordshire. By a Freeholder. 8vo. p. 28. pr. 6d. Jordan. 1792.

THE author of this pamphlet, insists on the necessity of a parliamentary reform, the propriety of the present period for attaining, and the utility of associating in order to accomplish it. We shall content ourselves with quoting the following very apposite motto in the title page :

‘ Without a reform of parliament, the liberty of the subject cannot be preserved, nor can we expect to have a wise, virtuous, or a disinterested administration.’

PITT.

ART. X. *Remarks on the Proceedings of the Society, who style themselves ‘the Friends of the People;’ and Observations on the Principles of Government, as applicable to the British Constitution. In two Letters to a Friend.* 8vo. p. 93. pr. 1s. 6d. Stockdale. 1792.

THE author of these letters is a great enemy to every thing that has the appearance of novelty, and is at wonderful pains to ascertain the many advantages arising from an obstinate attachment to the good old customs of former days.

‘ Whatever good is ultimately effected by change (says he), it is certainly productive of much immediate evil. Change excites contest, and inflames animosity. It creates disgust, disquiet and confusion. It is therefore the dictate of reason, as well as the mandate of religion, that “we ought not to meddle with them who are given to change.”’

‘ I think, reflections similar to these (whenever they occur) will check the spirit of theoretical reform. It is a spirit indeed, natural to the human mind, and frequently originating from the noblest motives ; but it is so easily assumed for interested designs, so liable to be perverted from its primary intention, and so prone to produce unpremeditated evil, that it requires to be repressed by the curb of prudence, or to be guided by the steady hand of no ordinary skill.’

The members of the new society called ‘ The Friends of the People’ are candidly allowed to have many men of property and abilities among them, but their designs are stated as insidious, and their conduct as detrimental to the interests of the state.

‘ In such an age (we are told) the intentions of the society may be good, but they cannot be wise. Whatever has a tendency in the slightest degree to countenance democratic opinions, or to facilitate rebellious attempts, ought more particularly at the present season, to be firmly resisted by every friend to the mixed government of his country. It is not, perhaps, too much to assert, after the foregoing examination, that the views of the society, as far as we can infer from their original proceedings, are erroneous in theory, dangerous in practice, and unsuitable in time.’

BUT

But who are the chosen few, called upon to save their country, and vindicate its constitution?

From that aristocracy to which a nation ought to look up with respect—from an aristocracy not merely of rank but of honour, of property, of information, of ability, of worth, do the lovers of the British constitution expect its defence and preservation. To aristocracy are the people of England indebted for that liberty which they fondly cherish, and aristocracy alone can prevent its dangerous excess. This much injured, and much insulted order, is destined to be the saviour of the state. It is the happy medium between despotism and anarchy. It wrests the charter of freedom from the grasp of a tyrant, and it will guard the sceptre of authority in the hands of a constitutional king.

ART. XI. *A Treatise on Heresy, as cognizable by the Spiritual Courts, and an Examination of the Statute 9th and 10th of William III. c. 32. entitled, An Act for the more effectual suppressing of Blasphemy and Profaneness, in denying by Writing, Printing, Teaching, or advised Speaking, the Divine Original of the Scriptures, or the Doctrine of the Holy Trinity.* By a Barrister at Law. 8vo. p. 146. pr. 2s. Cadell. 1792.

THE law concerning heresy is in this treatise clearly stated; the principles on which it is founded are ably examined; and the propriety of abolishing the power of the spiritual court in cases of heresy, and repealing the statute laws against this supposed crime, is fully established. We shall give a brief abstract of the piece.

“Heresy among Protestants, is a false opinion repugnant to some doctrine clearly revealed in scripture, and either absolutely essential to the christian faith, or at least of most high importance to it*.” Obstinacy in maintaining a supposed error is not included in the legal idea of heresy, but is an aggravation of the offence. By the common law, this offence must be prosecuted in the spiritual courts. The whole process against the heretic in these courts proves, that the crime is punished, not for the benefit of society, but *pro salute animæ*, for the safety of the soul of the offender. A man may now, by the common law of the country, be summoned by the diocesan, and tried for holding an opinion which he could not before know to be heretical, and the temporal court having no *direct* cognizance in determining what is heresy, could not interfere. The dernier resort is to the king, as head of the church. The crime is now punishable by ecclesiastical censures not extending to death, particularly by excommunication; but the sentence may be at any time reversed by abjuration.

* A jurisdiction *pro salute animæ* is unwarrantable; for it is directed to an end with which no human tribunal has any concern. The sincerity of belief cannot come under human cognizance. A right to compel belief cannot exist, because the thing itself is

* Hawkins's Pleas of the Crown, folio edition, p. 3.

impracticable; and a right to compel profession without belief for the good of the soul, is a right to compel another to commit an act of hypocrisy, that he may not forfeit his hope of eternal happiness. *Actions* hurtful to society are the only proper province of human authority. The right of thinking for himself no man can surrender, because belief is, and ever must be, independent even on his own will. The right of declaring and publishing his opinions he ought not to surrender, because this would be to sacrifice one of the most precious rights of man, and to give the legislature a power of inflicting any degree of punishment, for the publication of opinions in no degree injurious to the state. It is better that civil authority should, in some cases, be too late in its exertions, than that rulers should be made judges of the tendency of doctrine, and exercise a jurisdiction over the opinions of mankind, by means of civil and religious tests. A jurisdiction which professes to take cognizance of erroneous interpretations of Scripture, is founded upon two false suppositions, that a right moral conduct is not of itself sufficient to salvation; and that the belief which is necessary to salvation, is certainly known to the supreme head of those courts, instituted to compel mankind to relinquish their errors.

‘To summon a person under suspicion of heresy before a court, and compel him to make known his opinions, is a grievous act of oppression. The crime of heresy being not precisely defined, but left in the breast of the ecclesiastical judge, guilt is annexed to an ignorance which could not have been prevented: no circumspection can be a security against a prosecution; an opinion stamped with no mark of legal disapprobation, may become the occasion of severe punishment. The punishment of excommunication is in this case annexed to no real guilt; and the punishment has no tendency to produce real conviction, which can only flow from sound and temperate addresses to the understanding. Severe treatment does not prevent the spreading of obnoxious tenets, but is found to promote it.

‘The power of the spiritual court, with respect to heresy, is then an usurpation on the rights of man, which ought to be annulled. The necessity of maintaining *one faith*, is *given up* by the legislature, in continuing *two different establishments* of religion, one in England, and the other in Scotland. But these laws, it is said, are never executed.—Why then are they not repealed? Whilst they remain, what security can be given that they shall not be *unreasonably* enforced? While religious liberty has no other basis than convenience, or ignorance, it is but a tottering fabric. To retain any unexecuted laws whatever, is exceedingly injudicious. Where illegal actions are committed, punishment should *invariably* follow, for the sake of preventing offences in future. If an action be detrimental to society, it ought not to be overlooked; if not, no person should be restrained from doing it, for it is not a proper object of legislation. Laws daily broken with impunity, weaken the authority of the whole system.

‘Only one species of heresy is now cognizable by act of parliament. The act is 9th and 10th of William 1st. c. 32. against the crime of avowing or publishing a disbelief of christianity, or
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of the trinity in unity. This act supposes, that a man who holds only the religion of nature cannot be a good citizen, and declares, that the doctrine of the unity of God in person and essence, is contrary to the principles of the christian religion. It does not appear from fact, that the belief in the unity of God in person and essence is destructive of the peace and welfare of the kingdom. The severe penalties inflicted by this act, are not adequate to intimidate honest men from openly declaring their religious opinions; and they can have no other effect upon the public mind, than to excite greater attention to the argument by which the heretical doctrine is supported.

The injustice and impolicy of laws against heresy being once generally perceived, it must become the general wish of the people, that they should be repealed; and that wish, in whatever manner it be expressed, must ultimately prevail.

ART. XII. *McFingal: A Modern Epic Poem, in four Cantos. The fifth Edition, with explanatory Notes.* 8vo. 142 pages. Price 2s. 6d. Jordan. 1792.

THE author of this work, as we learn from the editor's preface, is John Trumbull, esq., an eminent counsellor in the state of Connecticut, and author of a satirical poem, called *The Progress of Dulness*; of *An Elegy on the Times*, a poem written in the year 1774; and of many political writings in prose, all printed in America, where his works are held in high estimation. The piece here republished fully proves, that their approbation has not been injudiciously bestowed; it is written in Hudibrastic verse, but in both its object, and its style, differs materially from Butler's celebrated work. Butler wrote his *Hudibras* with the design of ridiculing republican principles, and tickling the nation into good humour with arbitrary power; the object of Mr. Trumbull, on the contrary, is to ridicule despotism, and to expose to deserved contempt those principles, by which mankind have hitherto been almost universally held in a state of vassalage.

The portrait of the principal hero in this poem, *McFingal*, does not appear to have been drawn from any individual character, but is meant as a representative of the tory party in general; the same may be said of *Honorius*, the champion of the whigs. The scene of action is some town, not particularly specified, in the province of Massachusetts. The time is towards the latter end of summer, in the year 1775, after the battle of Bunker's hill, and before Montgomery's siege of St. John's.

The first canto describes, with great humour and spirit, a town meeting, in which the heads of both parties harangue the assembly held in the church. This canto lays open the general principles of each party, and some of the leading circumstances

at the commencement of the American war. From the speech of Honorius we extract the following lines, as a specimen of the keen satire with which the poem abounds. P. 15.

‘ And are there in this free-born land
Among ourselves a venal band,
A dastard race, who long have sold
Their souls and consciences for gold ;
Who wish to stab their country’s vitals,
If they might heir surviving titles ;
With joy behold our mischiefs brewing,
Insult and triumph in our ruin ?
Priests, who, if satan should sit down,
To make a bible of his own,
Would gladly for the sake of mitres,
Turn his inspir’d and sacred writers ;
Lawyers, who, should he wish to prove
His title t’ his old seat above,
Would, if his cause he’d give ’em fees in,
Bring writs of *entry sur disseisin*
Plead for him boldly at the session,
And hope to put him in possession ;
Merchants, who, for his kindly aid,
Would make him partners in their trade,
Hang out their signs in goodly show,
Inscrib’d with “ *Beelzebub and Co.* ”
And judges, who would list his pages,
For proper liveries and wages ;
And who, as humbly cringe and bow
To all his mortal servants now.’

The opening of the second town meeting, which is the subject of the second canto, is thus described : P. 32.

‘ The sun, who never stops to dine,
Two hours had pass’d the mid-way line,
And driving at his usual rate,
Lash’d on his downward car of state,
And now expir’d the short vacation,
And dinner done in epic fashion ;
While all the crew beneath the trees,
Eat pocket-pies, or bread and cheese ;
Nor shall we like old Homer, care
To versify the bill of fare.
For now each party, feasted well,
Throng’d in, like sheep, at sound of bell,
With equal spirit took their places ;
And meeting op’d with three oh yesses.’

In this canto, M’Fingal boasts of the great things done, and to be done, by Gage, Howe, Clinton, and Burgoyne ; which produces a keen retort from Honorius ; till at last the storm of words grows so violent through the whole assembly, that : P. 64.

‘ Not chaos heard such jars and clashes
When all the elements fought for places.’

Each

Each bludgeon soon for blows was tim'd ;
 Each fist stood ready cock'd and prim'd ;
 The storm each moment louder grew ;
 His sword the great M'Fingal drew,
 Prepar'd in either chance to share,
 To keep the peace, or aid the war.
 Nor lack'd they each poetic being,
 Whom bards alone are skill'd in seeing ;
 Plum'd victory stood perch'd on high,
 Upon the pulpit-canopy,
 To join, as is her custom tried,
 Like Indians, on the strongest side :
 The destinies with shears and distaff,
 Drew near, their threads of life to twist off ;
 The furies 'gan to feast on blows,
 And broken heads or bloody nose ;
 When on a sudden, from without,
 Arose a loud terrific shout ;
 And strait the people all at once heard
 Of tongues an universal concert ;
 Like *Æsop's* times, as fable runs,
 When ev'ry creature talk'd at once ;
 Or like variegated gabble
 That craz'd the carpenters of Babel."

In the third canto, an assembly of the whigs round a liberty pole occasions a violent affray, which terminates in the sad disgrace of the hero M'Fingal, with the constable who attended him ; they are sentenced in due form of law to undergo the discipline of tarring and feathering. P. 89.

 Forthwith the crowd proceed to deck,
 With halter'd noose, M'Fingal's neck,
 While he in peril of his soul,
 Stood tied half-hanging to the pole ;
 Then lifting high the pond'rous jar,
 Pour'd o'er his head the smoaking tar :
 With less profusion erst was spread
 The jewish oil on royal head,
 That down his beard and vestments ran,
 And cover'd all his outward man.
 As when (so Claudian sings) the gods
 And earth-born giants fell at odds,
 The stout Enceladus in malice
 Tore mountains up to throw at Pallas ;
 And as he held them o'er his head,
 The rivers from their fountains fed,
 Pour'd down his back its copious tide,
 And wore its channels in his hide :
 So from the high rais'd urn, the torrents,
 Spread down his side their various currents ;
 His flowing wig, as next the brim,
 First met and drank the sable stream ;

Adown his visage, stern and grave,
 Roll'd and adher'd the viscid wave;
 With arms depending as he stood,
 Each cuff capacious holds the flood;
 From nose and chin's remotest end,
 The tarry icicles depend;
 Till all o'erspread, with colours gay
 He glitter'd to the western ray,
 Like fleet-bound trees in wintry skies,
 Or Lapland idol carv'd in ice.
 And now the feather-bag display'd,
 Is wav'd in triumph o'er his head,
 And spread him o'er with feathers massive,
 And down, upon the tar adhesive:
 Not Maia's son, with wings for ears,
 Such plumes around his visage wears;
 Nor Milton's six-wing'd angel gathers,
 Such superfluity of feathers.
 Till all compleat appears our 'squire
 Like Gorgon or Chimera dire;
 Nor more could boast on Plato's plan
 To rank amid the race of man,
 Or prove his claim to human nature,
 As a two legg'd, unfeather'd creature.

' Then on the two-wheel'd car of state,
 They rais'd our grand Duumvirate.
 And as at Rome a like committee,
 That found an owl within the city,
 With solemn rites and sad processions,
 At ev'ry shrine perform'd lustrations;
 And lest infection should abound,
 From prodigy with face so round,
 All Rome attends him thro' the street,
 In triumph to his country-seat:
 With like devotion all the choir
 Paraded round our feather'd 'squire;
 In front the martial music comes
 Of horns and fiddles, fifes and drums,
 With jingling sound of carriage bells,
 And treble creak of rusted wheels.
 Behind, the crowd in lengthen'd row,
 With grave procession clos'd the show;
 And at fit periods ev'ry throat
 Combin'd in universal shout,
 And hail'd great liberty in chorus,
 Or bawl'd, confusion to the tories.'

The fourth canto consists of a prophecy poured forth by M'Fingal, containing a humorous prediction of the defeat of the loyalists, from which we shall select the following account of the disgraceful adventure of Saratoga. P. 109.

Behold that martial Macaroni,
 Compound of Phœbus and Bellona,

With

With warlike sword and sing-song lay,
 Equipp'd alike for feast or fray,
 Where equal wit and valour join ;
 This, this is he, the fam'd Burgoyne :
 Who pawn'd his honour and commission
 To coax the patriots to submission,
 By songs and balls secure obedience,
 And dance the ladies to allegiance.
 Oft his camp muses he'll parade,
 At Boston in the grand blockade,
 And well invoc'd with punch of arrack,
 Hold converse sweet in tent or barrack,
 Inspir'd in more heroic fashion,
 Both by his theme and situation ;
 While farce and proclamation grand,
 Rise fair beneath his plastic hand.
 For genius swells more strong and clear
 When close confin'd, like bottl'd beer ;
 So Prior's wit gain'd greater power,
 By inspiration of the Tow'r ;
 And Raleigh, fast in prison hurl'd,
 Wrote all the hist'ry of the world :
 So Wilkes grew, while in gaol he lay,
 More patriotic ev'ry day,
 But found his zeal, when not confin'd,
 Soon sink below the freezing point,
 And public spirit, once so fair,
 Evaporate in open air.
 But thou, great favourite of Venus,
 By no such luck shalt cramp thy genius ;
 Thy friendly stars till wars shall cease,
 Shall ward th' ill fortune of release,
 And hold thee fast in bonds not feeble,
 In good condition still to scribble.
 Such merit fate shall shield from firing,
 Bomb, carcase, langridge, and cold iron,
 Nor trusts thy doubly laurel'd head,
 To rude assaults of flying lead.
 Hence in this Saratogue retreat,
 For pure good fortune thou'lt be beat ;
 Not taken oft, releas'd or rescu'd,
 Pass for small charge, like simple Prescott ;
 But captur'd there, as fates befall,
 Shall stand thy hand for't, once for all.
 Then rise thy daring thoughts sublime,
 And dip thy conqu'ring pen in rhyme,
 And changing war for puns and jokes,
 Write new Blockades and Maids of Oaks.'

In the preceding extracts the reader will easily discover many traces of a lively fancy, a happy vein of humour, and a classical taste : and the whole poem abounds with original conceptions, and happy allusions, which prove the author to be possessed of a considerable share both of genius and erudition.

ART. XIII. *John Bull's Opinion; or, the English Ca Ira. A New Song, to the Tune of Ballinamona, recommended to be sung by all the Friends of Freedom in Great Britain and Ireland.* Written by Tom Thorne, No Esquire. 4to. 11 p. pr. 1s. Ridgway.

JOHN BULL—be he who he may—in this song speaks his mind with more honesty, than either poetry or loyalty.

ART. XIV. *An Heroick Epistle to Thomas Payne.* 4to. 18 p. pr. 1s. Richardson. 1792.

THIS ironical eulogy resembles a polished razor; its surface is smooth, but its edge sufficiently keen. The writer's sympathetic fears have conjured up a host of terrors round the head of his hero, which in his gloomy imagination he places first on the pillory, then on Temple-bar. Of the versification, the following lines may serve as a specimen. P. 6.

‘ Oh wherefore shou’d thy breast this ardour feel,
These patriot throbbings for the public weal,
That natives know not; is it that thine eye
Us’d ’mid sublimer regions to descry
Magnific scenes, th’ aspiring mountain’s head
Lost ’mid the clouds Savannas widely spread,
Centennial oaks that cast a night of shade,
And boundless lakes that ocean’s rank invade?
Hence in thy mind these great ideas roll,
And mighty vastness occupies thy soul.
Thou blest EQUALITY, whose laws proclaim
Our rights all equal, and all men the same,
Pluck’st monarchs from the throne, and from the plow
Lead’st once their *subjects*, their *co-equals* now,
Op’st wide the stores of nature, and of art,
And giv’st, beneficent, to *all* a part.
O why so long to human sense deny’d?
Where wrapt in clouds for ages didst thou hide?
’Twas thou, great patron of mankind, thine eye
Pierc’d thro’ the void, and saw the blessing lie
In blissful groves of paradise, immur’d
With our first fire, *thy* hand the boon secur’d;
Fix’d in thy page it shines, like solar light,
Chasing the horrors of a Lapland night.

ART. XV. *The Gibraltar Monkeys; or, “The Rights of Man.” A Fable.* By Jonathan Slow, D D. F. R. S. &c. Dedicated by Permission, to the Right Honourable Edmund Burke. 4to. p. 29. pr. 1s. 6d. Jeffercy. 1792.

A TEDIOUS string of doggrel rhymes, which, without either wit to amuse, or wisdom to instruct, pour forth dull abuse upon patriots and reformers.

ART.

ART. XVI. *Hymns and Songs in Praise of Jesus Christ*. By Edward Pyke, v. D. M. 8vo. p. 136. Pr. 2s. sewed. Leiceſter, Ireland; London, Crowder.

THE theological and poetical character of this work may be ſufficiently ſeen, without any particular critique, in the following quotation. P. 41.

' Come to the Sav'our as you are,
Believing what he doth declare;
You muſt not bring your works at all,
Come guilty, naked, ſtrip'd of all.
For linſy-woolſy will not do,
It muſt be Chriſt alone for you:
Chriſt and your works will ne'er agree,
Nor can you that way ſaved be.'

The greater part of the volume conſiſts of original pieces, of equal merit with the above lines.

ART. XVII. *Hymns for Public Worſhip, on Charitable Occaſions, and for Charity and Sunday-Schools. In four Parts. Moſt of which were never before publiſhed.* 12mo. p. 88. pr. 8d. in boards. Kiddermiſter, Gower; London, Robinſons.

THIS ſmall collection of hymns is very judiciously adapted to the purpoſe for which it is publiſhed. The verſification is eaſy, and the language plain without ſinking into meanneſs. The pieces are throughout expreſſive of pious, grateful, and virtuous ſentiments, without encumbering the memory, and perplexing the underſtanding of children with incomprehenſible myſteries.

ART. XVIII. *The Intrigues of a Morning. In two Acts. As performed at Covent-Garden.* By Mrs. Parſons. Author of the Errors of Education, and Miſs Meredith. 8vo. 31 p. Price 1s. Lane. 1792.

THIS dramatic piece, like many others, repreſents a ſeries of ſtratagems and intrigues to elude the commands of a covetous father, and to gratify the wiſhes of a favoured lover. The lovers, Eraſtus and Julia, employ their ſervants, Carlos and Nerina, to counteract the intentions of Cloſeſt, Julia's father. Eraſtus, pretending to have been an old friend of the Lubberly family, accoſts Iquire Lubberly, the ſwain deſtined by Julia's father to be her huſband, and invites him to his houſe. Soon after his arrival, two phyſicians are employed to attend him, under the notion of his being inſane. He is left alone under their management, and after a violent ſtruggle diſengages himſelf from them. While Cloſeſt is calculating the

the profits of the expected marriage, Nerina, disguised and veiled, comes to the house in the character of a discarded mistress of Lubberly's, and furnishes Julia with a plea for refusing him. By means of the physicians, Closefist is persuaded to think Lubberly mad; while Carlos persuades Lubberly, that his intended bride is 'no better than she should be.' Other contrivances are introduced to break off the proposed match, and the fair Julia is delivered by her father into the hands of her lover—in full expectation that the death of his elder brother will make him as rich as Lubberly.

The piece is written in natural and easy language; with what degree of humour, may be judged from the following scene. P. 13.

‘ S C E N E IV. *A Parlour.*

SQUIRE LUBBERLY, and the two physicians,

First Phy. Now, sir, if you please we will proceed to business: (*Three chairs are placed—the Squire in the middle sits down; one physician on each side of him.*)

Sit down, sir, and permit us the honour of your hands.

Squire. (*Giving his hands.*) Your humble servant, gentlemen.—But what does this mean?

First Phy. D'ye eat well, sir?

Squire. Yes; and drink much better.

Second Phy. So much the worse: D'ye sleep much? do you dream?

Squire. I sleep very well, and dream sometimes. But what the devil means those questions?

First Phy. Have a little patience—we are going to consult about your affairs.

Squire. Why, what necessity is there for you to consult about my affairs?

Second Phy. Don't be impatient, we must do every thing according to rule.

Squire. Nobody has a right to rule me.—

First Phy. Aye, this impatience is a strong diagnostic.

Squire. What nonsense is this? I'll not stay here to hear such gibberish—(*endeavours to pull away his hands.*)

First Phy. Another again—inquietude.

Squire. Why, what in the devil's name d'ye mean? what d'ye hold my hands for?

First Phy. To understand your pulse, and cure you according to art.

Squire. Lord! cure me! Why, I'm not sick.

Second Phy. We are physicians, and know better.

Enter an APOTHECARY with a phial.

Apoth. Here, sir, is a little cordial, which you are to take if you please.

Squire. I don't want cordials, sir, I thank you.

Apoth. But, sir, it is a gentle, soft, cooling medicine.

Squire.

Squire. Why, fir, I want no 'soft, cooling medicine.'—I an't sick, I tell you—what business have I with physic?

First Phy. If you have no business with it, fir, we have: and you must take this before we proceed to blistering, cupping, and —

Squire. And—the devil! Why the people are all mad!—You are all distracted, sure.

First Phy. A strong mark of a disordered mind, brother—thinks himself the only wise man, and all others mad.

Enter NERINA.

Ner. Ah! what, you are here—I rejoice to see you, my dear cousin, in such hands—be careful of him, good doctors—you know not what an important personage he is—bless me, how he stares! he's surely going to rave—but his ravings never last more than a day at a time, doctor—Ah, my poor cousin!

Squire. Why, who the devil are you? Cousin, forsooth!—yes, I am cozened with a vengeance!

First Phy. You see, (*takes his hand*) he does not know his own relations.

Ner. Oh, fir, he knows nobody when he is in this way.—An excellent young man tho' when he is in his sober senses, and tolerably polite—considering three acres round Lubberly Hall, has been the boundary of his travels. Pray physic him sufficiently, and be not sparing of your blisters.

Squire. Blisters on thy tongue.—Let me get at her!

(*They hold him, he struggles and stamps*)

Ner. There you see now! Hold him, gentlemen, nothing else will do—he'll master a dozen of you town-bred bolus-mixers.—My dear cousin, I cannot bear to see you in this cruel situation.

Squire. Ah, crocodile!

Ner. You, who, when you are not mad, are so sensible, so full of wit, so good at repartee! Oh, it breaks my heart! Dear gentlemen, physic, bleed, blister.—(*Whilst she speaks, he struggles to get at her.*) Do all you can to my poor, dear, mad, cousin. [*Exit.*]

Squire. Let me pursue her—let me pursue her.—Oh, Paris, Paris, Paris! why did I ever enter thy pestiferous gates?

First Phy. There, d'ye hear? Come, come, fir, this medicine will be an anodyne to all your cares—nay, you must and shall take it. Hold him! hold him!

Squire. A mad bull, or a raging tyger you may hold, but not me, rascals! I have not worsted all the village lads at wrestling, to be bamboozled by you—(*breaks from them, and snatches the phial.*) Now, doctor, you shall swallow your own physic—nay, you shall—our anodyne, doctor. (*Makes the apothecary swallow some, who with much struggling breaks from him.—They scuffle and get off.*)

Ah, dogs! they little knew who they had to deal with, when they thought to drench me with their horse potions. Now for that silly, my new cousin, if I can but overtake her.— [*Exit.*]

ART. XIX. *Juvenile Excursions in Literature and Criticism. Consisting of, I. Brief Observations on Men, Manners, Opinions and Books, with Anecdotes and Extracts. II. Critical Remarks on Poetry, antient and modern. III. Short Descriptions of some Picturesque Scenes on the Northern Lakes.* By William Tindal, A. M. Rector of Billingsford in Norfolk. 12mo. 239 pages. Price 3s. Colchester, Keymer; London, Robinsons. 1791.

THE unconnected pieces which form this small volume, as the author informs his readers, are for the most part the detached materials of a projected work of more elaborate texture, which for want of leisure is left unfinished. In what light these scattered fragments would have appeared, had they been wrought up as parts of an entire work, we cannot say: in their present state we find in them few of those excellencies, which are adapted to excite, or to fix attention. The utmost praise which impartial criticism can bestow upon them is, that they are neat and amusing trifles. The subjects briefly touched upon in the first part are didactic criticism; vanity; unlimited complaisance; the effects of a bad conscience on outward behaviour; literary envy; some peculiar properties of music; some passages in the "Penseroso" of Milton; a passage in Gibbon's History; the appearance of the planets; the effect of music on the mind; fanaticism; reasoning in rhyme; mental inequality; the contemplation of antiquities; the connexion betwixt taste and morals; the predominance of a favourite study; Theocritus; the insidious modes of attack of infidels; a passage in Tacitus; the decline of poetical taste and genius; the different styles of music; moral necessity; Livy; Dr. P—— and his doctrines.

When the author touches upon metaphysical or theological subjects, it is rather to express his zeal and indignation against innovators, than to discover any extraordinary depth of thinking or extent of reading. Upon critical topics, he is more successful in general observations than in particular criticism. The causes of the acknowledged superiority of Homer in true pathos are well explained; and some judicious observations are made to show, that the efforts of imagination and genius ought not to be fettered by the artificial rules of logical precision. But in attempting to correct and improve Milton, our author appears to have undertaken a task to which he is not entirely competent. Few readers will, we apprehend, be of opinion, that Milton would be improved by breaking up those copious and flowing periods, which contribute so much to the grandeur of his diction, into short modern sentences, in the manner in which the author proposes to alter the punctuation in the following passage. P. 178.

‘ But for thee
 I had perished happy. Had not thy pride
 And wand’ring vanity, when least was safe,
 Rejected my fore-warning, and disdain’d
 Not to be trusted; longing to be seen
 Though by the Devil himself:—Him over-weening
 To over-reach; but, with the serpent meeting,
 Fool’d and beguil’d:—by him thou, I by thee,
 To trust thee from my side, imagin’d wife,
 Constant, mature, proof against all assaults;
 And understood not all was but a show
 Rather than solid virtue:—all but a rib
 Crooked by nature; bent, as now appears,
 More to the part sinister:—from me drawn.’

Compare the original, Book X. Verse 873.

The volume concludes with descriptions of some picturesque scenes on the Northern Lakes; the minutes for which were noted down on the spots described, during a residence of eleven months in that country. This part will be read with pleasure by those who have visited the Lakes.

ART. xx. *The Modern Miniature.* A Novel. In two Volumes. 8vo. Price 6s. sewed. Hookham and Co. 1792.

THE title of this novel very well expresses its contents. It exhibits in a pretty numerous series, miniature portraits of characters, sketched not probably from individual originals, but evidently from real life. Many of them are taken from the inferior classes of society, and are introduced as speaking their own language, with sufficient vulgarity, but with a degree of humour, which, though low, will be thought by many readers very amusing. Other characters of a superior order are drawn with tolerable success, and the several figures are grouped in one piece, by means of a story, which though neither highly pathetic, nor very skilfully constructed, abounds too much with incidents to be dull or tedious.

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